

**Vol. 36**

**Jan. 1 - Dec. 15,  
1899**

# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., JANUARY 1, 1899.

VOL. XXXVI. No. 1.

ABRAHAM B. KOHL, Editor.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

## Contents of this number.

Editorial Notes.	1
Unfinished Results.	2
The Census Bids.	2
Christians.	2
Our Church Institutions.	3
Four Thousand.	4
From the Orphan's Home, Orrville, Ohio.	4
The Penitent never Unpardonable.	4
A Short Sermon.	5
Jesus at the Well.	6
"The Night cometh when no Man can Work."	6
Freedom from Care.	6
The Rifting War.	6
Overgrowth.	6
Leaving all with Thee.	6
Home Mission.	7
Our Seed.	7
Why we Give so Little.	7
Fortitude.	7
Business Notices.	8
Sunday School Lessons.	8
Correspondence.	8
Sunday School Items.	9
Report of S. S. No. 11.	10
The Lord's Living Voice.	10
Some Marks of Christian Growth.	11
Sermons in Names for Sin.	11
Does the word Baptize mean to dip?	12
The Widow's Grapes.	12
Grow in Grace.	12
Pool of Siloam.	12
Marriages.	13
Deaths.	13

## EDITORIAL NOTES.

### A Happy New Year to All

It is natural for humankind to believe in the supernatural.

New Year resolutions are easy to make and easier to break.

If there were no moderate drinkers there would soon be no saloons.

The teachings of the Scripture are intended to be lived out, not out lived.

Heaven's door will be shut against the man who never opens his heart door to Christ.

In all missionary undertakings the soldiers of the cross should advance upon their knees.

He who is interested only in himself has all his interest centered in a very mean, selfish person.

They who seek first the kingdom of God and his righteousness are sure to get everything that God in his wisdom and love sees fit to give them.

Too many people are less willing to give other people credit for doing good than they are to pay cash in "his own coin" to the man that wrongs them.

Small things should be undertaken with cheerfulness and zeal; great things, with humility.

All true followers of Christ are religious people, but not all religious people are true followers of Christ.

Parents should remember that good literature is the hands of boys and girls makes better children of them, while bad literature makes them worse.

The first of January reminds us that another year of 365 days is gone, never to return. Lord, "teach us to number our days, that we may apply our hearts unto wisdom." Psal. 90:12

A year's subscription for the HERALD OF TRUTH makes an excellent New Year's gift for your friend or neighbor who is not getting it now or who may feel too poor to pay for it.

Our missionaries. The brethren J. A. Ressler and W. B. Page expect, if the Lord will, to be in Lancaster Co., Pa., on Jan. 7th, and spend there about two weeks, and get to Elkhart, Ind., on the 21th, there make their final preparations and sail for Bombay, India, early in February. May God direct and prosper them on their way. We hope the prayers of God's people will follow them wherever they go.

Many people seem to think that the best time to turn a "new leaf" and to make and begin to keep good resolutions is on the first day of the year. This day, as well as any other, certainly is an excellent time to turn the "leaf" that ought to be turned. The best "new leaf" that an unconverted person can turn at any time is to enter upon the narrow way, and those who have already entered thereon should resolve to stay away from the edge and then strive by the grace of God to carry out the resolution.

Renew Subscriptions. With the last number of the HERALD OF TRUTH many of the subscriptions to the paper expired, and as we are anxious to have all our patrons continue with us, we here call attention to this, and hope all our dear readers, many of whom have been with us for many years, will promptly renew, and secure for them

selves and their families the benefits and advantages of a good church paper. The subscription price continues the same as heretofore, \$1.00 per year, for either English or German edition. English and German to one address \$1.50.

The Herald of Truth for 1899. With this number of the HERALD OF TRUTH we begin volume 36 of the paper. The year is significant because it is the last year of the century, and we hope all our readers, who have been subscribers to the paper, will be sure to have the HERALD OF TRUTH as a regular visitor at their homes during this last year of the nineteenth century. We are looking for all our old patrons to renew, and that many new names will be added to the list. We expect to make our paper also better than ever, so that all the brethren and sisters will find in the HERALD OF TRUTH that which will make them love their own church paper as a dear friend.

New Subscribers for 1899. We are glad to see that there is a growing interest among our people in the church and the church work. There are interests developing in different directions, and through the medium of a church paper we learn what progress is being made, and how the work is carried on. A church paper is therefore of great value to all who are interested in the church work, and for this reason we ask all our readers to use their influence to induce members of the church, who do not get the paper, and some of whom may not know anything about the paper, to subscribe for it. Sample copies will be sent free to any address. Names sent to us for that purpose will have sample copies sent to them. We ask our friends to help us circulate the paper.

Sister Mary Denlinger of the Mennonite Home Mission at Chicago, who has been having a vacation, and spent some time with her friends in her home in Lancaster Co., Pa., will return to Chicago and resume her position there about Christmas. She will be accompanied by Sister Ananda Musselmann, also of Lancaster Co., Pa., who will spend the winter with our workers there, preparatory to further mission

work as the Lord may direct and open the way. May God bless the work of our brethren and sisters there, and wherever efforts in this direction are put forth, to the salvation of many souls.

After an absence of about five months, the editor is once more back in his chair. On account of failing health we were obliged to leave at least the larger part of the work in other hands.

That the HERALD did not suffer in the least by the temporary change, its columns amply testify. Bro. Charles McLintic and the former editor, Bro. J. F. Funk, having had charge of the work. We feel deeply grateful to God for His goodness in so far restoring us that we are again enabled to take up the pen, and we crave an interest in the prayers of our readers that God would grant unto us wisdom and strength that the HERALD may in the coming year better than ever before serve the purpose for which it is published. To this end we trust also that by the hearty co-operation of our ministers and all who are interested in the church, our columns may be filled with edifying original articles; for in this respect the HERALD can be made to express the best thoughts of the teachers and preachers of our denomination.

Who does not like to receive encouragement when engaged in some good work? How it animates and strengthens a person to receive not flattery but deserved praise. The task seems to become easier when we know that some one appreciates our efforts. While there are undoubtedly many heroes who are earnestly striving to do what is good and right, even though they may be receiving more discouragement than encouragement, yet might not those same persons do more and better work if they knew that someone notices and commends their efforts?

But be not discouraged, ye heroes of the highest type. Man may not reward your sacrifices and your self-denials, but they are not forgotten. If, after you have obtained the "salvation" mentioned in Heb. 6:9, you do not "fall away" but are "followers of them who through faith and patience inherit the promises" you may comfort yourselves with the thought: Heb. 6:10 that "God



is not unimportant to forget your work and labor of love."

Let us then encourage one another, but let us not be discouraged when others do not encourage us as much as we think they should.

The Mennonite Publishing Co. is glad to say to its patrons, stockholders and all interested in their business, that everybody about the place is busy. The store is crowded with customers and mail orders are received in large numbers, and the large assortments of Bibles and the many different kinds of good religious books, etc., that are constantly found on their shelves are going out rapidly.

The book bindery shows great activity. A large number of boys, girls and men are busy folding, sewing, stapling, cutting making covers, etc., and turning out reading matter in the way of books, papers, pamphlets, catalogues, magazines, Sunday school Lesson Helps, etc.

The Composing room employs a score of hands, all busy with typesetting and the various kinds of work usually done in a well regulated composing room, while in the Press room two sets of hands are employed and the work goes on night and day, and so great has been the pressure of the work in this department that we were compelled, in order to satisfy our customers, to purchase another large century press, of the largest size made which has been placed into position and is now running and will print a sheet 12 1/2 by 16 1/2 inches, and we have work enough in now that will occupy our presser day and night until spring. The prospects for the Mennonite Publishing Co. are now brighter than ever before. We feel sure that all our friends are glad to see and to hear of these indications of prosperity, and while we have no desire to boast, we think it is only due to our friends to know what the Publishing Company is doing.

**A correction.** In a recent number of the *Berne Indiana Address*, we made an article under the caption of "Garabed der Hagopian, of Azotum, Armenia." This person, with John A. Springer and Levi A. Springer from the Armenian Relief Committee of Berne, Indiana.

In this article there are some statements, made to which we are compelled to take exception, as those statements are not correct and our readers' reflections on the Home and Foreign Relief Commission and its officers, and therefore need to be corrected.

We will quote from the paper referred to: "As there is a National Armenian Relief Committee, the question is often asked, Is it necessary to organize another Relief Committee? We believe the National Relief Committee have done blessed work toward

relieving the suffering in Armenia and are thankful to God for what they have done. But at the same time we are aware of the fact that they are paying high wages to their missionaries and officers at home and abroad. Money contributed to support Armenian orphan children ought to be used for what it is given for, and not to pay high salaries missionaries and officers. *Berne the Home and Foreign Relief Committee at Elkhart, Ind., have paid most of their money last year to societies and churches at home, and missionaries in the foreign fields.*"

We do not pretend to know anything about the National Armenian Relief Committee, and we have nothing to say about what they do with the money entrusted to them, or what salaries they pay to their missionaries and officers; that is a matter that they must answer for themselves. But so far as the Home and Foreign Relief Commission is concerned, we certainly are interested, and what is said about this matter in the paper referred to is certainly a matter that interests every one that has contributed or is in any other way interested in or associated with that work.

The statement that the Home and Foreign Relief Commission "paid most of their money last year to societies and churches at home, and missionaries in the foreign fields," is far from the truth; it is indeed altogether untrue. The Home and Foreign Relief Commission has not done any such thing. In the Dec. 1st number of the *HERALD OF TRUTH* the reader will find the Treasurer's report for the last year, which shows the receipts to the amount of \$8,925.17.

Forwarded to India, general fund	\$1,502.00
Forwarded to India, specified fund	1,288.00
Printing, postage, stationery, etc.,	370.87
Balance on hand,	2,745.30
Total	\$8,925.17

Of this amount still on hand on the first of December, \$1,000.00 has been forwarded to India since that time, and no money has been paid out (aside from the necessary expenses) to any one in this country, and none for missionary work in India. It is true all the money, at present, sent to India, is sent to missionaries through the India Orphans' Relief Association, for the reason that the missionaries have the care of these destitute orphans, but the money was not sent to them to do missionary work, and every dollar that is sent from the H. & F. R. C. aside from necessary expenses must be applied to the support of the destitute orphans and not to direct missionary work.

Much is said and has been said by different persons collecting money for the sufferers, both in India and Armenia, about

sending money to those countries without expense, or without using any of the contributed means to cover the expense of sending it. Much was said when this India work was first commenced on this line by the publishers of the *Christian Herald*, and many of our people were taken in with the idea that this could be done. But we make the plain statement that it cannot be done. The expense of getting it into India or Armenia must be borne by somebody. Banks do not work for nothing; exchanges, telegrams, correspondence, and collection fees must be paid from some source. If it is not taken from the fund direct, it must be taken from some other fund. The writer has a number of times sent money to foreign countries for benevolent purposes, and very frequently paid the exchange out of his own private purse. In that way, of course, the contributed sums can be sent without expense to the fund itself, but when the sums are large and the expense considerable, an individual person could hardly afford that, and when some one makes promises of this kind it is usually to draw the people to him and cause reflections on some one else. The Home and Foreign Relief Commission can send money to India, or any other part of the Globe, just as cheaply as any one can, but they cannot send it without expense, and this is true of every other organization of this kind.

From the statement it will be seen, that no money (not a cent) was paid to home churches and home associations, and none was paid to missionaries for direct mission work. It was sent to the missionaries in India to be used as was designated by the donors, either for the orphans in general, or for a certain specified orphan, and the H. & F. R. C. is prepared to show this, and as soon as a report can be got from those in India, it can be shown also how the people there applied it.

Every publisher and every benevolent association doing work for the people is subject to criticism, but people when they criticize must know what they are doing, and that they have facts, not simply suppositions to deal with.

The money collected for the famine sufferers was also applied, as it was contributed, for the antedecent; and as Bro. Lambert can testify, he would under no circumstances allow the money to be used for any other purpose than to feed and clothe the sufferers.

All we ask is that J. A. Springer will kindly do justice to the H. & F. R. C., and publish this statement, so that no wrong impressions or unjust reflections may go out from his article published in the *Witness*.

Of all the money collected and sent to India, amounting to about \$400,000.00,

none has been spent for or applied to any other purpose (except incidents as shown in statement) than that for which it was given.

The money still on hand has been given for specified purposes, and will be applied as directed by the donors.

**The Sunday school at Paradise.** Lancaster Co., Pa., has set a noble example in the way of raising money for mission work. Instead of following the usual custom of presenting the pupils with books at the close of the year, a collection was taken, and out of this fund instructive books were bought for the smaller ones. The rest unanimously voted to do without books. This collection was the first ever taken in the school for any other purpose than to defray the expenses of the school, and by the way the contributions flowed in it must have been considered a blessing to give; for the balance of the money, \$225.50, was sent to the Evangelizing Board for the Foreign Mission Fund. This spirit is truly gratifying. May many others be moved to do like wise.

#### Thoughts gathered from letters.

"I am the only one in my family that professes Christianity and my daily prayer is that they may be brought to Christ. I have been studying by what means I might be able to lead them to see their lost condition. As I receive the dear *HERALD*, it seems to me as though Jesus comes along with it each time it comes into our house. My husband and I, after reading a beautiful tract, were talking together, how by putting soul stirring tracts into our letters, each time when we write to any of our unconverted friends, we might awaken in them a desire for the blessings of religion and so lead them to Christ." Others might adopt this method with good results. Any one desiring some good tracts to distribute need only to send to the Mennonite Publishing Co., Elkhart, Ind., and he will receive a quantity without money and without price. See ad. in another page.

For the Herald of Truth

#### UNFORESEEN RESULTS

BY FRANK MONROE DEVERLY.

I do not say that whatever is, is right; nor that everything is for the best; but I do say that some things occur which are for the best, though we may be far from thinking so at the time of their occurrence. To illustrate, let me give an instance that came within my own observation:

Some years ago my father was gathering his corn. The ears had been pulled from the stalks and thrown into little heaps at convenient distances apart. He was hauling it in his wagon and having a load almost made up, he was driving toward the last heap in

intended to throw into the wagon. Two or three of the children were with him. Just before reaching the heap something about the gearing gave way, and they had to stop till it could be mended. A few minutes later there came a violent wind, and as there were some dead trees standing directly over the heap, several large limbs were blown from them and fell with a great crash about the heap, where it is more than probable that father and the children would have been, had not the gearing given way.

I know that after the results have fully developed we see good in many things which only show an evil aspect to us in the beginning.

Brady, Va.

#### For the Herald of Truth THE CANAANITES.

"I also will not unmercifully drive out any from before them, on the nations which Joshua left when he drove them out from I say, prove Israel?" *Jer. 4:24, 22.*

Israel was indeed commanded to destroy all the Canaanites, but they did not, and even this might have been for their good had they made the best of it instead of falling into their idolatrous ways. That is the trouble, says one; for that reason every root and branch of carnality must be destroyed. This sounds well, but such a thing never has been and never will be. Would it be for our good? Would it not forestall all heartfelt exercise of watching and praying? for you need not watch a dead thing, neither can it grow.

It is true these Canaanites proved a ruin to Israel, yet with all their crooked paths, we hear them say: "I am not as other men, etc." Their apparent righteousness proved more ruinous than Babylonian captivity. There is no honor in being good when there is no temptation to evil. Why did God set that tempting tree in the midst of the garden? To prove them. Was it kind? Did He know they would fall? Yes. Was it for his good and to the glory of God? Yes. Man must come to the end of himself, to know his weakness he must be tried. Adam might have believed that he was as good and as wise as God. The fall cured him, and it should keep man forever in the dust.

Absolute death to all carnal uprising would hardly be a blessing. We would not so fully enjoy continual sunshine as we do when rain sometimes falls. God could supply our temporal needs without our working for them. What a world of hunger and starvation that would save, but would it be a blessing? Oh, no! Life would become a greater burden than even the starving experience. Our enjoyment is not so much in the things we possess as it is in what we hope to get. "They overcame," this shows that there is something to overcome, furnishing renewed joys for our victories.

"The blood cleanses," not *did* cleanse, once for all. By obedience and faith we have continual victory, thus appreciating every inch of ground we gain. Death would make farther victory impossible, yet we are to reckon ourselves dead, indeed, unto sin, i.e., let it have no place. "The old man is crucified," not was once for all. "That the body of sin might be destroyed," not was destroyed. "That henceforth we should not serve sin." *Rom. 6:6.* This last explains the whole chapter. We

must die into sin. If we have no desire for sin, therefore we are dead to sin, sinful "cannot sin." To be absolutely dead to sin would place us above Adam as God made him. The root of lust was in him, because he was made of the earth. The breath of God gave him a pure soul. Had he not been tempted he might never have known that he was earthly. Just so with a new born child of God. Temptation reveals that the germs of sin exist. We see it in a babe about the golden streets, but be sure that your title is clear. "Sin shall have no more dominion over you." "Sin shall not reign." This proves that the sin principle is not destroyed, for then there would be no more room for the blood. If it cleanses, it will also keep clean. If you fall here you will soon be disappointed. You may be a preacher, have a name to live, but you know you are under the power of sin, and often slain by it. Look higher up, there is complete victory. All these never recover their lost possessions fully. Why is there so much feanness and lack of renewal of the heart? Was there not a time when you said, "No" to God? The thing may seem small to you, but not to God. God said He shall save His people from their sins; if you do not believe it, you make Him a liar whether it be in words or in practice. You neighbors and your children see it. No wonder they are out of the ark. "Seeing thou hast forgotten the law of thy God, I will also forget thy children." *Hos. 1:6.* We see here why our children are not saved. We cannot answer our prayers while we refuse to obey in all things. The quickest way to save our children is to save ourselves. This is especially true of preachers. "They that bear the vessels of the Lord must be clean." If you are not clean, God is ashamed of you, and has no use for you.

For the Herald of Truth.  
CHRISTIANS.

BY BARBARA SHERR.

"What do ye more than others?" *Matt. 23:10.*

This question propounded by the Saviour is applicable to the professing Christians of the present day.

The question is of vital importance to all who profess to be followers of the One who spoke these words. In His sermon on the Mount He gives the whole constitution of the Gospel and teaches us what we should do, if we would be His followers.

Now we ask the question why Christians should do more than others. Because they profess more than others, and because they stand in a nearer relation to God than others. Because they are looked upon more than others, and because if they do no more than others, it shows they are no more than others. A true Christian not only does more than others *will* do, but he also does more than others *can* do.

There are some who pretend to profess to be true believers, but work not, while others work and believe not, but a true Christian does both. Cicero complained of Homer that he taught the gods to live like men, but grace teaches men to live like God.

A true Christian prefers the duty he owes to God, to the fear of criticism from men; they seek the good of others

in preference to their own. They are more in love with the enjoyment of holiness than with the enjoyment of happiness. They are more busy in searching their own hearts than in censuring other men's faults. They value a heavenly home more than any earthly possessions.

My dear Christian readers, are we doing and acting out the true principles and constitution of Christ's sermon on the Mount.

It sometimes seems to me that if we are judged by our fruits, we would perhaps be found as the barren fig tree, "nothing but leaves." Let us be more zealous in the cause of Christ, let us be doers of the word, and not hearers only; let us sow precious seed, for in due time we shall reap if we faint not.

Let us be doers of the word  
Who with a generous heart  
Their sacrifice to duty bring  
And well perform their part.  
*Berlin, Ind.*

For the Herald of Truth

#### OUR CHURCH INSTITUTIONS.

At the meeting of our General Conference, *Resolved*, That this conference appoint a committee to investigate all organizations that wish to be considered as church institutions, and report the result of their investigations to the next meeting of General Conference.

By vote of General Conference the undersigned were appointed members of this committee.

That no church institution be overlooked in our work, we concluded it best to make a public announcement through the columns of the *HERALD OF TRUTH*.

All organizations claiming to be church institutions will please report at once to D. J. Johns, Goshen, Ind., as the committee desire to learn their work in January, 1899.

As soon as these reports are received the committee shall proceed to carry out the responsible task committed to their charge.

A failure to respond to this announcement by any organization will be accepted as evidence that such organization does not wish to be considered as a church institution.

The object of this investigation, as stated in the conference resolution, is to ascertain the actual condition, character of work, sphere of usefulness, etc., of our church institutions, and to this end we shall endeavor to ascertain their standing on the following points:

1. Date of organization and purpose for which organized.
2. Of whom composed and how managed.
3. Condition of the institution as it now exists.

1. Character of the work now being done.

Awaiting a reply from all our church institutions, we humbly subscribe our selves.

D. J. JOHNS,  
DANIEL KATZMAN,  
D. H. B. SPENCER

"Prayer without real confession is either a tacit assumption of sinlessness on our part or of God's inability to remove the transgression, unless, per chance, we are wholly indifferent to sin and its consequences."

## FEAR THOU NOT.

For the Herald of Truth.  
THE PENITENT NEVER UNPAR-  
DONABLE.

BY ADAM WENGER.

"Fear thou not, for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

"Fear thou not, for I am with thee; I've redeemed thee, made thee Mine; Chosen—thy lot, and forever I am Thine."

"Fear thou not, for I am with thee; When thou art weak and sorely tried I will strengthen, I will never Leave thy side."

"Fear thou not, for I am with thee; When thy soul is sore distressed, I will help thee, I will guide thee Into rest."

"Fear thou not, for I am with thee; When thou darest Satan's power, I'll uphold thee, I will keep thee Hour by hour."

"Fear thou not, for I am with thee; Through the day and through the night, When thy path is dark and shadowed, Or when bereft."

"Fear thou not, for I am with thee; I will hold thee by thy hand; When thou passest through the waters, Thou shalt stand."

"Fear thou not, for I am with thee; On this promise rest thy heart; For the Saviour and the saved one Never can part."

—SOL. L. M. J.

For the Herald of Truth,  
FROM THE ORPHANS' HOME,  
ORRVILLE, OHIO.

BY DAVID GARNER.

It has been some time since the "Home" has been heard from through the HERALD.

We are still doing what we can for the comfort and spiritual welfare of the needy children; and the aid we have received from different quarters of late refreshes in our minds the fact that "The ears of the Lord are open to the prayers of the righteous," and that "He will be for the 'lamb.'s." For a while, the Home was filled almost to its utmost capacity under the circumstances. Twenty-four children were cared and provided for, but lately six of the children have found a home, leaving eighteen yet under our care; and several parties have partially made application for several of these. We hope to find good Christian homes for them, recently five children were received from Indiana, and we are glad to say they feel very much at home; doubtless they can realize the truth of Psalm 27:10.

The matron, Sister Nancy Hartsord of Garden City, Mo., is getting along nicely with the children.

Sister Sarah Stouffer, of North Lima, Ohio, expects to leave for her home in the near future. She has rendered faithful service to the Home nearly ever since its beginning. We will miss her, Sister Blanche "Ousey," of Buckton, Pa., who came with the intention of making this her home, is also a great help to us in the work.

May the Home still prosper, and increase in capacity for good to worthy children, through the co-operation of the brethren and sisters, from far and near, and by the guidance and protection of our blessed Master, who said: "Feed my Lambs," is my prayer.

There have been and are now perhaps persons who feel they have sinned away the day of grace and have committed the unpardonable sin and are deeply troubled for what they think they have done, and will go mourning day after day. To such the writer feels that a few words on this subject might be of some good. Brother and sister in Christ, such persons need your sympathies and prayers. We can imagine how unhappy any one is when he feels himself to be in such a lost condition. It seems that God, in His infinite wisdom, uses various and powerful means to draw us closer to Him. Some people cannot realize what a blessing health is until they become sick, and some have no fear of death or do not realize what it is to die until death stares them in the face. Some people may not fully realize the worth of a Savior until they feel as though they have lost Him and are brought, in their imagination, to the very brink of hell, and feel themselves doomed to everlasting destruction and misery in the world to come. We verily believe God sends these thoughts and feelings upon us to make us more fully realize what it is to be saved and what it is to be lost, and how important it is that we live a Christian life while in this tabernacle of clay. You may too more fully realize how vain and transitory are things in this world. What is wealth and honor which last but for a moment when compared to eternity? "For what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Surely, when we feel that we are sinners and wish to be saved, it is God's Spirit striving with us, because He loves us and wants us to draw nearer to Him, for He says, "Draw nigh unto me, and I will draw nigh unto you." Paul says, "The goodness of God leads us to repentance." We can readily see it is not fore-drawn of God that any penitent sinner should be lost. Peter says, "In every nation he that feareth him and worketh righteousness is accepted with him."

O meek, humble and penitent sinner, you have many promises in God's word. When we feel ourselves to be lost and far from Christ He is generally very near us. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he loveth." Heb. 12:6. Penitent sinner, Paul must have known something of your condition when he said, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless the peaceable fruits of righteousness unto them which are exercised thereby." (Ileb. 12:11).

We cannot always depend upon our feelings. We may feel that we are good, and yet be wicked. To feel that we are sinners and tired of sin, we become more humble which is more pleasing to God. David says, "The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." Psalm 34:18. "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise." Psalm 51:17. Surely those who become sorry for sin and repent are more pleasing to God than those who go on without repentance in their sinful course, having no desire to do good and please Him. The Saviour says, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." If you have any desire to be good, or have any hunger and thirst after righteousness, you are by no means the greatest sinner and have not committed the unpardonable sin.

That sin seems to have been of such that would never be repented of, for the penitent has every promise of acceptance with God. Paul says, "It is impossible to renew them (the unpardonable ones) again unto repentance." (Ileb. 6:1-6). The apostle here has reference to those who will openly apostatize after receiving great light as a ghost, "hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing." (Ileb. 10:29). We would conclude that anyone, after having done this, would be given over to a reprobate mind and would not only do evil such as envy, murder, deceit and a host of God, etc., but would also take pleasure in them that do them as stated in Rom. 1. Penitent sinner, whoever you are, if you are truly sorry for your sins and wish to be saved, it is sure proof that you take pleasure in these things and have never committed a sin against the Holy Ghost. Never cease praying, for without prayer we have no promise of acceptance with God and of being saved in the world to come. Do not do as did the man who when he asked the Saviour what he still lacked, and was told what to do to have treasure in heaven, only turned away sorrowful and did not obey the Lord. O let us count the treasure of heaven of much more value than earthly things. God is more willing to bless us than to give our children bread. Matt. 7:1-11. Luke 11:12, 13. It makes no difference if you are a backslider or what kind of a sinner or how wicked you have been, you can rest assured that God is able and willing to save you. John makes no exceptions when he says, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9).

Could you think that if the Saviour were here on earth as He once was with His disciples and you could go to Him personally and tell Him your condition and that you were truly penitent and wished to be forgiven, could you imagine that the dear, loving Saviour "who is not willing that any should perish but would that all should come to repentance" (as we read in 2 Pet. 3:9) who healed all manner of diseases and who forgave every penitent sinner that ever came to Him for pardon, would you suppose that He would turn you away without a blessing? While the Saviour was on this earth He said, "And shall not God avenge his own elect which cry day and night unto him, who beareth their longings with them? I tell you that he will avenge them speedily." (Ileb. 18:7, 8). Though we cannot now

go to Him personally, He can hear us just as well as when He was here on earth with His disciples. We can approach Him with the same confidence as His disciples could, with the same assurance that He hears us. "Not even a sparrow falleth to the ground without his notice and we are of more value than many sparrows."

Do not give up in despair, but let us continue praying, knowing that "alone through him we can be saved." Let us say as did Jacob, "I will not let thee go except thou bless me." Perhaps for some purpose your prayers may not be answered at once, but keep on praying.

Though you may feel that you have sinned away the day of grace and feel as though you can never again be brought into favor and friendship with God, you must feel that you will yet in this awful condition perish trying to do His will, and yet be dragged to hell a penitent sinner crying for mercy and trying to obey the Lord. Now, think for a moment, which will be the more acceptable to God, to spend the rest of your life trying to do God's will and laboring for the upbuilding of His kingdom, warning sinners to turn from their evil ways and serve God, or live a life of sin, letting your influence as long as you live in the world be in the service of Satan. Surely you must conclude that to exert all your power for good would be more acceptable to God, who wishes all men to be saved, than it would be to exert all your power for evil in the service of the enemy of souls. Surely you must conclude that God has not cast you off forever.

The Saviour says, "He that is not against us is on our part, and we could certainly not labor in His cause and be against Him at the same time. 'We shall in no wise lose our reward if we give only a cup of cold water in His name.' Then take courage, knowing that you can yet do some good and to do to have treasure in heaven, only turned away sorrowful and did not obey the Lord. O let us count the treasure of heaven of much more value than earthly things. God is more willing to bless us than to give our children bread. Matt. 7:1-11. Luke 11:12, 13. It makes no difference if you are a backslider or what kind of a sinner or how wicked you have been, you can rest assured that God is able and willing to save you. John makes no exceptions when he says, 'If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' (1 John 1:9).

Could you think that if the Saviour were here on earth as He once was with His disciples and you could go to Him personally and tell Him your condition and that you were truly penitent and wished to be forgiven, could you imagine that the dear, loving Saviour "who is not willing that any should perish but would that all should come to repentance" (as we read in 2 Pet. 3:9) who healed all manner of diseases and who forgave every penitent sinner that ever came to Him for pardon, would you suppose that He would turn you away without a blessing? While the Saviour was on this earth He said, "And shall not God avenge his own elect which cry day and night unto him, who beareth their longings with them? I tell you that he will avenge them speedily." (Ileb. 18:7, 8). Though we cannot now

Ladd, Va.

For the Herald of Truth.  
A SHORT SERMON.

BY JOHN F. FUNK.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Psa. 37:3.

These words were spoken by the Psalmist, David, and with peculiar reference to an important point, or to that which was an important point with the children of Israel. The children of Israel were an agricultural people, as we would say in our day, "farmers, and herders." They cultivated the soil, and much of their wealth consisted in their flocks and herds. When Jacob with his family, and those that belonged to him, came down to Egypt, they were given a dwelling place in the land of Goshen, because that was a fertile country, a country where their herds and flocks would have an abundance of pasturage. When the twelve spies were sent to spy out the land of Canaan, after the Lord had brought the children of Israel up out of Egypt into the wilderness, they said, "It is a land that flows with milk and honey," showing that there was a place where they might dwell in safety and where they might have an abundance of the things which they needed for their support and sustenance. These, no doubt, were the thoughts that pervaded the mind of the Psalmist as the words suggested themselves: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

The law of Moses, or the Mosaic dispensation, maintained a form of worship which consisted chiefly in works. It was doing, not simply believing; but doing as well as believing; and as the religion of the Jews required the observance of many forms and ceremonies, many acts of obedience, so the Christian religion consists not in a simple form of faith, but in a faith that is made a living faith through obedience. Thus in the religion of the Hebrews, it was made a condition that if they should be obedient, if they should walk in the ways and the commandment of God, and in all devotion to Him, then God would be their God; then would He care for them; then should they be blessed; just as we read in the very first Psalm, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf shall not wither; and whatsoever he doeth shall prosper."

In this text we have four things that are presented to our consideration; two of these are commandments which God requires of us, and two of them are things which shall be given unto us by Him: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Trusting in the Lord is a subject that is, by many professed Christians, understood only in a very small degree. Among the large number of professed Christians, there are indeed compara-

tively few who, through actual experience in their Christian life, can explain what it means to have a real confiding trust in God. Faith and trust are two things which are almost the same. If we believe in God, we trust Him; if we trust in Him we believe in Him. Trust however is the fruit and result of faith. If we believe that God is, and that He is a rewarder of them that diligently seek Him, if we believe this, then we can trust Him. Faith comes first. If we believe in God, then we can trust Him. In John 14:1, we read, "Ye believe in God, believe also in me. Then He tells them about the heavenly mansions: 'If it were not so I would have told you. I go to prepare a place for you, and I will come again, and receive you unto myself; that where I am, there ye may be also.'"

Now then, if we believe in God and in Jesus Christ, His Son, with an unflinching faith, with such faith as Noah had, and such a faith as Abraham had, then we can be sure without doubting that this heavenly mansion shall be ours; and if we can, under all circumstances, hold fast to this belief, this trust, then our religion will be a comfort and a blessing to us.

The Psalmist here says: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." A simple illustration of this trust in God is shown in the little child that finds refuge and protection in its mother's care. No matter what dangers may threaten, or what troubles he may meet, and even a father, there he is, and he is safe and secure; he realizes no danger because he trusts in the power, wisdom and strength of the parent. He will not trust a stranger; he will not rest contented while the stranger cares for him, because he has not learned to trust strangers; but the parents have always provided faithful guardians and he has learned to confide in them. This is one lesson that our text teaches, which we can, if we will, make practical in daily life. Trust in the Lord just like the little child trusts its parents.

Abraham, at the command of God, left his home and went out into the strange land not knowing whither he went, but he went trusting in God. Moses during his forty years of trial and temptation in the wilderness was many times put to the test of his trust in God, but he never yielded, he never doubted, and Joshua in his lives teach us the same beautiful lessons of trust and confidence in God. David in his twenty-third psalm gives us words that have inspired and cheered thousands of despairing and doubting souls when he declares: "The Lord is my shepherd; I shall not want." etc.

Many other grand examples of trust might be presented, but we will now look at the second part of our subject: "Do good." This is a very important part of our Christian religion. No doubt every one of our readers has often thought of this, and questioned in his or her own mind, like the rich young ruler: "What good thing shall I do that I may inherit eternal life?"

The word good has a multitude of applications and for that reason it is the more difficult to give a comprehensive definition of it. In many of its applications it has the sense of right.

A good boy or a good girl means one that does no wrong, thinks right thoughts, speaks right words, does no wrong acts.

To things we apply good, when they are well adapted to the use for which they are designed, when they are well made, when they answer to the purpose of promoting the comfort and the happiness of mankind. "And God saw everything that he had made; and behold, it was very good." Everything was suited to its purpose, and tended to promote the happiness and comfort of His creatures.

Now when the Psalmist says, "Do good," he means the things that are pleasing to God and in harmony with His laws and attributes.

When he says in the words of the text, "Do good," he exhorts us to do that which is right; that which agrees with the teachings of God's Word; that which is for the edification and the blessing of ourselves and our fellow men. The apostle says, "Do good to all men, especially to them of the household of faith."

The apostle teaches us that we must all appear before the judgment seat of Christ, that every one may receive according to the things done in the body, whether good or bad.

The Saviour teaches us in what these good things consist, when He says: "I was an hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and in prison and ye visited me."

By these declarations we understand well what we are to do that we may do good works. The apostle says: "Pure religion and undefiled is to visit the widows and the orphans in their afflictions, and keep himself unspotted from the world."

The people of Israel were to be kind to the poor; when they reaped their fields, they were not to take everything clean; they were to leave a handful here and there so that the poor might come and gather up what was left. They should not turn away from those that were needy.

The apostle also teaches that ye shall not return evil for evil, but overcome evil with good. "Therefore if thine enemy hunger feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head." Whosoever gives even a cup of cold water, in the name of Christ, to one of His followers, shall in no wise lose his reward.

God has promised to be with His people and never to forsake them. He gave Israel a goodly land in Palestine and fed them not only in the wilderness, but provided the good things of a woman of Samaria, as the Jew and the Samaritans had no dealings together. "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee: for whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14.

May we all trust in the Lord more and more; may we be ever diligent in doing good, and then the Lord will de-

light himself in us and will preserve us in the good land He has given us, and provide abundantly for all our necessities, and all our wants.

For the Herald of Truth.  
JESUS AT THE WELL.

BY G. W. NORTL.

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14.

These words present a part of the conversation that Jesus had with the Samaritan woman when they met at the well, and, like all other words that proceeded from His mouth, they were life giving words, full of interest and instruction to those prepared to understand them.

The circumstances attending this interview helped the Saviour to impress upon the woman's mind the purpose of His argument with her, with a purpose of God's grace and the connections of His divine providence.

In the execution of the great work assigned to the Lord Jesus while in the flesh, He had occasion upon occasion to meet with just such circumstances, while going from place to place, and many circumstances which to our minds might seem trifling or accidental, are shown to be of vital importance and highly essential to the accomplishment of the great work assigned to Him.

Such was the case in this instance. Jesus had departed from Judea to go into Galilee, and He must needs go through Samaria. We are not informed of any other reason for this necessity, or "need be," but what appears in the circumstance of meeting the woman at Jacob's well. Let us notice the interview and conversation which took place in this instance, and we shall see the woman, and also on the citizens of Samaria who came out to see Him, and who professed faith in Him as the true Messiah.

As He must needs go through Samaria, this woman must needs come out of the city at that very hour to draw water; and every other incident recorded was equally important and true. We believe that in every instance of the calling, quickening and conversion of people, the special providence of God may be traced. God has appointed the bounds of our habitation so that we cannot turn from them.

A well directed train of providential events, we find the Saviour in conversation with the woman of Samaria. He asked of her a drink from her pitcher. She expressed her surprise that He, being a Jew, should ask drink of a woman of Samaria, as the Jew and the Samaritans had no dealings together. "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee: for whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Sir, thou hast nothing to draw with, and the well is deep."





## HERALD OF TRUTH.

January 1, 1899.

## SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year, for *domestic* subscribers; one dollar per year, for *foreign* subscribers. Single copies, 10 cents. HERALD OF TRUTH & VOICES OF CHURCH to our address, \$1.50 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa. & Washington Co., Md.
4. "Middle District, Pa.
5. Virginia.
6. Canada.
7. Ohio.
8. Ohio Mennonite.
9. South Western Pennsylvania.
10. "Indiana (Spring).
11. Indiana and Michigan District (Fall).
12. "Western District.
13. Missouri.
14. Kansas and Nebraska.
15. Nebraska District.
16. Minnesota District.
17. (Finnish Mennonites).

## Monthly Calendar for January, 1899.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

☾ 4; ☼ 11; ☾ 18; ☼ 26.

## BUSINESS NOTICES.

Have you bought an Almanac for 1899? Has your neighbor one?

Our new Primary Sunday School Quarterly has thus far proved a complete success. Samples sent free to any address.

SUBSCRIBE for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. Your church paper will interest you.

"Journeys of Jesus" is worthy of a place in every home. Three editions are already exhausted and the third is having a good sale.

Bibles and Testaments, as well as many other good religious books, are listed at reduced prices in our new German Catalogue. Send for one.

Every reader of the HERALD should assist in increasing the sale of the Family Almanac. Our terms are very liberal to those who order in quantities.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

The Family Almanac for 1899 is the best for the Mennonite and Anabaptist people, because it contains a list of the ministers, with their addresses, and also the meeting calendar for 1899.

English or German Family Bibles at *Half Price*, until January 15th, 1899. Send at once for a large descriptive circular.

Agents find the winter season the best for their work. People have time to read now, hence we would urge all our agents to do their best. Success awaits those who strive earnestly.

For Bibles and good religious books of all kinds, call on or write to the Mennonite Publishing Co. We have on hand a fine assortment of good books and cards of all sizes and prices. Send for catalogues.

For Sale.—Sixteen shares of Mennonite Publishing Co. stock. These shares are sold to settle the estate of the deceased brother who owned them. They bear six per cent annually. Apply to Mennonite Publishing Co., Elkhart, Ind.

To Those in Arrears.—Our dear brethren and sisters who have not been able to pay for the paper for last year, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

Nave's Topical Bible, a Digest of the Holy Scriptures, more than 20,000 topics and sub-topics, and 100,000 references to the Scriptures, embracing all the doctrines of Biblical Religion, and all phases of ancient Society, History, Law, Politics, and other secular subjects, Archaeology, the Arts, Sciences, Philosophy, Ethics, and Economics; Principles of Government, Equity, and right personal Conduct, Biography, personal Incidents, and illustrative facts; Geography, the History of Nations, States, and Cities and a multitude of common subjects, illustrative of ancient religious, governments, manners, fashions, customs, ideas, etc., by Orrville J. Nave, A. M., D. D., LL.D. Published by the International Bible Agency, New York.

We have examined the foregoing work, and take pleasure in recommending it to all Bible Students. Its utility and convenience will be appreciated only after one has used it. It contains 1615 pages, octavo size, bound in half leather with cloth sides and corners, marble edges, and the print is large and clear. The book will be sent to any address for five dollars prepaid. In studying the Bible by topics or in preparing articles on any given subject this book is invaluable. Send to Mennonite Publishing Co., Elkhart, Ind.



Practical Commentary on the S. S. Lessons. Arnold. Carefully prepared by specialists. Blackboard illustrations. Cloth, 50c.

Have you an almanac for 1899? Has your neighbor one? If not, send for a dozen or more. You will have no trouble to sell them. Price is only 6 cents each or 45 cents per dozen.

Our ministering brethren should not forget that in case they need Bibles or Bible reference books for themselves or worthy poor, they can get them here at cost, plus 3 per cent. for packing and handling, they paying postage or express.

Our new German catalogue containing 128 pages is now ready. It contains an excellent line of religious books and will be sent free of charge to any address. If you wish to purchase German books, do not fail to get a copy of this fine catalogue.



Peloubet's Notes on the International S. S. Lessons for 1899. An excellent book for S. S. Teachers especially. Very comprehensive. Illustrated. Bound in cloth, \$1.25.

## NEW AND TIMELY TRACTS

Every earnest Christian worker likes to use good, soul-stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secretism.
- No. 6. The House of Darkness. (Against secret societies.)
- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Cold Necktie.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.

Address all orders to MENNONITE PUBLISHING CO., Elkhart, Ind.

"Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts, and practice them in your lives. To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."

"If Christ were only a cistern, we might soon exhaust His fulness. But who can drain a fountain?"

January 1,

## SUNDAY SCHOOL LESSONS.

LESSON II.—JANUARY 8.

CHRIST'S FIRST DISCIPLES.

John 1:35-46.

(Memory Verses 35-37.)

GOLDEN TEXT.—Behold the Lamb of God.—John 1:36.

INTRODUCTION.

TIME.—A. D. 27; about the time Jesus returned to Bethabara, after the temptation in the wilderness.

PLACE.—Bethabara, east of Jordan. The Revised Version says "Bethany." But this is not the Bethany on the Mount of Olives. Probably Bethabara and Bethany were two villages or districts near together, and John may have been baptizing at or near these villages.

RULERS.—Tiberias Caesar was emperor of Rome; Pontius Pilate was governor of Judea, and Herod Antipas was tetrarch of Galilee.

JESUS AND JOHN.—Jesus was now thirty years old, and was just entering upon His ministry. John was six months older, and had preached six or eight months in the wilderness.

CONNECTING LINKS.—We pass now to the witness of John on the second day, when he sees Jesus coming unto him, probably on the return from the temptation. Forty days had passed since they had met before, and since John knew at the baptism that Jesus was the Messiah. These days were for the One a period of loneliness, temptation, and victory. They must have been for the other a time of quickened energy, wondering thought, and earnest study of what the prophets foretold the Messianic advent should be.—Watkins.

DAILY READINGS.

M. (Jan. 2.) Christ's First Disciples.

John 1:29-42

T. Christ's First Disciples.

John 1:43-51

W. The second call.

Matt. 4:18-22

T. True discipleship.

Luke 9:18-26

F. Teaching the disciples.

Matt. 5:13-20

S. Friends of Jesus.

John 15:2-20

S. Reward of the faithful.

Matt. 19:23-30

LESSON III.—JANUARY 15.

CHRIST'S FIRST MIRACLE.—John

2:1-11.

(Memory Verse 11.)

GOLDEN TEXT.—And his disciples believed on him.—John 2:11.

INTRODUCTION.

TIME.—A. D. 27, February or March, four days after the last lesson.

PLACE.—Cana of Galilee, about 60 miles in an air line from Bethabara, 8 or 9 miles north-east of Nazareth, and the home of Nathanael.

INTERVENING HISTORY.—In our last lesson we left Jesus on the way from Bethabara to Galilee, having added Philip and Nathanael to the three or four disciples He had already made. On arriving at Nazareth, two or three days later, He seems to have found His mother gone to a wedding in Cana, a few miles further on, and He and His disciples went on to Cana, where they would naturally find entertainment at the house of Nathanael, whose home was there.—Peloubet.

1899.

## HERALD OF TRUTH.

## CORRESPONDENCE.

SOMERSET, KANSAS, DEC. 20TH, 1898.

We were greatly pleased to have Bro. D. F. Driver visit us after the Missouri Conference. He came on the 5th ult. and preached in the Somerset Baptist church to a large congregation. Since then several have asked if our ministers were coming again. We feel very lonely here, but we hope our ministers will favor us with occasional visits. I read the reports of the various conferences with great interest. Brethren and sisters, remember us in your prayers.

B. LEHMAN.

FROM ALBANY, OREGON.—We are thankful to be able to report good health among our members. We were blessed with a bountiful harvest. Fruit was also plentiful. In spiritual things our heavenly Father has likewise been rich in blessing. On the 6th of November we held our communion services. All the members who were able to attend took part. Two were also received into fellowship by letter. Votes had also been taken for a minister and the lot which was cast on this day fell upon Bro. Daniel Erb. Bro. Peter Neuschwander is deacon of this congregation. The Lord grant unto these brethren much grace and wisdom and spiritual discernment, that they may labor with much success. Three young persons have also confessed Christ here recently. May they ever stand firmly in the profession which they have made. Pray for us, dear readers, that the word of God may work mightily among us, and that we may stand by it for it is the truth, and truth alone will prevail in the end.

## THE DUTY OF GIVING COMFORT.

It is the mission of Christian people to be comforters of others in their sorrow. Yet too many Christians who go to their friends in the time of bereavement are anything but comforters.

They go with a certain kind of sympathy, but it is a weak, almost hopeless sympathy. They sit down by the sorrowing ones, listen to their story of grief, talk with them about the sad phases of their sorrow, thus taking them down into the darkest shadows. Then they turn away with a few more sad words, and leave them in the depths. Miserable comforters, indeed, are these people! When we go to those who are in sorrow, we should rather carry to them the strong consolations of God's Word. We should not linger with them upon the sad phases of the experience through which they are passing, but should turn their thoughts to the promises of God, to the truth of immortality, and thus lift them up toward strength and rejoicing.

The word "comfort" means to give strength; and we should always try to make our friends stronger, that they may be better able to carry their burden of sorrow. Trouble should never crush a Christian! on the other hand the Christian should rejoice in God, and sing songs in the night.—J. R. Miller, in Westminster Teacher.

"Praise, prayer, pure thoughts and deeds of love  
May bring us God so near,  
That freed from earthly fears, our souls  
Catch gleams of heaven here!"

THERE is no such thing as being a Christian without doing as a Christian does.

FROM MAHONING CO., O., DEC. 12, 1898.—We have recently been favored by a visit from Bro. Samuel Witmer of

Lancaster Co., Pa. who filled several appointments to our edification. D. H. Bender of Tub, Pa., also spent some time with us, holding a number of meetings at Leetonia. The meetings were well attended and full of interest. Meantime Bro. J. A. Resler of Scottsdale, Pa., arrived and held one meeting at Leetonia, one at North Lima and one at the Middle church. He is making a tour of the congregations preparatory to his departure as a missionary to India.

KOKOMO, IND., DEC. 22, 1898.—I will again give a report of the number of deaths recorded in the HERALD OF TRUTH for the year 1898. Number of deaths, 497; aggregate age, 22,515 years, 1 month and 1 day, making an average age of 45 years, 3 months and 18 days, which is far above the universal average age of the human race. Of the 497 persons, 161 reached beyond the allotted time of three score and ten, while 57 died as infants.

The record shows for the year 1897, 521 deaths with an aggregate age of 55,732 years, making an average of 49 years, 1 month and 13 days; 161 reached beyond three score and ten years, and 43 died as infants.

G. W. NORTH.

Mr. ZION, Mo.—Bro. L. J. Heatwole came into our midst on the 6th of December. While with us, he preached several impressive sermons which we trust will ripen into thoughts and deeds to the glory of God. We were impressed as never before with the thought that every one has a place to fill in God's great plan, and that no place is so small as to relieve it of its responsibility. Our place improperly filled will bring great hindrance to our immediate surroundings and will grow broader and extend to the generations to come. On the other hand we give our lives up to the design of our Creator. God's name will be glorified and our fellowmen blessed. We are glad for these visits and feel to praise our Savior for giving "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; and may we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

COR.

SHORE CONG., SHUSHWANA, IND., DEC. 6, 1898.—On the 6th of November, Daniel Kauffman of Versailles, Mo., came into our midst and remained with us until the 24th. He held a number of meetings during this time. Fifteen precious souls have become willing to confess their Savior, and were received into church by water baptism on the 4th of December. May we all remember them in our prayers, and lend them a helping hand that they may remain faithful and become bright and shining lights in the world. Previous to these meetings, nine were received by water baptism and one by confession. We as a brotherhood rejoice for the precious thoughts that were presented to us during these meetings; but let us be on our guard and not flatter our ministers; let us praise God, and pray for our ministers, that God may continue to enlighten them in His holy word.

G. L. M.

FROM MAHONING CO., O., DEC. 12, 1898.—We have recently been favored by a visit from Bro. Samuel Witmer of

FROM ROCKTON, PA.—Greeting in the name of Christ our blessed Master: Knowing it is cheering and strengthening to hear from time to time of the work accomplished in the various congregations, I desire to tell you of our work for the year that has its labors recorded as the work of the past, although precious harvest may yet follow. On the 19th of January our new church house was opened for service. It is substantial and roomy—warmed by heaters and is a very pleasant and comfortable church house. A small amount of indebtedness remained and the painting was still to be provided for, but through the kind assistance of friends and several congregations to whom we applied, the necessary amount was raised and the house completed. I desire in behalf of the brethren and sisters to thank all who have aided us in this work. The Lord alone can reward you for it, and for the kind and cheering messages and prayers that have helped this work to a completion.

WEAVERLAND, LANCASTER CO., PA.

Five persons were received into the church here on Saturday, Nov. 19th, and on the following day communion was observed. Services were conducted by Bishop Jacob N. Drubacher. On that day these solemnities might be observed in the true spirit. On Sunday morning, Dec. 18, the brethren Joseph Boll of Manheim, Pa., and Phares Witmer of Brownstown, Pa., came into our midst and taught and admonished us out of God's word. In the evening they filled an appointment at Martindale. Truly the dear brethren in their noble work.

On Sunday, January 1st, 1899, the members of the Weaverland District will be called upon to select a brother for the ministry here, and in a few days following lots will be cast if necessary requires. Let us all be diligent to do our duty in this important office. Oh that the brothers and sisters here, and not only here, but everywhere, would on such occasions use proper judgment and wisdom, and unite as one heart in prayer to God for laborers in His harvest field, laborers such as are able and capable to lead the flock and feed the lambs, and restore the lost ones to Christ.

Why is it that everywhere the cry goes out, "Come over, brother, into Macedonia and help us?" It is not because there is a lack of laborers or tears. May God bless the laborers as few and the harvest field great. Therefore pray the Lord that He may send laborers into His harvest field. Laborers such as we read of in 2 Tim. 2:2, 21, 25, 26, etc.

COR.

DAYTON, ROCKINGHAM CO., VA., DEC. 18, 1898.—The congregations of this county have feasted for several weeks upon the Word of God as handed to us in its purity by Bros. Nisly and Whisler of Pa. and Bro. Buckwalter of Ohio. Bro. J. S. Coffman of Elkhart is with us at present; though lacking in physical strength, he has been showing "The more excellent way" with great power. These brethren have all labored faithfully and as they leave us for other fields they go under the benediction of the brotherhood here.

The church here is made glad too on the return of her bishop, L. J. Heatwole.

who has spent several weeks for the Master in the western states.

He returned encouraged in having met and conversed with so many that maintain and hold dear the principles that we espouse. He also brings to us greetings of love from many congregations.

We are glad and thankful for all these encouragements and blessings.

C. D. WENGER.

HANOVER, PA., DEC. 19, 1898.—Bro. M. S. Steiner of Pandora, Ohio, has been in our midst for a short time. We had several very interesting meetings; the brother spoke many plain truths from God's word, and reminded us of our duties, to seek the lost ones and bring them into the fold of God. Oh may the Lord impress upon the hearts of the hardened ones that are down deep in sin that they may become awakened, and repent. May God be with him and help him spread the Word, and give all hearts to understand, that it may bring forth fruit to everlasting life. We feel thankful but wish he could have stayed longer. We hope we may be favored with many more visits from the brother.

MOLLIE J. REYNOLDS.

MUMMSBURG, PA., DEC. 14TH, 1898. The brethren H. B. Rosenberger, Peter B. Lux and D. L. Gehman, ministers of Bucks Co., extended their visit to Mummsburg, Adams Co., Pa. They held three meetings. Nov. 19th and 20th Pre. C. H. Strle of Cearfoss, Md. was also here and held two meetings with us. On Dec. 3rd and 4th we held our communion (the 4th was incommemorate). Bishop Jacob N. Brubacher officiating, held three meetings. Pre. M. S. Steiner of Cranberry, Ohio, came to our midst Dec. 5th and remained until the 8th. He held four meetings, and the good seed the dear brethren have sown yield a bountiful harvest. We also invite others coming this way to stop with us.

COR.

CLEARSPRING, MD., DEC. 13, 1898.—Communion services were observed by our congregation at this place (Oct. 30). All the brethren and sisters participated in the services. Bro. Abraham Shank of Broadway, Va., officiated, assisted by the brethren Geo. Keener and Christian Strite of Cearfoss, Md. Saturday previous preparatory meeting was held when Sister Mary Shupp was received into the church by water baptism. May the Lord bless her in the service of her Maker and may she also be a shining light unto others that her good example may be the means of bringing some other poor wandering souls to Christ. The brethren Jacob Martin and Lewis Shank of Virginia filed an appointment on Nov. 15th and the next day and evening following (Bro. Gabriel Hewitt) also of Virginia filed two appointments. We were very glad to have these dear brethren with us again to encourage us to press on ward and forward to Him who came and suffered and died and arose that we through Him might have eternal life. On Saturday Nov. 25th, Bro. M. S. Steiner of Pandora, Ohio, came to visit us and filled some appointments. In one of the meetings he took up in Lord's Prayer from which he explained the gospel truths which that prayer contains. I hope all the good seed that these dear brethren sowed will

with us may take root and spring up and bring forth fruit to the glory of God.

We have enjoyed these visits from these dear brethren very much and we need and love which they manifested in coming to visit us and hope they will soon come and visit us again and hope that some more of the visiting brethren will visit this little congregation.

May the Lord bless those brethren that were with us that they may bring many lost souls to Christ. I wish all the dear readers a Merry Christmas and a Happy New Year. F. C. SKELL.

#### SUNDAY SCHOOL ITEMS.

MR. ZION, MO.—On Dec. 10, our Sunday school met and elected the following officers for the coming year: Bro. Jno. S. Detwiler, superintendent; Bro. Jno. H. Driver, assistant superintendent; Sister Barbara Detwiler, secretary and treasurer; Bro. A. D. Driver, chorister; Bro. David Shank, assistant chorister; and Bro. Jacob Ramer, librarian. May the work be directed by the Lord to the glory of His name.

COR.

WEAVERLAND, PA.—The following is a report of the Weaverland Sunday school, Lancaster Co., Pa., for the year 1898. The total enrollment of the school for the different quarters was from 130 to 140; average quarterly attendance, from 62 to 90. Although the average attendance was not as good as it might and should have been, yet the school prospered, and we can feel that our labor is not in vain, and that we are growing in grace, and in the knowledge of our Lord and Savior Jesus Christ. The officers and teachers in general manifested their love and zeal for their Lord and Master, by their regular attendance and earnestness, willingness, and cheerfulness in the work.

God wants consecrated, willing, active, earnest, cheerful, upright and honest workers—workers that are willing to sacrifice all for Christ's sake; for Christ said, He that loveth father or mother, son or daughter, more than me is not worthy of me. We feel thankful to the many brothers, sisters, and friends that visited us during the year, and assisted us in the work, and for their kind admonitions; number of visitors that addressed the school during the year, 14; number of pupils that united with the church, 6. We owe abundant thanks to our kind heavenly Father for the good health we enjoyed during the year, and for the many rich blessings He has bestowed upon us from time to time.

The school will be continued during the winter to be held every two weeks. On Sunday Dec. 18th the school was reorganized by electing the following officers to serve during the year 1899: Superintendent, Samuel H. Musselman; assistant superintendent, Isaac W. Martin; secretary, David S. Wenger; treasurer, Joseph Horst; chorister, Aaron H. Weaver; assistant chorister, John W. Martin.

May God add His further blessings to my wish and prayer. SECRETARY.

NOTHING that is done for Christ is little.

REPORT  
Of Sunday School Meeting held at Slate Hill, Cumberland Co., Pa., Nov. 17th, 1898.

The meeting was opened by singing, after which Bishop J. N. Durr of Martinsburg, Blair Co., Pa., continued the opening exercises by reading from Eph. 3 and 4, as a Scripture lesson, following with prayer. Bro. A. D. Wenger of Millersville, Lancaster Co., Pa., was chosen moderator. Bro. Samuel Hess, of Shiremanstown, Cumberland Co., Pa., gave an address of welcome. Bro. Isaac Ely of Hagerstown, Md., responded to the same with fitting words. The following topics were then taken up and ably discussed.

There were also some essays read, which were full of Gospel truths.

#### MORNING SESSION.

1st. What do we gain by a Sunday School Meeting? 2nd. The Minister, and Sunday School Sociability. 3rd. What is the Best Method of Instructing Infant Classes?

#### AFTERNOON SESSION.

1st. What should be the Main Object of the Sunday School Teacher? 2nd. Is Non-conformity to the World Essential to Christian Piety; and how should it be taught in the Sunday School? 3rd. Conscience the Moral Spirit with the Spirit of Christ.

#### EVENING SESSION.

1st. It is advisable for the Superintendent to give a Brief Review of the Lesson at the Close of the Teaching Period? 2nd. Living the Simplicity of Christ. 3rd. How should Reviews be conducted at the end of the Quarter, to produce the Best Results?

The attendance was very good during the day, although the weather was somewhat unpleasant. Many brethren and sisters gathered from different parts of Pennsylvania. There were also some present from Maryland and Virginia.

Sister Lina Zook, one of the Chicago Mission workers, was also present. Sister Zook gave a short talk in the evening about some of their experiences at the Mission. While speaking on the different subjects much earnestness and zeal was manifested. We have reason to believe that those who were interested in Sunday school and desired to learn by exchanging thoughts can say that it was good to be there. Many deep truths were brought out, interspersed with spiritual songs, which could not help but be uplifting and be an incentive to the Sunday school worker to go forward with renewed courage and zeal for the Master, knowing that we shall receive a reward.

At the close of the meeting an invitation was extended to all present who wished to help along with work at the Chicago Mission to give of their means as they felt disposed. In this way \$18.57 was contributed for the work. May the work for the Master ever prosper.

Secretaries: H. W. ESHLEMAN,  
MINNIE RUPP.

TENDER handed, stroke a nettle,  
And it stings you for your pains;  
Grap it like a man of means,  
And it soft as silk remains.

SAYING "No" to yourself is one way of saying "Yes" to God.

#### THE LORD'S LOVING VOICE.

Child of my tenderest love, I know thy care;  
Seek not to bear alone, what I would share;  
Strange though it seem to thee, I laid it  
With my own hand.

Thy burden presses sore, my child, I know;  
Oft times thy bitter tears will overflow;  
And thou dost wonder why I leave it so,  
And yet I leave thee.

Think not I laid this on thee willingly,  
Or that, in wrath, I seek to punish thee;  
Ah! no! My child, is very dear to me;

Child of my love, come near to Me, and I  
Will help thee understand the reason why  
I mixed for thee this cup of agony;  
And caused thee pain.

—Set. by L. M. J.

#### SOME MARKS OF CHRISTIAN GROWTH.

As a Christian believer advances in the knowledge and practice of his duty there are certain signs which serve to indicate to himself and to others, the growth he is making. Some of these may be here suggestively noted:

1. More prompt recognition of the divine will. No true Christian definitely and deliberately declines to do the will of God when he stands confronting it face to face and sees it as it is. Such refusal may be disloyalty outright. But very many Christians manage to evade their duty by turning their eyes to some quarter where the light is less strong.

And many others who eventually do the thing which is right require a considerable time to make up their minds. This can not be the ideal state. Watchfulness is not perfect with us until we are so keenly alert that no whisper of the voice divine is lost to us. God can not guide us constantly with His eye if our gaze reverts only occasionally to His countenance. The degree of cleanness and continuity with which we follow His minister mandates are almost endless. And certainly a leading proof of growth is found in the increasing promptness with which we perceive the openings of duty. When we are in the best condition, all our inward and outward senses attuned to His presence, we hear the first time He speaks, we connect Him immediately with the providences, we behold His hand at once in all that occurs, and so we are saved from much danger and delays.

2. A heartier acceptance of the will of God. Our obedience has usually much to do with the just mentioned. It not only takes us too long to see the obligation, but we perform it with more or less coldness and reluctance. We do not leap to obey. We scarcely welcome God's will when it comes in unpleasing shapes. We count it sufficient, and even thing of it, after an interval resigned. While this attainment is not to be despised, no one can feel that it measures up to possibility and privilege. Death is not "swallowed up in victory" when sighs and groans accompany it.

There can be a gleam of heavenly behavior. Through the gate of compassion we can reach the sweet fields of affection. When we have looked with the eye of pity we shall be ready to stretch the hand of help. And the more we do for the people, the more we shall love them. It will be to get this habit of looking on the good side of folks, refusing to dwell

on defects or take offense at slights. Loving is the chief business of all that follow Him whose name is Love. It is at the same time a business and genuine pleasure. Vengeance is not ours, it is God's alone. Our love must be more gentle and more ardent not to the good simple and gentle only, but to the froward and disagreeable. It must abound, more and more. So shall we be His disciples, happy, growing, working, winning Christians.—Central Christian Advocate.

#### SERMONS IN NAMES FOR SIN.

A striking peculiarity of the vocabulary of Scripture is the variety of words for sin. In the New Testament these names are numerous, and in the Old Testament they are bewilderingly numerous. There is a good reason for this variety. It denotes that the subject is a many-sided one, and that the nature of sin is so complicated that it cannot be easily described. A study of some of the more significant of these terms, therefore, ought to be one way of bringing home the impression that sin is "exceedingly sinful."

1. Perhaps the commonest word for sin in both the Old Testament and the New, is one that signifies *missing the mark*. As a singer, when he threw a stone, or a warrior, when he hurled a javelin, might miss the object at which he aimed, so the language of the Bible suggests that in sinning we are missing our object. That is to say, there is a right and perfect mode of spending every moment and performing every action; but, when we are sinning, we are wasting our time, and spoiling our opportunity. The application of this idea is more obvious if we think not of a single act, but of a lifetime of sin. A sinful life misses the mark; it is a failure. Every son of Adam is born to a high and noble destiny. God has sent him into the world to fill a certain sphere, and to accomplish a certain work. But he who lives in sin misses his destiny, and he will miss the prize which ought to have been his reward.

A name for sin, expressive of almost the same idea, signifies *declining from the way*, or falling out of the way. Life is conceived as a straight, clearly prescribed path, such as Bunyan saw in his vision; and every sin is a stepping aside from the way. Here again, however, the idea becomes clearer when we think, not of a single sin, but of a course of sin. Thus our Lord himself spoke of the path of the sinner: "Strait is the gate and narrow is the way that leadeth unto life; but wide is the gate and broad is the way that leadeth unto destruction."

2. Another term frequently employed for sin denotes the *overstepping of a boundary*. We express this idea ourselves, in English, when we speak of sins as transgressions or trespasses. To miss the mark is a sign of lack of skill, and to stumble or stray out of the way is the act of a child; so that the first name for sin designates it as something weak and childish. But to clear a barrier at a leap, or to push it down, is rather the work of excessive and uncontrolled strength; and therefore this controlled strength, and therefore this designated a totally different aspect of sin. There are sins of weakness, which we commit through ignorance and inexperience, and with a miserable feeling

that we have missed the mark; but there are also presumptuous sins, into which we are hurried by the violence of passion and the stubbornness of self-will, and we burst every barrier that stands in our way.

The barriers are the laws of God. These are revealed in conscience, and in the Word of God. They meet us here and they meet us there, and they say, "Hitherto shalt thou come and no farther. They fence in certain regions from intrusion, but the wild lusts and passions of our nature desire to enter these enclosed places. We seem to hear the air of entrancing music coming from within, fruits which look pleasant to the eye hang over the walls, and by hook or by crook we must enter.

One of the strongest names in the New Testament for sin is *lawlessness*. This does not mean that the sinner has escaped from the law; for this no man can do. But it means that he is acting as if no law existed, and that all the sacred places, which were meant to be kept virgin and intact, are trampled underfoot by the brutish hoofs of passion.

3. No word for sin is more significant than one which literally signifies the *breaking of a covenant*. In ancient times tribes were allied to one another by covenant. They marched together against their common enemies; but if, against such an occasion, one of them deserted its ally in face of the enemy and broke the covenant, this was considered one of the greatest of wrongs.

It is from such an incident that this name for sin is derived. Naturally we are in covenant with God. He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish Him from their thoughts and from their hearts. He has made us for Himself and He expects us to spend our life in His love and fellowship. But many forget God, and live as if He did not exist. Some go farther; they remember that He exists, but they do not love Him; they would banish











Bro W. B. Page, who had been in Pennsylvania with Bro. J. A. Ressler in the interest of India mission work, returned to Elkhart a few weeks ago, to undergo an operation in Chicago in consequence of a long standing trouble which has been recently causing him much inconvenience. It may be therefore that the time of the departure of our missionaries for India may be postponed for a few weeks. A perusal of the monthly report of the Evangelizing Board in this issue will show that our church is responding nobly to the needs of the mission cause. Meanwhile let the good work of contributing funds to all the missionary and benevolent enterprises of our church continue, and let every contribution be accompanied by a fervent prayer to the Lord of the harvest that He would send forth more laborers into His field.

According to statistics furnished in the *New York Independent* of Jan. 3, the total increase of membership in all the religious denominations during the past year is 715,185; increase of churches 5,182; of ministers, 5,983. The total gain in the four branches of the Catholic denomination was 219,791, the next in number of increase are the Methodists, 17 bodies, 162,196; Baptists, 13 bodies, 131,405; Presbyterians, 12 bodies, 52,229; Latter Day Saints, 2 bodies, 43, 249; Lutherans, 20 bodies, 19,095; Evangelical, 2 bodies, 21,131; Greek Church, 2 bodies, 24,229; Disciples, 24,229; Christian Scientists, 30,000; Episcopalians, 2 bodies, 21,811; Reformed, 3 bodies, 13, 056; Congregationalists, 10,629; Dove-rites, 9,000; Dunkards, 1 body, 8,000; United Brethren, 5,823. Other denominations show gains of less than 5,000 each, the Mennonite denomination being accredited with an increase of 1,774 members.

**Palm-tree Christians.**—There are men who walk not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful; but delight in the law of the Lord, and in that law they meditate day and night. Such men are, in certain particulars at least, like palm trees. Both are known by the fruit they bear, and the fruit of both is sweet and pleasant. The fruit of the Spirit which the Christian is chosen to bear may not be pleasing to carnality, but no law of God in Scripture or nature is opposed to it—hence it must be good. A Christian never becomes too old to bear fruit; neither can he bear enough in one year to exhaust him from being fruitful the next year. When we do all those things that are commanded us we are still to consider ourselves unprofitable servants. Luke 17:10.

Here is another resemblance between the Christian and the palm tree: the latter's graceful, ever verdant crown,

which constantly aspires toward heaven, is typical of the soul that is growing in grace.

#### To our brethren in the ministry.

We have often thought of directing the minds of our brethren in the ministry to the fact that their calling is by no means restricted to the delivery of a sermon Sunday after Sunday, but that in this day of papers and books an avenue for blessed work for the Master lies open to them such as the apostle Paul preached continually as he went about, but what does the world to-day know of his sermons? It is his *writings* that still strengthen and encourage and enlighten the reader, and the congregation which he reaches to-day through his epistles is a thousandfold greater than any to which he preached audibly. It is the same with all men of God. Let us look at those of our own church. What would we know of Menno Simons were we to learn of him from his spoken sermons? It is his *writings* that make him still a useful man to us, even though his voice has been silent for over three centuries. The same is true of all men who have wielded a lasting influence in all phases of life. The *spoken* word is but a voice, a sound, that dies away and lives but in the memory, and although the spoken word may wield an enormous influence for the time being and indirectly upon the future, yet the *written* word lives on and on, ever present and ever potent. Of this fact the Bible is the greatest proof. To-day the facilities for speaking through the medium of the press are so great, and are so largely made use of by the agents of Satan for the dissemination of literature that is injurious to the cause of Christ, that the Christian world must be awake to the opportunity which a free press offers for counteracting these evil influences at work to-day. So far as our own church is concerned we are greatly in need of more help from our ministers in the broader sphere of the press. Unless our ministers will do more in this direction our church will suffer serious loss. It is suffering now because of this want. Brethren, the principles of our faith need far more general vindication than is being given them. Our ministers are our divinely ordained teachers and we have a right to expect such teaching of them, from the pulpit and the press. Dr. T. L. Cuyler, who has wielded a mighty influence in the religious world through his pen, says, "I have found journalism an immense advantage in the pulpit, as well as the pulpit a fountain head for journalism. A consecrated type reaches much farther than a consecrated tongue." If other denominations were to judge by the contents of the columns of our church paper the amount of interest

taken in, or the importance put upon the distinctive principles of the Mennonite Church by her ministers, they might readily conclude that those principles for which our fathers in the faith suffered and died had become largely a dead issue, forsaken and forgotten by the preachers as well as by the lay members. Our ministers annually spend considerable sums of money in complying with invitations and requests to visit isolated members and weak churches to strengthen and encourage them in the faith, and it is well they do so. There should be more of it. But, brethren, the columns of your church paper invite you to preach the gospel to them and encourage and teach them at a much less expense, and in fully as effective a way. When you speak through the HERALD you speak to the Mennonite denomination, when you speak in the pulpit you reach only a very small portion. To be sure the HERALD is lightly esteemed by many and totally disregarded by some, but on the other hand there are those to whom it is of such value, especially where there are no ministers, and the members are scattered, that they come together and the HERALD is read aloud to the gathered circle that all may hear how the work is going on at other places, and to be encouraged in their Christian life. Brethren, let us hear from you more frequently, and if great blessings come through your ministrations through the HERALD let us give God the glory.

For the Herald of Truth.  
**ETERNITY.**

BY LUDIA STAUFFER.

We are sailing on the ocean of life, and we have to land at either the one or other place, there to spend eternity. We all have an invitation to spend a happy eternity. It is not the will of our Father that we miss a happy eternity. He has given us time and opportunity to get ready. We are commanded in God's word to be ready, for we know not what hour the Lord will come.

Life is but a shadow; but then comes eternity. If our conduct through life is godly and we have observed the things which the Lord has commanded us through His holy word, we have the assurance of a happy eternity.

But oh, for those who will not abide in God's love, what consolation have they? Dear sinner, will you not come to Christ, for there you will find peace and rest for your soul. Let not the Saviour knock in vain. Let us at once for Jesus is a lover of your soul. He longs to have you spend your eternity with Him, for He said, "In my Father's house are many mansions," and whosoever will may come. Let us who have chosen the better part keep our lamps burning brightly that they may shine in the right direction, that we may be able to help a wandering soul into the right path, instead of being a

stumbling block to such a one. But let us ever be faithful workers in the Lord's vineyard, then we will not miss a happy end.  
*Farmer'sville, Pa.*

For the Herald of Truth.  
**CHRISTMAS THOUGHTS.**

BY ELIAS TREUMAN.

Hosanna to King David's Son  
Who reigns on a superior throne  
We bless Thee for a Prince of heavenly birth  
Who brings salvation to this earth.

Let every nation, every age  
In this delightful work engage;  
Let old and young in Zion sing  
Hosanna to the glorious King.

When from the dust of death arise,  
To take my mansion in the skies—  
Then shall this be all my plea—  
Jesus hath lived, hath died for me.

NOTE.—The above came too late for insertion in an earlier number.—Ed.

For the Herald of Truth.  
**THE TWO WAYS.**

BY JONAS H. EBY.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:13-14.

Christ speaks here of two ways; One leads unto life, the other to destruction. They lead in opposite directions, one from the other, the one up, and the other down, with the cross at the parting of the roads. This is the place where the soul enters the road, when he comes to the years of accountability or out from under the blood. Man is given power to choose which he will take. There are comparatively few that choose the narrow way at this point. Satan is there to tell them that they ought to enjoy the pleasures of this world for a season, telling them that the narrow way is too narrow for them to enjoy themselves. Many other enticing things he presents, and so they take the downward road.

The question might be: Why do the majority go the downward road, since we know that God is all powerful? I will give two reasons: 1. Since the fall of our first parents, we have sinned an evil nature; all have sinned and come short of the glory of God. "There is none righteous, no, not one." Rom. 3. Then, having evil nature, and by the enticement of Satan, we take the downward road. God gives us our choice; though He draws us with His Spirit, and we resist it. Many turn and come back to the cross (Bible conviction) and then stop. They think they are converted, but they are deceived. Some go farther, through the red sea, which typifies conversion; the forgiveness of sins, or transgressions; and never get any farther because of unbelief. Oh, for a pity; few cross the river of Jordan into Canaan.

2. The lack of teaching a child in the way it should go, and also the lack of example. Some parents do not teach their children anything about the way of life, others do, but live a careless and indifferent life, which is a bad example. But there are some that live a holy life and train their children in the way they should go, and they turn to the Lord in their youth. Oh, fathers and mothers, how careful we should be that we walk in the fear of the Lord.

For the Herald of Truth.  
**HAPPINESS.**

BY CORA FREED.

We can never be the means of leading any one higher than we are ourselves. If we live a careless and indifferent life, we are only the means of leading others into the same channel. We must become dead to sin, for "he that is dead is freed from sin," Rom. 6:7; and they that are Christ's have crucified the flesh with the affections and lusts. Gal. 5:24. When by grace we attain such a state we may be instrumental in leading others to the way of life and love. "Strait is the gate, . . . which leadeth unto life, and few there be that find it." Strait means narrow, but it is wide enough for the sinless, sin-forsaking soul to get through. It cuts off all that is worldly, and the reason why so few get through is because so many love the world. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." 1 John 2:15.

*Harvey Co., Kansas.*

For the Herald of Truth.  
**A LETTER.**

Dear Brethren and Sisters: God being my helper, I will pen a few lines informing you that we read the HERALD OF TRUTH and appreciate it very much. It brings good news from far and near. Sometimes when we read its pages we can hardly refrain from weeping for joy to see and hear that the brethren and sisters are so earnestly engaged in the work of the Master, and that so many souls are being brought into the fold of Christ. We scarcely get an issue of the HERALD in which we do not find some article from some of the dear friends in the East whom it was our pleasure to meet, and hear them sing, pray, and talk about Jesus, while on our visit to the different churches in the East last winter. We often long to meet with you again, but our lot is cast with the scattered members in the West who seldom hear a sermon by one of our ministers. This is why the HERALD is so much food to our souls. It cheers us on our way from earth to heaven. When we think of the time when, if we live faithful to God, we may again meet those dear friends, never to bid them a sad farewell, we are greatly encouraged. No doubt before you read these few lines we will have entered into a new year. The year 1899 will have gone, never to return again. As we look back over the year just passed, we can truly say it has had its sorrow as well as its joys and pleasures. Thank God, we still look forward with joy to the time when He shall come to gather in His children from the four winds of the earth, when we shall hear that welcome voice, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Then, dear friends, let us not grow weary in well doing. We have a work to do, for there are yet many souls outside of the ark of safety. God is not willing that one soul should perish, but that all may come to the fountain and be washed whiter than snow. You who have the pleasure of assembling together Sunday after Sunday to hear the gospel preached, will you remember the scattered members in the West, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

LEAH A. HOKNING.  
*Shamshang, Ia., Dec. 20, 1898.*

For the Herald of Truth.  
**LIGHT YOUR LAMPS EARLY.**

BY GEORGE BARKLEY.

How glad we are to have light! When all is darkness around us and the light appears, the darkness will then disappear. We are taught that God is light, and in Him is no darkness at all. So let us walk in the light as He is in the light then have we no occasion to stumble. When the shades of earthly night appear, and the darkness of death deepens, how well it is then to have our lamps trimmed, and burning when we are called to pass through the valley and shadow of death. We read of the ten virgins who went to meet the bridegroom; there were two classes of people, the wise and the foolish. The wise had the oil of gladness and the perfect love of God in their souls, and the light of God's countenance was light to their way till they met the bridegroom and went in with him to the marriage of the Lamb. But oh think of the foolish! Their lamps had gone out and they had no oil in their vessels, and there was a cry, "Behold the bridegroom cometh; go ye out to meet him!" While they went for oil the bridegroom came and they that were ready went in; but when those that were unprepared came, the door was shut. Oh, what a solemn declaration: The door was shut. How important it is for young people to seek the Lord while young and be earnest workers in the vineyard. He bright lights in the church of God, shining more and more until the perfect day. About twenty three years ago, as nearly as I can remember, I felt the love of Jesus in my soul as I never did before. It was light to the soul. It has been there ever since, and by the grace of God will be while I live. Let all consider how important it is to have our lamps ready and burning. You who may be out of Christ, mercy and your pardon has been often offered; Will you stay away till the door will be closed to you forever and leave you forever in the dark? The words of a dear mother who passed from labor to reward a number of years ago have come so forcibly to my mind that I will quote them. They were taught to me in my youth:

"Religion should our thoughts engage  
"Amid our youthful bloom;  
"T'will fit us for declining age,  
"And for an early tomb."  
Seek the Lord while young. Light your lamps early and have your vessels filled with oil. May the blessing of God rest upon all.  
*Trville, Ohio.*

For the Herald of Truth.  
**A PENTECOST NEEDED.**

BY A. K. KURTZ.

We learn by example and precept. The word of God is the Christian's best and surest guide. It is perfectly safe to follow its teachings in all things. If we wish to follow good examples we have many Bible characters that are perfectly safe to follow, even Christ himself, and how much we all admire the Christ-life in our fellowmen, because they are of all beings the most to be admired, for the simple reason that they are like their Great Example, if not in quantity

they are so in quality, but we must have a little Pentecost within ourselves ere we can attain to this state of blessedness where we can be a blessing to others. The word positively declares that "if we have not the Spirit of Christ, we are none of His."

That Spirit is the same that was poured out at Pentecost upon the followers of Jesus in answer to their prayers. The same Spirit is promised to all that ask in faith, the Spirit that delegates to all its possessors power to overcome the world, the flesh, and Satan. Indeed it is the only source of spiritual power, without which we cannot overcome the least evil. It is the absence of this Spirit in the soul of man that causes all the sin and evil of the world, and this is one reason why the church of Christ has become powerless to resist the encroachments of sin and worldliness, and in some instances is little better than worldly organizations. There are more sermons preached, even so called revivals held without scarcely naming the Holy Spirit, yet all success depends upon His holy influence. It is this that warns the sinner and convicts him of sin, and by which he must be born into the kingdom of heaven. John 3:5. And yet He is so little honored, His influence is so little sought.

New theories are advanced, other agencies employed, such as moral training, mental culture, fine singing, etc., for the promulgation of the gospel and the saving of souls, with the result that the church in general is growing in worldliness and departing from "that faith that was once delivered to the saints." (Jude), and is in imminent danger of being swallowed up by the great maelstrom of worldliness now apparently sweeping over the land, which could not be possible were the Holy Spirit the ruling power in the church; for the promise is that even the "very gates of hell shall not prevail against it."

There was a time when believers inquired of each other whether they had received the Holy Ghost, since they believed. This question put to many believers of good standing in the church the present day would reveal the fact that they were as ignorant of His existence experimentally, as were those disciples, to whom the question was propounded in the days of the apostles, of His existence theoretically.

Let us notice one feature of Pentecost: They were all with one accord in one place. Acts 2:1. They the 120 were all agreed to pray for the same blessing, and no doubt prayed fervently for the promise of the Father. They were all agreed to have this promise fulfilled, not a dissenting voice, but all with united effort pleading the promise, namely, the baptism of the Spirit. We may learn from this, that this wonderful revival was not due to Peter's preaching alone. The power delegated to him was due to the efforts of all. It was the united effort of the 120 faithful that brought about this wonderful change in the most wicked men on earth.

If this rule were applied at the present day what wonderful outpourings of the Spirit we might have even at this late day. How easy it would be for our evangelists to arouse the sleeping sinners. But how pay for something we do not believe in; how ask for a pen-

teostotal outpouring of God's Spirit when we believe this was only necessary to establish the church, and all we need now is the word. Does not Peter say in this pentecostal sermon that "the promise is to you and your children and to all that are afar off?" Acts 2:39. He speaks here of the gift of the Holy Ghost. It is certainly an erroneous idea, a dangerous doctrine to teach, well calculated to bring the church into that lukewarm condition of which we have the Laodiceans as an example, that these outpourings of the Spirit are not needed in these latter days to convert and separate people from the world.

The outward manifestations of the Spirit need not be, but the power of the Holy Spirit to convert sinners we need as much now as then, and there is promise again and again. The Scripture abounds in promises to give the Spirit according to the needs of the church.

Let us note one more feature of Pentecost—the soundness, depth and thoroughness of the conversions. They forgot all about themselves, sold all they had, never seemed to think of their temporal wants. May we have such conversions now. Will the same means used, result in the same ends? If so then why be prejudiced against measures wherean hang the eternal destinies of precious souls.

Smithville, Ohio.

#### For the Herald of Truth THE WILL OF GOD.

BY MARTHA HYGENA.

Let us come to do thy will, O God.  
Heb. 10:9.

It is a duty as well as a glorious privilege to write for God. I praise the Lord this afternoon for His keeping power. If we are willing He will lead us by the still waters and cause us to lie down in green pastures. I realize great peace and comfort in serving the Lord, and am so glad that He ever gave me a will to do His will. I see my mistakes and realize my nothingness, but I rejoice in the privilege of sitting at the feet of Jesus as Mary did, and learn of Him. I see the great need of waiting on God and letting Him lead, so I can be an instrument in His hand, and become more fully equipped for the work He has for me to do. It is my delight to do the will of my Father, and I am waiting day by day to learn more of His will concerning me. It means so much to live for God and to do all the Lord requires of us. "Not everyone who said Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven." Our wills must be in subjection to God's will or we cannot serve Him acceptably. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." We have the promises all on our side if we do His will. Pray for me that I may know the will of God more fully.

#### For the Herald of Truth. A FEW WORDS FOR ALL.

BY NINA IRWIN.

Every individual, no matter what the age, condition or position, has a soul that will either be lost or saved when

the Lord comes in all His glory to save the righteous and to condemn the wicked. Dear reader, do you attend Sunday school and all other religious services with a good intention—to learn all you can and to do all you can? Many people, young and old, go to church and other religious services to see and be seen, and talk and laugh during services. Did you ever think of this? Whom do they wrong? Go into a day school. You see pupils sitting idle all over the room. Some are talking and laughing, and disturbing others. When pay-day comes the teacher will receive his pay just the same as if all the pupils had studied diligently. If you go to church and do not listen attentively to the ministers of God when they are patiently trying to show you the word of God and explain it to you so that you may better understand the way you should live to be a Christian, you wrong not only yourself, but all who follow your bad example. You do not wrong the preacher, for if he is a Christian and we all know he should be (God will reward him for his faithfulness. You wrong yourself and your God.

You either set a good example and bring souls nearer to Christ, or you set a bad example and lead them down the broad road where they will receive the punishment they deserve if they willfully and carelessly disobey the word of God that He has left here for us to read and study, that we may know the way we should live to be saved and to be peaceful and honest citizens of our land. Dear reader, have you been setting a bad example? If you have, may God have mercy upon you and give you a willing mind to seek forgiveness. Let me ask you with love and in the name of the Lord to turn from sin and seek the love and forgiveness of Christ.

If you already have these, may God strengthen you and help you to win souls to Christ.

Although the Bible is the best book that ever has been, or ever will be printed, many people, even Christian professors, lay it aside and read novels and other foolish literature that does not benefit them.

Who that is sick and thinks he will soon be in eternity wants to read or hear a novel? He does not even think of a novel, but he does want the blessed word of God read.

Does he want worldly or foolish songs sung? Why does he want to hear songs about the dear Saviour who came into this world and died for our sins? Why does he not enjoy novels and worldly songs when he feels that his time on earth is nearing the end?

Oh, if the whole human race would live as the Bible teaches, what love and peace we would have here on earth. No more poor human beings hung on the gallows whether prepared to die fathers and mothers because of the downfall of their sons and daughters who are so dear to them and for whom they have cared through all their days of helpless infancy and childhood, when these same sons and daughters were as pure and innocent as the summer flowers. No more innocent children beaten, abused, starved, and even killed by drunken fathers, husbands, and even mothers. No more lying, quarrelling, fighting, cursing, cruelties, and numerous other things that bring misery, woe, and everlasting punish-

ment to millions and millions of souls. Of course we will never see the day when the whole human race obeys the word of God. But every individual can do his duty. We can live according to the best of our knowledge of Bible teaching. We can set a good example for others to follow, and still others will follow them, and thus our good work goes on and on without end.

Will you do your duty? Will you let your light shine and give this good work encouragement? If you will, God bless you in your effort.

Then, how we, as Christians, should love one another. How willing and ready we should be to work for Christ and to bring souls nearer to Him. How brightly we should let our lights shine for Christ and how earnestly and fervently we should pray for each other and for the unconverted and careless sinner. How careful we should be to live such a pure and Christ-like life that we may enjoy the blessings of a Christian life while here on earth, and of everlasting joy and happiness where there will be no more suffering, sorrow and broken hearts.

#### For the Herald of Truth. THE CHRIST PIND.

BY M. B. HUYER.

"Let this mind be in you which was also in Christ Jesus." Philip. 2:5.

It is a faithful saying that Jesus Christ came into the world to save sinners, not only to remove the practice of sin, but to purify the heart whence sinful lusts come. Christ died for our sins, the just for the unjust. He has sent us the Holy Spirit by a perfect example of purity, by His temper and walk. If we wish to be Christians, followers of Christ, we must walk as He walked and possess that holy temper. My prayer is, that the good Spirit of God may make it plain to me, that I unite with the Holy Spirit by a perfect example of purity, by His temper and walk.

If we wish to be Christians, followers of Christ, we must walk as He walked and possess that holy temper. My prayer is, that the good Spirit of God may make it plain to me, that I unite with the Holy Spirit by a perfect example of purity, by His temper and walk.

Who that is sick and thinks he will soon be in eternity wants to read or hear a novel? He does not even think of a novel, but he does want the blessed word of God read. Does he want worldly or foolish songs sung? Why does he want to hear songs about the dear Saviour who came into this world and died for our sins? Why does he not enjoy novels and worldly songs when he feels that his time on earth is nearing the end? Oh, if the whole human race would live as the Bible teaches, what love and peace we would have here on earth. No more poor human beings hung on the gallows whether prepared to die fathers and mothers because of the downfall of their sons and daughters who are so dear to them and for whom they have cared through all their days of helpless infancy and childhood, when these same sons and daughters were as pure and innocent as the summer flowers. No more innocent children beaten, abused, starved, and even killed by drunken fathers, husbands, and even mothers. No more lying, quarrelling, fighting, cursing, cruelties, and numerous other things that bring misery, woe, and everlasting punish-

ment to millions and millions of souls. Of course we will never see the day when the whole human race obeys the word of God. But every individual can do his duty. We can live according to the best of our knowledge of Bible teaching. We can set a good example for others to follow, and still others will follow them, and thus our good work goes on and on without end.

Him we shall be with Christ. We shall be like Christ and wear the crown of glory.

Then there is contentment. Let us remember the Lord's patience in all His agony and suffering. We do not read that He once murmured, only saying, "Not my will, but thine be done." "Blessed are the merciful; for they shall obtain mercy." Oh, that we may study simplicity and practice godly sincerity, speaking the truth in love and growing more in God's grace day by day, that in all our trials and afflictions in this world we can say, "Father, thy will be done," and feel to have that mind in us which was in Christ Jesus. To Him be glory now and forever. I wish one and all a happy New Year, with God's grace and blessing.

Lancaster, Pa.

#### For the Herald of Truth. THE CHURCH AND THE SUNDAY SCHOOL.

BY S. S. SUPERINTENDENT.

There is probably no department of Christian work which more attention has been paid in the last few years, and which has developed more rapidly, and is bearing fruit more surely, than the Sunday school. Born (as we understand it to-day) in the last century, it now numbers among its active supporters the hardest working and the most consecrated workers in the Christian church. It was originally intended as a sort of nursery of the church, and it is to-day more so than ever before, from the fact that more thorough and more effective methods of reaching the child's mind, and impressing upon it the vital truths of the Bible are in use now than formerly, and a greater effort is being made to reach the children.

But the Sunday school has grown to be more than the nursery of the church. It is also a training school in the church, in which Christians old and young gain a more thorough knowledge of the Scriptures, and are thereby better fitted for the duties of every day life, and for any special work that may be required of them.

But as a church, in many places at least, have been slow to realize the importance of the Sunday school. We do not realize the importance of having a good school, the very best school possible, and that school as became obedient unto death. This was the greatest example the world ever saw or ever will see. Oh, that we may follow the life of Jesus. His arms, once extended on the cross, are still extended to receive all who are willing. I invite all readers of the *HERALD*, who have not found mercy, to come, oh come to the throne of grace before it is too late, and find grace to help in time of need. Heb. 4:16. Christ Himself is sitting on the mercy seat to receive the robes of righteousness. If we are true followers, we shall be as humble like our Saviour. A proud heart cannot enter the kingdom of heaven.

We have reason to feel that if the heart is right, all in right, and there is no room for pride. The question here presents itself what we were, what we are, and what we shall be. We may have been the vilest of the vile, yet by coming to the Saviour and following

portant work wholly in the hands of others, and not be often present to see if they are properly taught, and to encourage them in their studies? You would not leave your home nursery wholly in the hands of strangers, and you cannot afford to be less careful with the spiritual nursery of your children. No doubt it is very often the case that you cannot attend, but to be honest, is not your absence sometimes the result of carelessness or slothfulness in religious matters, or a lack of spirituality? More than once have I been pained, as I know others have been, by seeing brethren in considerable numbers taking outside the meeting house until school was over, or, if held after church, hurry home, perhaps to entertain company, or go visiting, sometimes taking the children with them, probably never thinking that they as well as their children would be the better for the extra hour of study and worship the Sunday school would give, even if dinner should be a little late, and there would be an hour less for talk.

The officers and teachers, as well as the pupils, need your encouragement. They need your presence, and any kind word you may have for them. No, you need not flatter them. There is a vast difference between encouragement and flattery. And then do not criticize harshly. Kind Christian criticism or advice is always in order, and should be respected. But so often we are more ready to find fault than to encourage. We do not want to make others vain. And then we wonder why our advice is never followed. As a rule, he that has no encouragement for another, very often has no advice worth heeding.

Perhaps your officers and teachers are dull, commonplace people and your school, as a rule, not interesting enough to draw you there. Did you ever pray for the school? Do you ever encourage pupils or teachers by a kind word or deed, or by your presence? Are your children encouraged to attend, and do you show an interest in their studies, or does it not matter whether they attend or not, and they know it? It is no doubt a pleasure to attend Sunday school when the officers and teachers are able and talented, and where everything moves along without effort on our part. But it is harder, though more creditable perhaps, when the workers are only ordinarily talented like ourselves, and it is necessary that we help in the work.

In all Christian work, the best results are obtained through sacrifice. Sacrifice is a proof of love.

"Love is sweet in any guise,  
But its best is sacrifice."

Another reason why you should attend the Sunday school is the imitative nature of children. They like to do as grown people like to do, and eagerly look for the time when they will reach that state. A lack of interest in Sunday school work in parents is almost sure to be followed by a corresponding lack of interest in the children. Consequently their interest in spiritual things amounts to little, and they are hard to reach, harder, as a rule, than Sunday school pupils. Within the last few years many young people have entered the church in this vicinity, and with few exceptions they were members of the Sunday school.

You need to study the Bible for your own good. The fact that you are a

Christian and have come to mature years should increase rather than diminish your desire for the study of God's word. The increasing care of life demands a better knowledge of it. As a Christian you are a disciple and consequently a learner of Jesus and His doctrine. And nowhere can you learn this better than in the Sunday school. Of course you go to church and enjoy the services. But the Sunday school will help you to a better understanding, and consequently to a better enjoyment of the church services, and you will be a better and a happier Christian. What if you are old? You are not too old to learn of the Master. Nothing is more cheering and encouraging to young people, especially young Christians, than to see parents and grandparents in the Sunday school class. Hear the testimony of a veteran—"I am ninety years of age. Since I was ten years old I have been associated with the Sunday school. When through the infirmities of age I became unable properly to attend to my duty, I resigned my position as teacher, and took my place in the class as a pupil." Surely we can believe that this class was the better for his presence even as a pupil.

One great reason for the lack of co-operation of church and Sunday school, is the lack of interest taken by some of the ministers in the school. As a matter of course, it is very often impossible for them to be present on account of other engagements. But I believe that attendance at the school, and an active part taken in the exercises by the ministers when possible, will not only refresh and invigorate them spiritually, but will strengthen their influence over the young members of the church. This is something which should not be lightly esteemed. We look to the ministers as leaders in the church, who have, or at least should have, considerable influence with their congregations. This influence is to a great extent gained or lost as they interest themselves in their congregations. The younger members, or at least some of them, will be important factors in church work some day, and their future as well as their present usefulness depend largely on the interest taken in them by the ministers to whom they look for guidance, and in whom they like to confide. Young Christians as a rule love the Sunday school. It furnishes an outlet for youthful activity, and I believe that there is no surer way for a minister to acquire the influence he needs over them, than by taking an active interest, and, when possible, an active part, in the Sunday school, and in other young people's Christian gatherings. And not only will he gain an influence over the young Christians, but he will also gain an influence over the young members of the school who are out of the church, and he can more easily win them to Christ. If, however, the minister shows no interest in the young people, and is not interested in them, they lose interest in the minister, and it is to be feared, confidence also. Interest and confidence die for want of nourishment.

Brethren, these things need your attention. They cannot be safely ignored. The Sunday school needs your attention, and it needs you for all the officers, teachers, and pupils. If you have children, see

that they, as well as their parents, are, with lessons well prepared. Encourage the pupils and the workers. Study the lesson for the good it will do you, and assist in drawing church and school nearer that goal toward which all earnest Sunday school workers are toiling. "All the church in the Sunday school, and all the Sunday school in the church."

#### For the Herald of Truth. CHRIST'S FIRST DISCIPLES.

BY CLARA M. HUBBAKER.

"And they followed Jesus."

The first disciples were humble and devoted followers of Jesus. These first twelve mentioned seem to have accepted Him readily. They were no doubt disciples of John the Baptist. John says, "Behold the Lamb of God," and the two disciples, hearing him speak, followed Jesus. But Andrew is not satisfied until his brother Simon Peter is also brought to see his newly found Saviour.

The next day Jesus findeth Philip and calls to him, "Follow me," Philip obeys, but he must at once find Nathanael and tell him the good news. Nathanael is somewhat doubtful and asks, "Can any good thing come out of Nazareth?" Philip answers, "Come and see." Thus we see it sometimes takes but few words, and from an humble source to lead souls to follow Jesus. Sometimes it takes much praying and pleading and teaching to get sinners to see the error of their way and it sometimes even takes the smiling power of God to awaken them, as in the case of Paul. He became a mighty power and many were brought from darkness to light through his preaching, but while dwelling on the merits of Paul we do not want to forget the humble but wholehearted efforts of the first disciples. Andrew was apparently not talented as the world looks at the term, but he was the means of bringing Peter who became a mighty worker. So may we in our seeming insignificance be the means of bringing those whom God can use to the accomplishing of great good.

Take courage my brother, my sister, if you can not be a Peter or a Paul you can be an Andrew or a Philip. You can tell some one of Jesus and bid them "come and see." Among those whom you have brought God may raise up a Peter or a Paul and your reward will be none the less.

Birch Tree, Mo.

#### For the Herald of Truth. OUR TRIP THROUGH EGYPT AND PALESTINE.

BY D. M. LANDIS, M. D.

We left the city of Athens by carriage and took an hour's drive of four and one-half miles down to Piræus, the seaport of Athens, and boarded a Russian steamship for Alexandria, Egypt. After sailing for about twelve hours we came to the island of Crete, which place was visited by Paul, he having come there accidentally, not intentionally. We had such a quiet and beautiful voyage all the way to Alexandria that we reached that harbor in about three days and three nights.

The city of Alexandria was founded by Alexander the Great and was at one time a noted city of art and learning

and contained one of the most renowned libraries in the world. This library was destroyed by fire, and by that fire came about the loss of some of the arts that the ancients possessed, and which remain a mystery to the present time, such as embalming the body so as to be preserved for a long time.

Alexandria, then, was the place where we first set our feet on the soil of the Pharaohs, and as we did so we thought of the plagues which were brought on the land by the wickedness of that monarch.

This was the place to which Joseph and Mary fled with the child Jesus to escape the wrath of Herod, thus fulfilling the prophecy, "out of Egypt have I called my Son."

In Alexandria I first saw the Eastern custom that the women have of veiling the face or having it covered either with a black or white cover according to the different cast or class, in society, to which the individual belonged. The cover hid all the face except the eyes. The head was covered by a short and double skirt, which was taken up over the back and head to the forehead just leaving the eyes uncovered. The dresses were mostly of black material, and the better classes usually dress in silk. Some also have a fondness for color, such as red, and yellow, and blue.

We did not stay very long at Alexandria, but took a train for Cairo the capital of Egypt. The route is through the Nile Valley, which is very fertile and we see numerous date trees, lemon trees, orange trees and corn fields where the corn is ripe; other fields show corn in all stages of growth. We also see sugar cane and cotton and all kinds of tropical plants and fruits. We look also for houses but to our surprise we see nothing but small mud huts looking like black ovens which are made of bricks dried in the sun, reminding us of how the children of Israel were compelled to make more bricks and even had to collect the stubble for bricks instead of using straw. The Egyptians still use straw or some such material to hold the clay together. It never rains in Egypt, so that no protection is necessary in that line. It is never cold, but the sun is at times quite liberal in its distribution of heat to the Egyptians, so that they have to seek shelter in their huts, especially in the summer. The water is obtained from the Nile river, which overflows its banks every year in September, and thus the fields are watered by irrigation.

Cairo is a large and interesting city of about 300,000 inhabitants. It has many elegant houses, large hotels, and beautiful palaces. In it one can study all the modes and customs of oriental life. On first leaving the hotel one is approached by guides who seem to be able to speak any language—except Pennsylvania Dutch, and who know everything, at least so they say, and who are so treacherous and persistent in offering their services that one can hardly get rid of them. At the same time come the donkey-boys who claim that they possess the only comfortable mode of travel for sight-seeing, and even do not make room for the cab-drivers keep calling at you and the same time cracking their whips as loudly as a pistol shot. All this is most enough to make one go back to

the hotel and hide. Nevertheless we managed to see the principal sights and streets in Cairo. One of the most interesting streets is called "The Mooskee" which extends from east to west through the oriental part of the city and has numerous bazaars or selling counters on each side. The counters or selling places are very small, and often the proprietor sits on the box or counter with the goods spread around him so near that he does not have to get up to reach all around his store. The street is full of people of all descriptions and colors. Some grinning negroes attract your attention by their tricks, then half a dozen women with faces veiled and gay colored dresses and numerous bracelets around the arms and legs and sometimes rings in their ears and noses, and then come along several solemn looking Turks with red and green turbans on their heads and riding on dromedaries so small that their legs reach to the ground, then come along several camels loaded with some Arabian goods, and through all this chaos comes along a funeral of a father of some Mohammedan family. The bier is preceded by hired mourners who wail and cry so that one forgets to pity them because it is not a real shedding of tears. Following the bier come the widow and children and neighbors all on foot. The bier is carried by four men. We also visited some of the principal mosques or Mohammedan temples. They resemble a large church building without any chairs or seats as the Mohammedans very seldom use chairs, but sit on the floor. At one end of the building there is a pulpit where the priest sits and teaches the Koran or Mohammedan Bible.

The temple usually has a minaret or steeple where the watchman has to go up and three times daily calls the people to prayer. The watchman also calls for prayer during the night and at four o'clock in the morning, making such a noise that one who is not accustomed to sleep in Mohammedan towns will be at first quite alarmed and later on annoyed.

One of the principal places we visited was the pyramids which are about ten miles from the city of Cairo and are indeed wonderful relics of the past. The largest pyramid covers about thirteen acres of ground and is about four hundred and fifty feet high. The pyramids are ancient tombs and in them many mummies were found, the most noted of which were those of Rameses II or the Pharaoh of the Oppression, and Rameses I.

Some of the pyramids are very old, and were there long before Joseph was sold into Egypt.

Our next objective point was the Gizeh Museum where the mummies are kept, and there in a coffin with a glass lid we saw the mummy of Pharaoh, with hundreds of other mummies in good state of preservation. Pharaoh looks as natural as if he had died only about six or seven weeks ago although the face looks dark and enlaid as if he had suffered from disease or old age. He seems to have been about seventy years old. As we look and meditate over the ashes of him of whom God said, "I raised thee up to show my works," we think of how the waters of Egypt were changed into blood, and how the darkness came that it was so dark that it could be felt and no light

would do any good, and how the grasshoppers came and ate every green thing and lastly how all the first-born of Egypt were slain before he would let God's people go.

When at last the children of Israel did go they went toward the Red Sea. So did we. We went toward the Red Sea, but being more prudent than Pharaoh's army, we did not venture into the water, but went only to Ima-ilia and from thence to Port Said where we took a ship and sailed to Joppa or Jaffa as it is called at present and reached the Promised Land in less than a week, while the children of Israel journeyed through the wilderness forty years. We found the harbor of Joppa a very rough one on account of the exposure to the winds from the South, and at times it is so rough that ships do not dare to land their passengers at that port. Joppa is the place where Jonah started on his voyage which he completed inside of "a great fish." It is also the place where Hiram sent the timbers of cedar to build the temple of Solomon, and from there it was conveyed to Jerusalem. It is also the place where, through Peter, Dorcas was raised to life, and where Simon the tanner lived in whose house Peter lodged when he fell into a trance and saw all manner of fourfooted beasts for him to eat, which was a sign for him to go to, which was to the household of Cornelius.

We had a little difficulty entering the custom house, as the officials would not let any Jew enter Palestine, and they were afraid that I was a Jew because my name was Daniel. After the difficulties had been overcome we procured a guide or dragoman who showed us the site of the house of Simon the tanner and some oriental soap factories, after which we started for Jerusalem. As we left Joppa we saw some very fine orange groves and olive orchards and fig trees by the seashore. We took the train, which has been running for only a few years, and crossed the plains of Sharon where we saw fertile fields and numerous herds of cattle, sheep and goats, showing that it was not a poor country after all, and we were reminded of David as a shepherd. The goats and sheep are so nearly alike there that you cannot see the difference unless you are close by them. The goats have long hair and most of them are black and white just like the sheep, reminding us of some Christians, or would be Christians who are almost in appearance, but in their hearts and by their works are far from God, and of whom it is said, "The sheep shall be separated from the goats at the last day."

We soon came to the village of Lydda where Peter was when he sent for him to come to Joppa. We also passed Ramleh and then came to Dagon where the Philistines had a god and whence they took the ark of the covenant when they took it from the children of Israel and the next morning found their god broken and thrown down.

We now ascended the mountains of Judea and in the distance see the valley of Aijalon where the sun and moon stood still in obedience to Joshua's command.

As we go up the valley of Sorok we come to Samson's birth place, and some distance farther on where he wooed Delilah who was the cause of his destruction. We also pass the place where he killed a thousand Philistines

with the jaw bone of an ass. As we ride along the mountains of Judea we see many caves and holes in the rocks where the Jews fled when the destruction of Jerusalem took place. We also see that all the mountains are covered showing that they were all cultivated at one time. We are now on the look out and as we slow up I look out through the car window and see in plain letters on the side of the station, Jerusalem. What wonderful thoughts come in mind at that moment! To think that we are really at Jerusalem seems to me almost a dream. But we are one mile away from the city yet, as the railroad was not allowed to be built any nearer to that sacred city. We then take a carriage and drive up to Howard's splendid hotel just outside of the walls of Jerusalem. The next day we enter the city by the Jaffa gate, which was torn out at that time to be enlarged for the reason that the German Emperor so that he might be able to drive inside of the walls of Jerusalem. But the streets of the city are too narrow to drive around for any distance and at many places the grades are so steep that steps have to be descended and ascended, making it impossible for carriages to go through. The streets are not named or numbered so that for quite a long time one cannot walk through without getting lost.

The first place of interest that we saw was the Church of the Holy Sepulchre. We enter and go down some steps to the place where there is a large marble slab called the stone of unctio or the place where tradition says the body of Christ lay while being anointed. Then we go into another apartment where we see a cave or depression cut out of the rocks. The sides and top are covered with marble. This is the sepulchre where the guide says they laid the body of Jesus and where Mary and Martha looked for the Lord. As one stands at that place and meditates on what wonderful things occurred there and sees the people come and kiss the place and reverence it, one is wonderfully impressed and feels solemn. One must be weak indeed who cannot believe in such a Savior who rose from the dead in three days.

We are now taken farther on in the same building and we mount a flight of stairs and then we come to Calvary or the place where the guide tells us Christ was crucified. A cross with an obelisk on either side also the place now, where the thieves were crucified with him. There is the place where that precious blood was shed for you and me. Not far from that place we are shown a rent in the rocks said to have been caused by the earthquake which the Saviour was hanging on the cross.

When we went to the place where was Pilate's Judgment hall where Jesus was scourged, and crowned with thorns, and spit upon, and then delivered to be crucified. We also visited the place where Solomon's temple was. The site is now occupied by a Mohammedan temple called the Mosque of Omar. This is also the place where Abraham intended to offer up Isaac. It is the top of Mount Moriah and the pinnacle of the temple faced toward Mt. Olivet, the valley of Jehoshaphat being right at the base and between Mount Moriah and the Mount of Olives. There is supposed to be the place where

Satan tempted Christ. Under the place where the temple was a large cavern is cut out of the rocks called Solomon's stables where he kept the cattle for burnt offerings.

Our next important trip was to Bethlehem, and we pass by the west wall of Jerusalem and cross the valley of Gihon where Solomon was anointed king, and then we drive over a rocky road toward Bethlehem. We now have three horses in one carriage and are accompanied by a dragoman and driver. Our first stopping place is at Rachel's tomb where a mosque is erected. Then we come to the well of the wise men, and from that place are shown the hill of the shepherds where the shepherds are supposed to have watched their flocks by night and where appeared unto them the angel of the Lord bringing "tidings of great joy; for unto you is born a Savior." We now enter the city of Bethlehem and are taken to the church of the nativity where we descend into the basement and there find a row of troughs or manger cut out of the rock and two rows running at right angles to the first, and we are told that we are in the manger where Christ was born. We see a golden star fixed on the floor at one end of the first row and a marble table placed over it. That is pointed out as the place where the King of kings was born in the flesh. He came not from a throne to a throne here below, but from the highest throne to a lowly manger that we might be saved. As we stand there and meditate several men and women come in and kneel down and kiss the spot. We now go on and out of Bethlehem up to the pools of Solomon which he built to water his gardens. There are three pools and they are still in a good condition.

We return by the same way that we came and enter our hotel at nightfall, feeling that the day was sufficient. Our next trip was by carriage over that dangerous road to Jericho. We had to take an escort of soldiers along, as the route is still infested with robbers. We pass by the place which tradition points out as the spot where the Samaritan found the wounded man. It is a rocky road, and we met many pilgrims going down to the Jordan. We met camels loaded with goods, also many Bedouins or native inhabitants of that place, who are roving about from place to place and who live by stealing. We now come to the brook Cherith, where Elijah was fed by the ravens, and then to Jericho. The site of the ancient city looks now like a wilderness, except for a few ruins and several hotels. From Jericho we go through sand and thickets for about eight miles and we come to the Dead Sea where Sodom and Gomorrah stood. After having taken a bath in its bitter and acrid waters where no living thing exists, we go on up the Jordan, where John baptized Christ, and where he preached repentance. His raiment was of camel's hair, and his food was wild honey and locusts. Wild honey exists there at the present time in large quantities. We return by Bethany and get off the carriage and walk to the house of Mary and Mary which is in ruins. We then walk up by Bethpage, on over the Mount of Olives the same way that Christ took when He went to the feast of the Passover. From the Mount of Olives we walk down to the Garden of Geth-

semane, where Christ agonized on the night of His betrayal. On the Mount of Olives we still find many olive trees, also in the garden, but the garden is fenced off and made into a beautiful flower garden with many cedar trees in it. The present garden covers only about two or three acres. As we come down the Mount of Olives our carriage comes into the road that our Savior took when He rode triumphantly into Jerusalem, the people shouting and crying, "Hosannah to the son of David."

We now take our carriage and pass by the north wall of Jerusalem to our domicile. Mount Lebanon was our next place of interest, and from there we went to Damascus, which is the oldest city of the world. There we visit the street called Straight, where Paul was sent to look for Ananias who was to show him the way to serve his Master. From Damascus we set our faces toward our beloved America because we could not get into India as we had intended, for the plague was raging there at the time.

We arrived at our home on the morning of Thanksgiving day. We had many things to be thankful for. Indeed, The merciful Giver of all good gifts had been with us and guided, preserved and protected us so that we could arrive home safe and sound and in good spirits. To thee, O Lord, be the praise and blessing forever.

Parkside, Pa.

#### HIMSELF.

Once it was the blessing,  
Now it is the Lord;  
Once it was the feeling,  
Now it is His word;  
Once His gifts I wanted,  
Now the giver own;  
Once I sought for healing,  
Now His Father's love;  
Once 'Twas painful to lay,  
Now 'Tis perfect rest;  
Once I had a salvation,  
Now the constant rest;  
Once 'Twas ceaseless holding,  
Now He holds me fast;  
Once 'Twas constant drifting,  
Now my anchor's cast;  
Once 'Twas busy planning,  
Now 'Tis trustful prayer;  
Once 'Twas anxious caring,  
Now He has the care;  
Once 'Twas what I wanted,  
Now what Jesus says;  
Once 'Twas constant asking,  
Now 'Tis ceaseless praise.  
Once it was my working,  
His is hence shall be;  
Once I tried to use Him,  
Now He uses me;  
Once the power I wanted,  
Now the mighty one;  
Once for self I labored,  
Now for Him alone;  
Once I hoped in Jesus,  
Now I know He's mine;  
Once my lamps were dying,  
Now His brightly shine;  
Once for death I waited,  
Now His coming life;  
Once my hopes are anchored  
Safe within the veil.

#### CALL IT NOT DEATH.

Call it not death; it is life begun;  
For the waters are pulsed, life some be won;  
The ravens' spirit later reached the shore;  
Where they weep, and suffer, and so no more.  
Oh call it not death, 'tis a glorious rest;  
Yes, with the Spirit, "For all such are blest."  
"They rest from their labors," their work is done,  
The rest is attained, the weary race won.  
The battle is fought, the atonement is over,  
The crown now ready to be worn they bore.  
The pilgrimage path shall no more be trod,  
"A rest remains to the people of God."

## MISSIONS.

### HOME MISSION NOTES.

DEAR HERALD READERS:—We feel almost out of place in writing Mission Notes for the HERALD in this number, as the regular Mission Notes are usually written for the first number of the month. But we have many things to say, which prompt us to write an extra budget of notes. May you dear reader obtain some benefit from them. The Christmas dinner which was held again for the Sunday school proved to be a fair success. It was held on the 22d of December at 4 o'clock, because of the children getting home from school. The day was cold and damp and many of the children were waiting patiently for the hour to come. The doors were opened and the hall was soon filled with hungry children.

The hall, when full, seated 225, and 75 poor children waited outside patiently for their turn.

It was a touching sight to see them eat. For some it was the best meal they had during the long year, which still made it more and more pathetic. The children will never forget it. It is certainly a rare thing for the children of this vicinity.

We extend our heartfelt thanks to our dear brethren and sisters who kindly help us in this work by sending provisions. There were boxes sent from Pennsylvania, Ohio, Indiana, Illinois and Iowa. We are also thankful for the money that was sent to help. May God bless each donor, for "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

We are glad to say that four precious souls were received into membership with us on Christmas. Bro. J. P. Funk of Elkhart, Ind., conducted the services in the morning and preached a helpful sermon in the evening for both summer and winter workers. We are sure God is answering the requests for prayer which we have sent out. We ask you to still remember the work that God may bless our efforts.

Bro. Drange and his two daughters, Elsie and Emma, and Sister Fecker, are the names of the members who were received into membership. We ask that you especially remember them in your prayers.

Bro. Drange buried his two year old child Jan. 10th. We are glad for the consciousness he has of knowing what is at rest. May God comfort them in their trial. Sister Elsie has been sick a few days with diphtheria, but is improving as well as can be expected. We trust she may soon be well again, and enjoy health as usual. Sister Ananda Eby who has been with us the past few months has gone to Elkhart to school. We were sorry to see her go, as she won a warm spot in the hearts of the poor people. Sister Desliger has returned from a two months' vacation and was accompanied by Sister Musselman, who will help us during the winter in the work. We had a number of visitors over Christmas and New Years, among whom were some of the students from Elkhart, during their vacation. We are glad to get young people interested in mission work.

Hark, the voice of Jesus crying—  
"Who will go and harvest waiting?  
Fields are white and harvest waiting:  
Who will hear the sheaves away,  
Loud and strong the Master call,  
Rich reward He offers thee:  
Who will answer gladly saying:  
"Here I am, Lord, send me?"

Among the older people,  
You may not be apt to teach,  
"Feed my lambs," said Christ our shepherd,  
Place the food within my reach,  
And it may be that the children  
You have led with trembling hand,  
Will be found among your jewels,  
When you reach the better land.

Let some hear you gladly saying,  
"There is nothing I can do."  
While the souls of men are dying,  
And the Master calls for you,  
Take the task He gives you gladly  
Let His work your pleasure be  
Answer quickly when He calleth,  
"Here I am, Lord, send me."

Yours in Christian love and in His service,  
A. H. LEAMAN.

### THE FAMILIAR COMMAND.

BY ELI WITMER.

"The most familiar gospel command is, 'Go ye into all the world, and preach the gospel to every creature.' If we allow ourselves a few moments to meditate upon this command in a true spirit, it will lead us to the fact, that this command has been most wonderfully disobeyed in this nineteenth century by our Mennonite denomination. But we feel glad and thankful to God that by His grace there has been for the last several years to a certain extent, a tendency toward obedience. And above all, it is a joy to hear that through the Spirit of God some have become willing to go as missionaries of the cross to foreign fields, and we hope the interest in this work will increase. Let us pray to the Lord without ceasing that He would send forth laborers into the harvest.

"Go ye into all the world, and preach the gospel to every creature." There is not in our denomination a single command; there is no excuse for neglecting to obey it. To disobey a weighty command like this is to court danger.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10. It seems as though Satan is getting people to slumber, or rather he keeps them insensible to this God-given command, and because of the familiarity of the command people in their slumber utter, "Go ye into all the world, and preach the gospel to every creature," but do not move, because men in their slumber do not know what they speak.

I believe with the whole heart that this is a divine command. It will wake us out of our slumber, and put us to the work of soul-winning. So I shall also be left to ourselves. It is high time that we get out of this slumbering condition, and humble our selves before the Lord, that He may give grace to live for the good of others. The question might be asked, Shall we all go as preachers? I would say

no, because it is not the requirement of God, but we are to be faithful whatever our calling may be. In the Lord's vineyard there is work, and if we can not see any, the question is, Are we in the vineyard, or are we of those who are standing idle outside of the vineyard? We cannot all preach, or translate the Bible into foreign tongues, or teach it in foreign tongues, but we can not pray to the Lord that He would send forth laborers into His harvest? Can we not speak words of encouragement for the work of soul-winning? Can we not support a work that will bring souls into Christ's kingdom? Are we using the Lord's goods, over which He has placed us as stewards, to His honor and glory; or are we decorating our houses, and children, or are we hoarding up for rising generations? If we want to be under the blessing of God we must also put in our goods in a proper way.

It must also be noticed that Satan gets people to believe that the heathen are saved without the Gospel. Notice how wise Satan is to get people to believe this. If we profess that the heathen are saved without the Gospel, we might as well say the work of God is not true. Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Peter says, "Whosoever shall call upon the name of the Lord shall be saved: for there is none other name (than that of Christ) under heaven given among men, whereby we must be saved." Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? If this is not proof enough to us that the heathen need the Gospel, then surely we too need the Gospel. I have heard the idea presented that it is not yet time for us to obey this command, "Go ye into all the world." Shall we delay and be swallowed up by sins of omission? If we think it is not yet time to make an effort in this kind of work, let us hear what Christ said to his disciples, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are already white to harvest."

Jesus Christ, who is the incarnate word and will of God, is the same yesterday, and to-day, and for ever, and His command to His disciples of this age is just as urgent as it ever was. Try to hinder or hamper the spread of the Gospel is the very nature of Satan's work because he knows that his time is but for a season. He would prevent the establishing of Christ's kingdom throughout all eternity, if it were in his power to do so. The nature of Christ, and His followers is, to hasten out upon the mountains after the lost sheep.

For ye are the salt of the earth.

### FORGIVENESS.

The friend is that in our human life is working to reverse our nature. For who forgives without a Father's life? Is a reverse a heart in his own life? And the heart is not in his own life? To win the heart, then, is to win the life. If we are worthy enough to find, To find the heart, then, is to find the heart. But if of better men, or of his own, In his own heart, there is no one who would a worthy creature of his. And we would want to be a worthy creature.

Early March 15, 1899.



## HERALD OF TRUTH.

January 15, 1899.

## SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. The Herald of Truth, one dollar per year. Short papers to one address, \$1.50 per year. HERALD OF TRUTH & WORKS OF CHURCH to one address, \$1.50 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa. & Washington Co., Md.
4. "Mifflin District, Pa.
5. Virginia.
6. Canada.
7. Ohio Mennonite.
8. Ohio Mennonite.
9. South Western Pennsylvania.
10. "Indiana (Spring).
11. Indiana and Michigan District (Fall).
12. Illinois.
13. "Western District.
14. Missouri.
15. Kansas and Nebraska.
16. Nebraska German.
17. Minnesota District.
18. (Amish Mennonite).

## BUSINESS NOTICES.

Have you bought an almanac for 1899? Has your neighbor one?

Our new Primary Sunday School Quarterly has just appeared a complete success. Samples sent free to any address.

SUBSCRIBE for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. Your church paper will interest you.

"Journeys of Jesus" is worthy of a place in every home. Three editions are already exhausted and the third is having a good sale.

Bibles and Testaments, as well as many other good religious books, are listed at reduced prices in our new German Catalogue. Send for one.

Every reader of the HERALD should assist in increasing the sale of the Family Almanac. Our terms are very liberal to those who order in quantities.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

The Family Almanac for 1899 is the best for the Mennonite and Amish people, because it contains a list of the ministers, with their addresses, and also the meeting calendar for 1899.

Have you an almanac for 1899? Has your neighbor one? If not, send for a dozen or more. You will have no trouble to sell them. Price is only 6 cents each or 45 cents per dozen.

Agents find the winter season the best for their work. People have time to read now, hence we would urge all our agents to do their best. Success awaits those who strive earnestly.

For Bibles and good religious books of all kinds, call on or write to the Mennonite Publishing Co. We have on hand a fine assortment of good books and cards of all sizes and prices. Send for catalogues.

For Sale.—Sixteen shares of Mennonite Publishing Co. stock. These shares are sold to settle the estate of the deceased brother who owned them.

## HERALD OF TRUTH.

They bear six per cent annually. Apply to Mennonite Publishing Co., Elkhart, Ind.

Our ministering brethren should not forget that in case they need Bibles or Bible reference books for themselves or worthy poor, they can get them here at cost, plus 3 per cent. for packing and handling, they paying postage or express.

Our new German catalogue containing 123 pages is now ready. It contains an excellent line of religious books and will be sent free of charge to any address. If you wish to purchase German books, do not fail to get a copy of this fine catalogue.

To Those in Arrears.—Our dear brethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

Nave's Topical Bible, a Digest of the Holy Scriptures, more than 20,000 topics and sub-topics, and 100,000 references to the Scriptures, embracing all the doctrines of Biblical Religion, and all phases of ancient Society, History, Law, Politics, and other secular subjects, Archaeology, the Arts, Sciences, Philosophy, Ethics, and Economics; Principles of Government, Equity, and right personal Conduct, Biography, personal Incidents, and illustrative facts; Geography, the History of Nations, States, and Cities, and a multitude of common subjects, illustrative of ancient religions, governments, manners, fashions, customs, ideas, etc., by Orrville J. Nave, A. M., D. D., LL.D. Published by the International Bible Agency, New York.

We have examined the foregoing work, and take pleasure in recommending it to all Bible Students. Its utility and convenience will be appreciated only after one has used it. It contains 1615 pages, octavo size, bound in half leather with cloth sides and corners, marbled edges, and the print is large and clear. The book will be sent to any address for five dollars prepaid. In studying the Bible by topics or in preparing articles on any given subject this book is invaluable. Send to Mennonite Publishing Co., Elkhart, Ind.



Practical Commentary on the S. S. Lessons. Arnold. Carefully prepared by specialists. Blackboard illustrations. Cloth, 50c.

Let yourselves never think that you grow liberal in faith by believing less; always be sure that the true liberality of faith can only come by believing more.—Phillips Brooks.



Peloubet's Notes on the International S. S. Lessons for 1899. An excellent book for S. S. Teachers especially. Very comprehensive. Illustrated. Bound in cloth, \$1.25.

## NEW AND TIMELY TRACTS

Every earnest Christian worker likes to use good, soul-stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secrecism.
- No. 6. The House of Darkness. (Against secret societies.)
- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."?
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.

Address all orders to MENNONITE PUBLISHING CO., Elkhart, Ind.

## A TENDER CONSCIENCE.

An old author has the following remarks upon this subject. Oh! for the high blessings of a tender conscience, such as shrinks from the approach, and abstains from all appearance of evil, not venturing to tamper with any self-pleasing way, but hating it as false, defiling, destructive. I have marked the apple of my eye, that tenderest part of our frame, that it is not only offended by a blow or a wound; if so much as an atom of dust finds entrance, it would smart until it had wept out. Now may such be my conscience, sensitive of the slightest touch of sin, not only fearful of resisting, rebelling or quenching the Spirit, but grieving for every thought of sin, that grieves the blessed Comforter—the tender Friend.

"Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts, and practice them in your lives. To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future."

"If Christ were only a cistern, we might soon exhaust His fulness. But who can drain a fountain?"

January 51,

## SUNDAY SCHOOL LESSONS.

LESSON IV.—JANUARY 22.

CHRIST AND NICODEMUS—John 3:1-16.

[Memory Verses 14-16.]

GOLDEN TEXT.—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

## INTRODUCTION.

TIME.—April A. D. 27, about the time of the Passover, which was April 9-10. A few weeks after the marriage at Cana.

PLACE.—Jerusalem, probably the house of the Apostles, in an upper room, or the guest chamber.

NICODEMUS.—Nicodemus was a Pharisee and a member of the Jewish Sanhedrim.

How did JOHN KNOW?—It has sometimes been a question how John could so minutely describe this interview of Nicodemus with Jesus. Many Bible students believe that he was present, and that the event took place at John's house.

THE PLAN OF SALVATION.—This discourse, on the plan of salvation, stands first and in character it stands alone. You can search in vain through all the later discourses of our Lord for any such clear, comprehensive development of the Christian salvation.

## DAILY READINGS.

- M. (Jan. 16.) Christ and Nicodemus. John 3:1-16  
T. The brazen serpent. Num 21:4-9  
W. Natural and spiritual. Rom. 8:1-11  
T. A new creature. 2 Cor. 5:14-21  
F. A new heart. Ezek. 36:22-27  
S. Life by faith. John 6:28-40  
S. Mighty love. Rom. 8:31-39

LESSON V.—JANUARY 29.

CHRIST AT JACOB'S WELL—John 4:5-15.

[Memory Verses 13-15.]

GOLDEN TEXT.—Whosoever drinketh of the water that I shall give him shall never thirst.—John 4:14.

## INTRODUCTION.

TIME.—The time is somewhat uncertain, but is generally supposed to be toward the close of December, A. D. 27, about eight months after the last lesson.

PLACE.—The land of Samaria, at Jacob's well, near Sychar, at the foot of Mount Gerizim.

THE SAMARITANS.—Some maintain that the Samaritans were of purely heathen origin, although they were driven by calamity to join the worship of Jehovah with their own idolatries. (2 Kings 17:23-41.) Others hold that they were from the first a mongrel nation, a mixture of heathen colonists with Jewish inhabitants, left behind by Shalmaneser.—Cambridge Bible.

JACOB'S WELL.—This is one of the spots about the position of which all travelers agree. It is dug in the rock, and is about nine feet in diameter. The older travelers describe it as over 100 feet deep, and with several feet of water. Modern travelers have generally found it dry. Eastern wells are

1899.

usually provided with a low curb to guard against accident (Ex. 21:33). On such a curb Christ probably sat.

EVENTS.—At the time of the Passover in April, Jesus and His disciples left the city and spent the summer and autumn in the country of Judea, probably in various places. Jesus and His disciples began the journey from Jerusalem to Galilee on foot. The province of Samaria lay between. The first day they reached Jacob's well, the scene of to-day's lesson.

## DAILY READINGS.

- M. (Jan. 23.) Christ at Jacob's Well. John 4:5-15  
T. True worship. John 4:16-26  
W. Christ the Revealer. John 4:27-39  
T. Samaritans believing. John 24:39-43  
F. The water of life. Rev. 22:1-7  
S. Withhold the Word of Christ. Isa. 55:1-7  
S. Wells of salvation. Isa. 12

## INCENSE AND PRAYER.

How did the incense rise in fragrant smoke? Because it was lighted. Where was it lit from? It was lit with coals off the Altar. When was it lit, what became of it? It went swirling up in clouds and wreaths of ascending smoke. And what about the smoke? It was an "odor of a sweet smell, acceptable to God." Translate these three or four points into plain words, and they teach this—that cold prayer is no prayer, and that it will never be set on fire unless God sets it on fire by His Spirit, and that when a spirit is touched with the fire of God, it will exhale, and go up and up to God. The natural ascent of the soul that is touched by God's love, is aspiration and desire and sacrifice of self, and yearnings of love, is expressed by that thought that the dead stick of incense, which had neither fragrance nor beauty, nor power to rise, as long as it lay there cold, could not but ascend in fragrant wreaths as soon as it was set free by fire.

Brethren, there are many of our prayers that are but dead sticks of unkindled incense. They are heavy, and cling to earth like the mists that you see in the fields on a Summer night, never rising above a foot or two out of the damp ground from which they are born. But they have to be drawn, drawn straight up, up to God. Do you know anything about that kindling of a fire in your heart that makes all its powers volatile—if I may use the word—and sends them straight up to Him? If you do not, you may have read prayers out of a prayerbook all your days, or you may have sat and joined with us here in our words of worship, but you do not know what prayer means: the rising of the soul—I was going to say the spontaneous rising, and it is spontaneous if the fire has been applied—toward God. Not petitions only, but a very poor, shallow notion of praying. I suppose the truest prayers are those that have not a "Give" in them, but only loss themselves in God, and in the contemplation of His all-sufficiency, are too conscious of blessed fire to feel want.—Dr. Alex. McClellan.

NOTHING is so completely beyond the power of death as a noble love. Parting can shatter only its outward shell. Under that strange touch, love in its inmost recesses kindles and glows with a divine fire.—George S. Merriam.

## HERALD OF TRUTH.

## CORRESPONDENCE.

GARDEN CITY, CASS CO., MO., JAN. 24 1899.—The Sunday school of the Bethel congregation elected officers for the year 1899 as follows:—I. B. King, Supr.; R. A. Kenagy, assistant; Ora Parsons, Sec'y.; J. M. Yoder, Treas.; J. T. Zook, chorister and librarian. Bro. J. B. Smith preached a Missionary sermon from the text Matt. 13:38. "The field is the world. The good seed are the children of the kingdom. But the tares are the children of the wicked one." Bro. D. B. King has gone to Crosswell, Keokuk Co., Iowa where he expects to make his home. We miss him here in our Sunday school and church, as he was an earnest worker. May he ever put his trust in God, and remain faithful in the good work.

N. SHEPP.  
FROM CHERRY BOX, MO.—We are glad to tell the readers of the HERALD OF TRUTH that we have again enjoyed a spiritual refreshing through the instrumentality of our minister, Bro. J. B. Smith, whose visit to Cherry Box, Mo., was into our midst a few days prior to J. S. Shoemaker and preached two interesting and encouraging sermons, after which Bro. Shoemaker held a number of meetings which were highly appreciated, interesting and encouraging. May we all take the word as again presented to us and feed upon it and become stronger in the Master's cause. Unless this is done, my dear brother and sister, we bring the greater condemnation upon ourselves. Let us always, when we hear the word, do its bidding. How encouraging it is to the speaker to see his word take hold and be practiced in the humble spirit of our Lord and Master, Jesus. On some we can see plainly the effects of the plain teaching of God's word, while by others it is received in a scoffing way. We are also glad to say that Bro. Jonas Shank of Morgan Co. was recently in our midst. He likes to give his word well and expects to move into our midst soon. We hope others will come and see our country and make their home with us. Land can be purchased for from twenty to thirty-five dollars per acre, according to location and improvement. For further information apply to the writer who will gladly give his service.

L. J. JOHNSTON.  
AURORA, OREGON, DEC. 19th 1898.—Dear Readers of the HERALD: A few lines from this place may not be amiss. We have fine winter weather at present, not very cold, some rain now and then. The coldest we have had this winter was 19 above zero. Health is good in general at present. We Mennonites who lived in Lane county, Oregon, have moved along the line of Marion and Clackamas counties, while some have moved to other parts of the Valley. As we have meeting every 2d and 4th Sundays of each month, some of us have moved to other parts of the Valley. As we have meeting every 2d and 4th Sundays of each month, some of us have moved to other parts of the Valley. As we have meeting every 2d and 4th Sundays of each month, some of us have moved to other parts of the Valley.

BOYERTOWN, PA., DEC. 4th 1898.—Bro. J. B. Hunsberger of Chester Co. preached an impressive sermon in the Boyertown M. I. on the above named date in the English language. Instead of having service only every four weeks as heretofore, we will have service every two weeks, will have services in the English language every four weeks. Our Sunday school is closed for the winter, hope we will all be willing to reopen our school in the spring and labor for the Master. H. S. MACK.  
STRASBURG, FRANKLIN CO., PA., DEC. 25th 1898.—We have had a happy Christmas and spiritual refreshment. On the 25th Bro. M. S. Steiner came into our midst. In the evening of the same day he filled an appointment at the

good fortune to be partakers of. On the morning of the 30th Bro. Brillhart started for his home and we wended our way homeward feeling like Peter of old that it was good to be there. Bro. Hostetler came back with us and took up the work at Lost Creek on New Year's evening where we spent the first day of the year in a way long to be remembered. At the close of the evening meeting three persons stood up for Jesus and we trust many more may soon become willing to forsake sin and make preparation to live for heaven and immortal glory. Pray for us, brethren. J. K. HOOLEY.

FROM CHERRY BOX, MO.—We are glad to tell the readers of the HERALD OF TRUTH that we have again enjoyed a spiritual refreshing through the instrumentality of our minister, Bro. J. B. Smith, whose visit to Cherry Box, Mo., was into our midst a few days prior to J. S. Shoemaker and preached two interesting and encouraging sermons, after which Bro. Shoemaker held a number of meetings which were highly appreciated, interesting and encouraging. May we all take the word as again presented to us and feed upon it and become stronger in the Master's cause. Unless this is done, my dear brother and sister, we bring the greater condemnation upon ourselves. Let us always, when we hear the word, do its bidding. How encouraging it is to the speaker to see his word take hold and be practiced in the humble spirit of our Lord and Master, Jesus. On some we can see plainly the effects of the plain teaching of God's word, while by others it is received in a scoffing way. We are also glad to say that Bro. Jonas Shank of Morgan Co. was recently in our midst. He likes to give his word well and expects to move into our midst soon. We hope others will come and see our country and make their home with us. Land can be purchased for from twenty to thirty-five dollars per acre, according to location and improvement. For further information apply to the writer who will gladly give his service.

BOYERTOWN, PA., DEC. 4th 1898.—Bro. J. B. Hunsberger of Chester Co. preached an impressive sermon in the Boyertown M. I. on the above named date in the English language. Instead of having service only every four weeks as heretofore, we will have service every two weeks, will have services in the English language every four weeks. Our Sunday school is closed for the winter, hope we will all be willing to reopen our school in the spring and labor for the Master. H. S. MACK.  
STRASBURG, FRANKLIN CO., PA., DEC. 25th 1898.—We have had a happy Christmas and spiritual refreshment. On the 25th Bro. M. S. Steiner came into our midst. In the evening of the same day he filled an appointment at the

will prevailed and all the brethren and sisters present participated and it was a refreshing spiritual feast. I just received my HERALD of the 15th of Dec. to-day. I have read many items of good news from different places. I love to read them, especially the many visits that are made and the work done at many different places. It makes us feel glad to read of other places being visited and the good results of the same. We like our new location well so far, we hope some of our ministering brethren in the East will visit us in the coming year. I wish all the readers a Happy Christmas and New Year. J. D. MISLER.

FROM THE WARWICK RIVER CONG., DENNIG, VA., ON THE 30th of Nov. last Bro. J. S. Coffman came into our midst, remaining with us a little more than a week. He held a number of interesting and edifying meetings. He was present also at our examination and communion meetings. On account of several days of rainy weather, the attendance was small, but as the weather became settled the attendance was better and we were sorry that the dear brother could not remain with us longer. However, we felt much encouraged by his visit and kind admonitions and instructions. Bro. Coffman was favorably impressed with our midst, as well as with our many other visitors, seemed to enjoy the climate, oysters, boating, etc., very much. We think the winter has been very mild so far, but the natives say it has been colder than usual for the time of year. We have an evergreen S. S. and the interest is good. On last Sunday Dec. 25th, officers were elected. For the coming term of six months, the officers chosen are as follows: D. H. Kurtz, Supr.; A. P. Shenk, Asst. Supr. and chorister; Irene Hertzler, Sec. and Treas. May God bless our efforts for good, and may we walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. We hope our ministers will remember us and visit us frequently. COH.

BOYERTOWN, PA., DEC. 4th 1898.—Bro. J. B. Hunsberger of Chester Co. preached an impressive sermon in the Boyertown M. I. on the above named date in the English language. Instead of having service only every four weeks as heretofore, we will have service every two weeks, will have services in the English language every four weeks. Our Sunday school is closed for the winter, hope we will all be willing to reopen our school in the spring and labor for the Master. H. S. MACK.  
STRASBURG, FRANKLIN CO., PA., DEC. 25th 1898.—We have had a happy Christmas and spiritual refreshment. On the 25th Bro. M. S. Steiner came into our midst. In the evening of the same day he filled an appointment at the



## TOBACCO.

SEL. BY F. N. HARTMAN.

There sprang up in Yucatan, on this continent, a weed which has bewitched the world. It crossed the Atlantic ocean in the fifteenth century, and captured Spain. Then it captured Portugal, and then the French ambassadors took it to Paris, and it captured the French Empire. Then Walter Raleigh introduced it into England. The botanists ascribe it to the genus nicotiana; but you all know it as the inspiring, the elevating, the empancinating, the red-lifting, the nerve-shattering, the dyspepsia-breeding, health-destroying tobacco. I shall not be offensively personal on this subject, because you all use it, or nearly all.

Indeed I know from personal experience how it soothes and rosates the world, and kindles society, and I know what are its baleful results. I know what it is to be its slave, and, thank God, I know what it is to be its conqueror. I have no expectation that I will persuade the great masses of you to change your habits upon this subject, but I thought I might help you in some advice to your children.

You say, "Hain't God made tobacco?" Oh, yes. You say, "Hain't God good?" Oh, yes. You say, "Then God, when He created tobacco, must have created it for some good purpose." Oh, yes; it is good for a good many things—tobacco is. It is good to kill molls in a wardrobe, and tick in sheep, and strangle all kinds of vermin, and to fumigate pestiferous places, and like all other poisons, God created it for some particular use. So He did denature, so nuxvomica, so copperas, so belladonna, so all those poisons, which He directly created or had man to extract. But the same God who made the poisons also created us with common sense to know how to use them and how not to use them.

"Oh," say some of my friends "don't people use it without seeing harm to themselves, and are there not cases of plethora that absolutely need this depletion?" Oh, yes. Skillful and prudent physicians have prescribed it just as they do arsenic, and they prescribe it well. There can be no doubt about it being poisonous. There was a case reported in which a little child lay upon its mother's lap, and a drop fell upon the child's lip, and it went into convulsions and into death.

"But," you say, "don't people live to an old age who indulge in this habit?" Yes; so I have seen an inebriate seventy years old. There are some persons who, in spite of all the outrages to their physical system, live on to the age. In the case of the man of the jug, he lasted so long because he was pickled. In the case of the man of the pipe, he lasted so long because he was turned into smoked liver.

But what advice had we better give our young people? I say, in the first place, let us advise them to abstain from this habit because all the medical fraternity of the United States and Great Britain pronounce it the cause of widespread and terrific unhealth.

Dr. Agnew, Dr. Hamilton, Dr. Olcott, Dr. Harris, Dr. Woodward, Dr. Rush, Dr. Hosack, Dr. Harvey, Dr. Mott, all the medical fraternity—allopathic, homoeopathic, hydropathic, electric,—de-

nounce the habit, and warn the community against it. One distinguished physician says: This habit is the cause of seventy different styles of disease. "This habit is the cause of nearly all the cases of cancer of the mouth." What is the testimony of the late Dr. John C. Warren, of Boston, than whom there is no higher authority? He says: "For more than thirty years I have been in the habit of inquiring of patients who came to me with cancer of the tongue and lips whether they used tobacco, and if so, whether they chewed or smoked, and if they have sometimes answered in the negative as to the first question, I can truly say that to the best of my knowledge and belief such cases are exceptions to the general rule. When, as is usually the case, one side of the tongue is involved, the ulcerated cancer, it arises from the habitual retention of the tobacco in contact with this part."

Their united testimony is that it depresses the vitals of the system and brings on nervousness and dyspepsia, and takes off twenty-five percent of the physical vigor of the people of this country, and damaging this generation damages the next, the accumulated course going on to capture other centuries.

Another eminent physician, for a long time superintendent of the Insane Asylum at Northampton, Mass., says: "Fully half of the patients who have come to our asylum for treatment are the victims of tobacco." It is a sad thing, my brother, to damage the body; it is a worse thing to damage the mind, and any man of common sense knows that the nervous system acts immediately upon the brain. More than that, nearly all reformers will tell you that it tends to drunkenness. It creates an natural thirst. There are those who use this narcotic who do not drink, but nearly all who drink use the narcotic, so that shows there is an immediate affinity between the two drugs. It was long ago demonstrated that a man cannot permanently reform from strong drinks unless he gives up tobacco. In nearly all the cases where men, having reformed, have fallen back, it has been shown that they first touched tobacco and then surrendered to intoxicants. The broad avenue leading down to the drunkard's grave and the drunkard's hell is strewn thickly with tobacco leaves.

What did Benjamin Franklin say? "I never saw a well man in the exercise of common sense who would say that tobacco did him any good." What did Thomas Jefferson say, when arguing against the culture of tobacco? He said: "It is a culture of infinite wretchedness." Horace Greely said of it: "It is a profane stench." Daniel Webster said: "If those men must smoke let them take the horse shed."

One reason why so many are the victims of the habit is because there are so many ministers of religion who smoke and chew. They smoke until they get the bronchitis, and the dear people have to pay their expenses to Europe. They smoke themselves to death. I could name three eminent clergymen who died of cancer in the mouth, and in every case the physician said it was tobacco. There has been many a clergyman whose tombstone was all covered with eulogy which ought to have had the honest epitaph, "Killed by too much

cavendish." Some of them smoke until the room is blue, and everything is blue. Time was when God passed by such sins, but it becomes now the duty of the American clergy who indulge in this narcotic to repent.

How can a man preach temperance to the people when he is himself indulging in an appetite like that? I have seen a cupid in a pulpit, where the minister could drop his cud before he gets up, and "Blessed are the pure in heart," and to read about "rolling sin as a sweet morsel under the tongue," and in Leviticus to read about the unclean animals that chew the cud.

I have known presbyteries and General Assemblies and German Synods where there was a room set aside for the ministers to smoke in.

Oh, it is a sorry spectacle, a consecrated, a holy man of God looking round for something, which you take to be looking for a larger field of usefulness. He is not looking for that at all. He is only looking for some place where he can discharge a load of tobacco juice. I am glad the Methodist Church of the United States, in nearly all its conferences, have passed resolutions against this habit, and it is time we had an anti tobacco reform in the Presbyterian Church, and the Congregational Church, and every other church.

About sixty years ago a young man graduated from Andover Theological Seminary. He went straight to the front. He had an eloquence and personal magnetism before which nothing could stand; and he was soon thrown into the Insane asylum for twenty years, and the doctor said it was tobacco that sent him there. According to custom then in vogue, he was allowed a small portion of tobacco every day. After having been there nearly twenty years, while walking the floor one day, he had a sudden return of reason, and he realized what was the matter. He threw the plug through the iron grates and said: "What brought me here? Why am I here? Tobacco, tobacco. Oh, God, help, help, I'll never use it again." He was restored. He was brought forth. For ten years he successfully preached the Gospel of Jesus Christ, and then went into a blissful immortality.

There are ministers of religion to day indulging in narcotics, dying by inches, and they do not know what is the matter with them. I might in a word give my own experience. It took ten cigars to make a sermon. I got very nervous. One day I was awakened to the outrage I was inflicting on myself. I was about to change settlements, and a generous wholesale tobaccoist in Philadelphia said if I would only come to Philadelphia he would, at the rest of my life, provide me with cigars free of charge. I said to myself, if in these war times, when cigars are so costly, and my income is small, I smoke more than I ought to, what would I do if I had a gratuitous and unlimited supply? And there, and there, thirty-five years ago, I quit once forever. It made a new man of me, and though I have since then done as much hard work as any one, I think I have had the best health God ever bested a man with.

A minister of religion should not smoke. Put into my hand the moneys wasted in tobacco. In the United States of America, and I will clothe, feed and shelter all the suffering poor on this continent. The American Church gives \$1,000,000.00 a year for the evangelization of the heathen, and American Christians spend \$500,000.00 in tobacco.

Put into my hand the moneys wasted in tobacco. In the United States of America, and I will clothe, feed and shelter all the suffering poor on this continent. The American Church gives \$1,000,000.00 a year for the evangelization of the heathen, and American Christians spend \$500,000.00 in tobacco.

Young men who are forming their habits will read this: Between seven and twenty-three there are tens of thousands of young men damaging themselves irretrievably by tobacco. You either use very good tobacco or cheap tobacco. If you use cheap tobacco, I want to tell you why it is cheap. It is a mixture of burdock, lamplack, sawdust, collasoot, plantain leaves, fuller's earth, lime, salt, alum, and a little tobacco. You cannot afford, my young brother, to take such a mess as that between your lips. If, on the other hand, you use costly tobacco, let me say, I do not think you can afford it. You take that which you expend and will expend, you keep the habit all your life, and put it aside and it will buy you a farm to make you comfortable in the afternoon of life.

A merchant of New York gave the following testimony: "In early life I smoked six cigars a day at six and a half cents each—they averaged that. I thought to myself one day, 'I'll just put aside all the money I am consuming in cigars, and all I would consume if I kept on in the habit, and I will see what it will come to at compound interest.'"

And he gives this tremendous statistic: Last July completed thirty-nine years since by the grace of God I was emancipated from the filthy habit, and the saving amounted to the sum of \$89,102.03 by compound interest. We lived in the city, but the children, who had learned something of the enjoyment of country life from their annual visits to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now came into requisition, and I found it amounted to a sufficient sum to purchase the place, and it is mine. Now, boys, take your choice, smoking without a home, or a home without smoking.

Listen to that, young man, and take another thing into consideration, and that is, vast amounts of property are destroyed every year indirectly by this habit. An agent of an insurance company says: "One half of our losses are from the spark of the pipe and the cigar." One young man threw away his cigar in one of the cities, and with it he threw away \$3,000,000.00 worth of property of others that blazed up from that spark.

Harper's splendid printing establishment twenty years ago was destroyed by a plumber who having lighted his pipe threw the match away, and it fell into a pot of camphene. The whole building was in flames. Five blocks went down. Two thousand employees thrown out of work, and more than \$1,000,000.00 of property destroyed. But I am speaking of higher values to day. Better destroy a whole city of stores than destroy one man.

Oh, my young friends, if you will excuse the idiom, I will say, Stop before you begin. Here is a warning to you that has a shackle that it is almost impossible to break. Gigantic intellects that could overcome every bad habit have

January 15,

1899.

been flung at this and kept down. Some one was seeking to persuade a man from the habit. The reply was, "Ask me to do anything under the canopy of heaven but this. This I cannot give up, though it take seven years of my life."

I must have a word also with all those of my friends whom it does not hurt, who can stop any time they want to, and who can smoke most expensive cigars. My Christian brother, what is your influence in the matter? How much can you afford to deny yourself for the good of others? It was a great mystery to many people why Governor Briggs, of Massachusetts, wore a cravat, but no collar. Some people thought it was an absurd eccentricity. Ah, no. This was the secret. Many years before, he was talking with an inebriate and telling him that his habit was unnecessary, and the inebriate retorted upon him and said, "We do a great many things that are unnecessary. It is unnecessary for you to wear that collar."

"Well," said Governor Briggs, "I never will wear a collar again if you won't drink." "Agreed," said the inebriate. Governor Briggs never wore a collar. They both kept their bargain for twenty years. They kept it to the death. This is the reason Governor Briggs did not wear a collar. That is the Gospel of the Son of God. Self-denial for the good and the rescue of others.

O, my brother, we might by a little effort now and then save a man. By how little or by how much self-denial are we willing to be influenced? I stop at this point, because I have no more room to pursue this subject, although I have much more to say about it. I stop at this point, by throwing all the passions of my soul into one prayer: God help us.

Date Enterprise, Va.

## BAPTISMAL REGENERATION.

That the word water in Jno. 3:5 does not mean baptism has been most conclusively shown. The only remaining question to be answered is, what does it mean? Those rejecting the literal and accepting a figurative interpretation hold that it means the Word of God. In defence of this position a number of passages of Scripture are quoted in which water is used to signify the Word. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Ps. 119:9. "Now ye are clean through the word which I have spoken unto you." Jno. 15:3. "Husbands, love your wives, even as Christ also loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word." Eph. 5:25, 26.

It is also claimed that the Scriptures teach that the Word of God is used in the regeneration and salvation of men. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1:16. "In Christ Jesus I have begotten you through the Word." 1 Cor. 4:15. "Of his own will begat he us with the word of truth." Jas. 1:18.

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." 1 Peter 1:23. It is true that the Word is always employed in the regen-

## HERALD OF TRUTH.

29

eration of men, but as an instrument and not as an independent, vital agent. It has no life in itself save as it is breathed in by the Holy Spirit and in itself it has no power to beget life. It is only an instrument, employed in regeneration and is not the generator of the new life which comes into the believer at the time he is born again.

Men are "begotten with the word" not of the word. "Born by the word" not of the word. "I have begotten you through the gospel" not of the gospel. "Now ye are clean through the word." The word performs for the spiritual man the same office as water does for the physical man. Water cleanses the physical man only as it is applied by some active, living agent. It cannot apply itself. Neither the Word of God. It must be applied by the Holy Spirit. "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." The Word of God is simply an instrument to be used by the Holy Spirit in preparing the soul for regeneration, but the actual work of this new life in the believer which takes place at the time of regeneration is accomplished alone by the Holy Spirit. Men are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jno. 1:13. They are born not of God and of God, word nor of the word and of the word, but of God alone. "Of his own will begat he us." Jas. 1:18. God is the generator of the new life. "Blessed be the God and Father of our Lord Jesus, which according to his abundant mercy hath begotten us again." 1 Peter 1:3. This new life that enters the believer at the time of his second birth is the life of God. "Christ in you the hope of glory." Col. 1:27. "Know ye not that Jesus Christ is in you, except ye be reprobrates." 1 Cor. 13:5. "He that hath the Son hath life." 1 Jno. 5:12. "Father takers of the divine nature." 2 Peter 1:4. As this new life partakes of the Divine Nature, God must, of necessity, be the procreator, for only like can beget like. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jno. 3:6. The new man has no a dual parentage as the new man would have us believe. Jno. 3:5 some would have us believe have "one teacher." The redeemed all have "one Father" and only one. This, of necessity, limits the word water in Jno. 3:5 to a figure of the Holy Spirit. For water is here made equal with the Spirit and both are spoken of as active agents in the regeneration of a soul. "Born of water and of the Spirit," not begotten, is not an instrument employed to effect the new birth, but is living, vital entity with power in itself to beget. It is in very deed—the procreator of the new man and therefore must be the Holy Spirit for He only can and does regenerate men.

Other Scripture amply sustains this exposition. Water is frequently used as a symbol or figure of the Holy Spirit. "I will pour water upon him that is thirsty and floods upon the dry grounds; I will pour my Spirit upon thy seed." Isa. 44:3. "Then will I sprinkle clean water upon you, and ye shall be clean." Ezek. 36:25. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh.... Upon the ser-

vants and upon the hand maids in those days will I pour out my spirit." Joel 2:28, 29.

"I will pour out upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace." Zech. 12:10. With this Scripture Nicodemus ought to have been familiar, seeing he was a teacher in Israel and this is why Jesus expressed surprise at his ignorance.

"If any man thirst, let him come unto me and drink. He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit which they that believe on him should receive." Jno. 7:37-39. Jesus here very plainly declares water to be a figure of the Holy Spirit. If in this instance why not in Jno. 3:5. If the construction of the Greek will permit it, certainly it is in perfect harmony with the Scripture. "ἐκ ὕδατος καὶ πνεύματος." If water is not a figure of the spirit, then the Greek should be "ἐκ ὕδατος καὶ πνεύματος." But in the original the preposition ἐκ is omitted before spirit, showing that the words water and spirit mean one and the same thing. The word καὶ is frequently translated even. Why may it not be so translated in this passage?

"Except any one be born of water even the Spirit he cannot enter into the kingdom of God." This translation and exposition is sustained and strengthened by the reminder of the conversation with Nicodemus. The figure of water is dropped and the Holy Spirit alone is mentioned in connection with the new birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Jesus does not say that which is born of water and of the Spirit is spirit. He says the word water. If He had intended to teach baptism by its use in verse 5, then He contradicts himself, for in verse 6, He tells Nicodemus that he may be born of the Spirit without any mention of water or baptism. He declares the Holy Spirit to be the procreator of the new man. This is reiterated in verse 8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." The Holy Spirit, not baptism nor the Word of God, is the generator of the new life. "Except any one be born of water even the Spirit cannot enter into the kingdom of God."

R. L. D.

## OUR PENNONITE COLONY IN GEORGIA.

We are now ready for active business. The Sweet Water Valley, Georgia, is now being gradually filled up with northern people. This water is especially adapted for farming and fruit raising. More peaches were exported from Georgia this last season than from any other state in the Union. Ex-Gov. Northern of Atlanta received the highest award at the Omaha Exposition for the best peaches and for the greatest amount raised in one state, 2500 car loads having been shipped this last season. We have now formed a company called Georgia Immigration & Improvement Co., located at Elkhart, Ind. This company has bought all the desirable lands and building sites around the

world renowned Bowden Lithia Springs, the great summer resort of the Southern states. This water has made wonderful cures of kidney, and all kinds of bladder, stomach and liver ailments, and many have by it been cured of rheumatism. For testimonials, questions and answers, and analysis of the water, write to the Company. The Spring is about three-fourths of a mile from Austell, the junction point of the great trunk lines of the Southern Ry. Co.

The above place is but eighteen miles from Atlanta, Ga., the Chicago of the South. The Company has already paid out a large sum of money, and we feel confident that we have invested at a place that will soon become one of the most noted suburban towns of Atlanta. During the summer, many of the Atlanta people board at the Springs, some buy lots and erect residences, while others only build cottages for temporary use. This class of people in the town will assure our colonists a quiet place with an excellent local market. Owing to the cordial feeling which now exists between the North and the South, thousands are directing their attention to this part of the country and the tide of emigration is turning in favor of the South, especially toward this middle Georgia region, which is one of the most healthful localities of the South, on account of its high elevation, its excellent water and its abundance of timber. The best building stone and marble of any state in the Union, are found in this immediate vicinity according to the decision of the judges at the Omaha Exposition. Now is the best time to invest. We have investigated this location, and after much consultation and deliberation we have found this most suitable place, owing to its close proximity to the capital of the state, and to this great and noted summer resort, where is found the best Lithia water in the United States. There will certainly be a grand success in our enterprise. All persons desiring to have a share in these lands and building sites, can have the same benefit as the Company. These lands and building sites have been bought for cash, and have been secured at the very lowest possible price. The same will be divided up in shares of \$25.00 each. Any one desiring to invest can have one or more shares. The object of the Company is to plow out the land that adjoins the Springs, and open streets, avenues, and boulevards, and clean up and beautify this entire property with cheap colonists who will have several good men on the place who have taken forty shares of stock each, and who are looking after this work of general improvement. Any one who takes a number of shares and afterwards wishes a building lot or a number of acres of ground can exchange his shares for stock and when he wishes to leave the colony should be addressed to J. S. Lehman, General Manager, Georgia Immigration & Improvement Co., Elkhart, Ind.

Love is the charm of life wherever found, whether in cottage or mansion.



face, hands and feet swelled, followed

On Dec. 15th, 1898, James G. Thompson, Jr. and I'hebe Roth.

apparently in usual health until  
than a week before his death when

the grave in Waldheim cemetery  
the 5th, in German and English fr

Barbara, wife of Simeon Yoder, age 40 years, 9 months and 29 days.

emy by the timely use of

---

**Blood Vitalizer.** The danger is not al-

W. C. RINEARSON, GENERAL PASS'N AGT., CINC.

AY, O.

**15** cents each. Two for **25** cents. Any ten for **\$1.00**

- 1

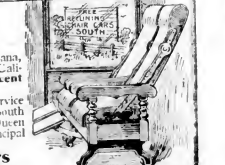
The star which guided the wise me

emy by the timely use of Dr. Pe

### Several Deaths from the Disease

perience has taught us that we should not wait until the calamity is upon us but fortify our system against the enemy by the timely use of Dr. Pe-

W. C. RINEARSON, GENERAL PASS'N AGT., CINC.



Mennonite Publishing Co.  
ELKHART, IND.





such to ask for aid, and the wealthier congregations, we are sure, will be glad to render their brethren financial aid. But in congregations where members possess large farms or other property and are prosperous we believe it is much better for them to build their own meeting houses. If the house can not in this way be made as large as the present rate of growth in membership might warrant, let the building be so constructed or planned that an addition can be easily built to it when the need for it comes. This caution is not directed at any particular congregation, but is given in a general way. Neither would we discourage those who really need help from asking for it, nor would we hereby discourage any one from contributing to the church building fund; for funds are needed, and the assurance that an effort is made to apply them only where they are really needed should be an encouragement to give liberally. The church building fund is in charge of the Mennonite Evangelizing Board, to whom all remittances for the fund should be sent.

An article of considerable interest, entitled, "In answer's memory," recently appeared in the "Gospel Messenger," organ of the Brethren (Dunkers) denomination. The original Christopher Sauer was the founder of the oldest publishing house in the United States, and the family were Dunkers, and on intimate terms with Conrad Beissel the founder of the well known colony of Seventh Day Baptists at Ephrata, Pa. At the presentation of a memorial tablet recently by one of the descendants of Christopher Sauer to the Dunker church of Germantown, Pa., the speaker made a statement that will sound strange to our readers. He stated that "Conrad Beissel, the eloquent preacher and accomplished musician... became the leader of the Seventh Day Baptists, now known as Dunkers or Amish." That is certainly establishing a new claim for the denominational ancestry of our Amish Mennonite brethren! Seriously however, this statement shows either great ignorance on the part of the speaker, or else it is an oversight of the printer, for everybody knows that the Amish people have not descended from Conrad Beissel's Seventh Day Adventist society of Ephrata, but from the old non-resistant Waldensian stock, and that they are called Amish because a prominent minister in the Mennonite Church whose name was Amos, with a number of other Mennonite ministers and members, withdrew from the parent church just a little more than 200 years ago. This branch was called after the name of their leader, Amos. But it is as wrong to say that Amos was the founder of the Amish Mennonite Church as to say that Beissel was,

or to say that Menno Simons was the founder of the Mennonite Church.

A sister, in sending her subscription for the HERALD for 1899 adds, "I am glad there are so many who take our church paper, but there are many others who should take it. Some would rather take other papers than that published in the interests of their own church, and it seems some read it just to find fault with it. I should like to see an article in the HERALD on this line to reach the eyes and the hearts of those who read the HERALD for the sake of finding fault with it. Such an article might do them good. I would also like to see a good doctrinal sermon in it occasionally." There are many who read the Bible only to find fault with it, but what are such people called? Paul declares them to be the enemies of the cross of Christ. Those who read their church paper only for the sake of finding fault with it—what are they? We would not like to call them the enemies of the church, but surely they are not doing any very edifying business when they spend their time trying only to find fault. Any one who aims to do so can find fault with the HERALD. There were Jews—Pharisees, the strictest of all Jews—who pretended to find fault with Jesus, in whom even a Pilate found no fault at all. The HERALD is not without its shortcomings, and these will be found even by those who are not looking for them, but to condemn the HERALD altogether because of its faults here and there is to condemn the ministers, bishops and lay members who write for the HERALD. Meanwhile there are thousands who are edified by reading their church paper and who pay as well as pray for it and speak a good word for it when opportunity offers, believing that by so doing they are laboring not for the interests of the few hundred church members who own stock in the Publishing House, but for the interests of the cause of Christ and the church of their choice, to which they have promised to be faithful unto death.

At the last annual meeting of the stockholders of the Mennonite Publishing Co., the matter of building an addition to the Publishing House to relieve the crowded condition of the composing room, bindery and press-room was discussed, and it was decided that the management should proceed with the work as soon as it was convenient to do so. The advisability of this step must have been evident to all of our people who have recently visited the departments mentioned, and many commented on the inconvenience under which the employees labored, all of which was a loss to the House. However, on account of the large amount of work always on hand it was not

deemed expedient to begin the work of building as it would for a while at least still further crowd the already small space. On the 18th inst. however a force of men began to put in rows of supports along the north wall on each of the three floors in the departments named, after which they proceeded to take out the north wall. The new wall will be 20 feet farther north, which will give us an addition of 20x75 feet with three floors and basement and another addition of 20x30 feet, a total addition of 6600 square feet, or a total floor space of 26100 feet. The elevator will be moved to the northeast corner of the addition, and two or three of the job presses will be moved to the third floor while the embossing press and the five large cylinder presses will remain on the first floor. The folding machines and stamping press will be put up on the new bindery floor. With this increased space our Publishing House will no doubt be enabled to do the work with more dispatch than it has been possible to do for some time. We mention these matters for the benefit of the stockholders and the thousands of our people in all parts of this and other countries who are deeply interested in the welfare of the Publishing interests of the church, and not to boast, as some few of our friends might fear.

**Warning.**—A dear brother from Lancaster County writes us: "We wish to send a note of warning through the HERALD, to put our people on their guard against corrupting and unsanctified literature. Our county has been canvassed during the last eighteen months by Adventist agents who have succeeded in selling over 3000 copies of 'His Glorious Appearing,' an exposition of Matt. 24. This book presents many precious truths, but underneath it all it advocates the (pernicious and unsanctified) doctrines of the Seventh Day Adventists." W. H. B.

This is the old trick of those people. An agent with a work of the same or a similar kind canvassed in Bucks Co. A sister from the West was present, who asked him who the author of the book was. He replied, "Elder James White." "Oh yes, I am acquainted with him," said the sister. "Where did you learn to know him," inquired the agent. "At Battle Creek, Mich." When he found there was some one present who knew something about the people and their belief he had little more to say, and went his way. I once met a sister in the State of Indiana, who told me about "such a nice book" she had just purchased from an agent. I made special inquiries as to what kind of a book it was and what it contained, and after she had given me such a description as she was able from memory, I said, "I think your good book is an Advent

book, and teaches unsanctified and misleading doctrines." She was greatly surprised to hear this, and thought it could not be. When I came to her house some time afterward and she showed me the book, I found that I had guessed right. And like the above book it contained some real scriptural truths, at the beginning of the chapters, but at the end it always brought up the deluding doctrines of Seventh Day Adventism. It is the old way of deceiving the people by truth and error mixed, so that a great many people will be deceived thereby. As the Apostle says: "Having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth." 2 Tim. 3:5-9.

Our people should be on their guard against misleading doctrines, and misleading literature. In purchasing books with which you are not acquainted, it is always wise to counsel with some one that has a knowledge of things of this kind. Consult your minister or some one in the church who is likely to know. And here let me also say a word to our ministers and bishops: Keep yourselves acquainted with what is going on among your people. Keep yourselves acquainted with what your people read; when books are being sold among your people, he not backward in finding out what they are, and when you see that they teach doctrines that are impure and not in accordance with your own teachings or the teachings of the church, warn the people; warn them publicly from the desk in the public congregation. Sound the alarm when danger is at hand, and at the same time do not be afraid to recommend to your people to read your own church books, your own church paper, and to study your own church literature; even your church catechism, and the book of Bible Doctrines by Bro. Daniel Kauffman. Our ministers can do a great deal in this direction if they are strong enough in the faith.

Think of it, 30,000 Seventh Day Advent Books, bought by our people in Lancaster County alone, while probably not one-fourth of that number of Mennonite books are bought there! What a commentary on Mennonitism, and of loyal devotion to our own church! What will the harvest be on such a seed-sowing as this? No wonder Mennonite principles are waning. To your tents, O Israel, and guard with unfaltering devotion the cause of your church, the doctrines for which your

February 1,

1899.

forefathers bled and died, at the stake, on the gibbet and by the sword.

There is much said about the Maine, and "Remember the Maine," is repeated by millions of lips to stir up vengeance against the Spaniards. But we say, as "worthy sons of noble sires," let us "Remember the blood of our fathers," the martyrs, as the earth drank it in when they sealed their faith with their lives and all they had. It cost the blood of millions of noble heroes of the Lord Jesus Christ, to establish and maintain liberty of conscience, liberty to worship God according to the teachings of the New Testament, the doctrines of "peace and good will to men." Let us remember this precious blood by the blood of the martyrs and bear aloft the standard which Jesus and His disciples raised, and which our fathers so faithfully held up through evil as well as good report, and handed down to us pure and unadulterated as the word itself—yes, again I say, let us "Remember the blood of the martyrs," and the blessings they so dearly purchased for us.

For the Herald of Truth.

## THE GENERAL CONFERENCE.

BY ONE INTERESTED.

For more than twenty-five years, our church paper, the HERALD OF TRUTH, has advocated the establishment of a General Conference. After a number of resolutions passed from time to time at various district conferences, and a good deal of discussion pro and con in reference to it, it was brought about that two preliminary meetings were held, and in November 1898, the first so-called "General Conference" met in the Holdeman meeting house, near Wakarusa, Indiana.

During the time preceding the establishment of the General Conference, it is not a strange thing that even those who advocated it should not fully understand the nature of a General Conference, its limits, its purposes, and its jurisdiction. Neither is it strange that even now, that it really does exist, with a plain declaration of its purposes and its jurisdiction that some should not understand it, and others disregard or overlook these declarations. Neither is it strange that in regard to them misunderstandings should arise and continue to exist.

The object which the General Conference ostensibly, according to its declaration, has, is plainly set forth in the printed pamphlets, likewise its jurisdiction.

We must however remember that, while the name which this organization has assumed calls it a "General Conference," it is by no means yet what its name would indicate. While a number of conferences have sent delegates, and have declared the delegates in favor of a General Conference, the individual congregations, in a very few instances only have been consulted, and it is therefore a question that needs to be yet settled whether the individual congregations

whose ministers have formed a part of the district conferences, which have appointed delegates to the General Conference, will, or will not, accept the General Conference and agree to be put under its care and supervision.

This is a question which has thus far been to a very large extent overlooked. It may have been done in a few instances, but in the majority of cases we are sure it has not been done, so that on this score our so-called General Conference is not yet by any means in the true sense of the word a General Conference.

Another consideration: While a bare majority of the number of district conferences that should be represented in this General Conference did send delegates to the meeting in November 1898, a majority of the membership was represented. The Ohio Conference is not yet identified, neither is the Ohio and Western Pennsylvania Conference. At least three out of four of the bishops of the Ohio (Mennonite) Conference are still strongly opposed to accepting it. The Lancaster Conference of Pennsylvania, the strongest conference district in the country, embracing about ninety bishops, ministers and deacons, and representing a membership nearly equal to the membership of the western conferences put together, has not given the first indication favoring its acceptance. When we add to these the Franconia Conference of Montgomery and adjacent counties in Pennsylvania, the Virginia Conference, the Franklin Co., Pa. and Maryland Conference, all of which are still standing out and aloof from the General Conference, we are yet far from the position which we as a denomination, viz., that we are a General Conference—a position so much to be desired, and which would no doubt prove of inestimable value to the church in general.

We have also understood, whether our information is correct or not, that the conference of Canada and Western New York, though represented at the 1898 meeting, was represented only conditionally.

Under these circumstances the friends of the General Conference need to work very cautiously, or, instead of a General Conference, as they already assume to be, they will be left instead of a majority, a feeble minority.

We understand also that there is now a movement on foot to recognize under the General Conference several institutions, as the Orphans' Home and the Old People's Home in the state of Ohio.

Both these institutions are proper institutions if properly conducted—to be brought under the care and direction of the General Conference.

The question that presents itself to the mind of the writer however is this: How can these institutions, according to the declarations of the General Conference, be taken under its care, so long as they are not accepted by the District Conference, and so long as the District Conferences of Ohio have not consented to unite with the General Conference? Or if even the District Conferences of Ohio have accepted these institutions, and have not accepted the General Conference or agreed to unite with it, how can the General Conference take these institutions un-

der its care without violating its own decisions and regulations, when it declares that the General Conference shall not interfere with the affairs of the District Conferences, and the relations of District Conferences that have not united with the General Conference shall remain as they are? The General Conference has no right to do any work or undertake the care and supervision of any church institution within the limits of the Ohio or any other conference district without the consent of the District Conference in whose territory such institution exists.

Another institution, the school at Elkhart known as the "Elkhart Institute," has also, it appears, asked to be recognized by the General Conference. In regard to this same question arise: Can the General Conference take into its charge, an institution that has not been recognized by the District Conference of Indiana and Michigan? Can the General Conference take in these institutions without the consent of the District Conference? Would not the General Conference be going beyond its proper authority or its legitimate sphere by doing work of this kind? This would certainly not be advisable nor prudent work. Would such work serve to unite the church and bring other district conferences into union with us?

The purpose of having a General Conference is to bring into closer union all conferences and congregations that hold with us. If however we in any way disregard the rights and privileges, not to say the consciences and duties, of others, and act on our own responsibility, exercising undue authority, we need not expect to accomplish our ends, besides we will not be following our own decisions, and this will never do. We must keep our promises, and stand by the rules adopted by the conference.

The school is probably one of the most difficult things with which the General Conference has to deal, and the most dangerous one. There are many of our people all over the land, even in the districts from which delegates have been sent, that are strongly and decidedly opposed to the school, without any question as to its being taken into the Conference, and it will be a sure result that if this course is continued, we need not expect the conferences that are still out, to come in, and we may lose some of those we already have. We can expect the Canada Conference to withdraw, and it will be a question whether the Indiana and Michigan Conference will not do the same.

We understand that investigations are being or have already been made into the affairs of all the institutions mentioned, with a view of taking them into the General Conference, and they and other institutions will doubtless be received at the next meeting, unless the people interested in the peace of the church and the harmony of the district conferences toward each other and toward the General Conference let themselves be misled. Now let the district conferences consider and act in these matters, and not allow the good beginning for a General Conference be destroyed by the unwise and precipitate action on the part of those who have the subject at heart. "A stitch in time," says Dr. Franklin, "saves nine," and by

wisely considering this subject before we act, we may save ourselves a large amount of trouble in the future.

For the Herald of Truth.

## OUR CHARITABLE HOMES.

The Board of Trustees of the Old People's Home and Orphans' Home met in special session Jan. 10th and 11th at Bro. D. C. Amstutz's to reorganize, adopt constitution and by-laws, and plans for buildings. A great deal of work was done that for some time past had been neglected, and the meetings proved to be "seasons of refreshing" to the inner man such that no one had thought could take place in a business meeting. A keen sense of the responsibility of the hour and work may have helped to bring all into a mood of prayer and earnest pleadings with God for the Spirit of love and glory, to direct all to His honor and glory, and to the good of the unfortunate for whom we are held in part responsible.

Steps were taken to proceed at once with the erection of a building sufficiently large to accommodate some thirty old people. The building is to be a neat, plain, substantial, comfortable, two-story frame house with basement, the whole not to exceed \$6000.00 in cost. Several thousand more are needed to furnish the building, and for barn, etc., besides several thousand for buildings for the Orphans' Home.

Not nearly all the conference districts have been solicited. We have good hopes of securing the desired amount without delay. Several old people are longing for the completion of the Home, and others will, no doubt, apply before the Home can be finished. Bro. Frederic Geiger of Bluffton, Ohio has been appointed architect, and Bro. Jesse Good of Orrville, Ohio, superintendent or building inspector. The building committee will let out the contract as soon as the architect has drawn up the specifications. We expect the building to be completed no later than October.

The Orphans' Home is in a good condition financially and otherwise. The Lord is surely blessing the efforts of the brethren in caring for the dependent little ones. Five children of the same family will be taken to Cass Co., Mo. in the near future. They find and Syracuse Grove congregations. That lessens the number at the Home considerably, but seventeen were about as many as could be accommodated. We need a larger building and to this end we shall direct our efforts the coming summer. A more favorable location for the Orphans' Home would also be desirable. The farm upon which it is located is not in every way the most suitable, but by little expense it can be developed. The way however is open, we are free to change location, and if a change is to take place, we wish to make it before we invest in buildings or land. Should any one know of a suitable location, and with a congregation that offers inducements we shall be glad to hear from you. Address either the president or secretary of the Board.

The Board was somewhat surprised when Bro. David Carter handed in the following resignation.—To the Board

of Directors of the Old People's and Orphans' Home, dear Brother's!

Whereas the work of the Orphans' Home is increasing and I find it difficult to attend to both the work of the ministry and the Home perfectly; and further, since my wife has been a severe sufferer from bodily afflictions, so far as remedies are concerned, by advice of our physician, a change of climate, and wishing, as far as possible, to pay my marriage vows, I ask the Board, however reluctantly in a way, to be excused from the superintendency of the Orphans' Home for the present, promising, however, in my humble way to do what I can for the Home. My heart flows out in sympathy for the work. Yours for the service of the Master, DAVID GARBER.

A deep sense of sympathy for Brother and Sister Garber was seen to manifest itself on the part of the Board, all felt sad to have the brother and sister leave the work and our midst, but believing it to be our duty, we accepted the resignations, he having in sight several able brethren to sooner or later take up the work at the Home at the request of the Board. Resolutions were passed to the effect that we wish the brother and sister God's choicest blessings, health and all needed, and kindly urge the brother to return as often as possible, and encourage the work so nobly begun, and if ever possible to locate with us again.

Any one desiring a copy of the constitution and by-laws may address one of the officers of the Board. The Board consists of three trustees to be appointed by the Mennonite General Conference, and seven directors to be appointed by the District Conferences in case they so desire, if not they may be appointed by the Board of managers. The trustees at present are, J. M. Shenk, M. S. Steiner, and D. C. Amstutz, and the directors are, Abr. Burkholder, Peter Conrad, David Gaeher, C. Z. Yoder, Noah Blomer with Abr. Metzler, assistant, all of Ohio, C. P. Yoder and G. L. Bender of Ind., J. S. Shoemaker and J. O. Schertz of Ill., Aaron Loucks, Elias Jantschaw and A. B. Eschman, of Pa., I. B. King of Mo., Jno. Suter of Va., Jonas Winger of Kans., Noah Stauffer of Canada and Daniel Fahlman of Md. These may be ratified or others chosen in their stead by the district conferences. Those who have donated to the Homes may rest assured that we are endeavoring to use the means to the greatest good and for the object given. This is only a partial report of our meeting; we might impose on the good graces of the editor were we to submit a full report. We might however state that the name of the Board is, "The Mennonite Board of Charitable Homes," and the name of the Old People's Home shall hereafter be known as "Mennonite Old People's Home," and the Orphans' Home as "The Mennonite Orphans' Home."

There is a good deal of Mennonite to all these names, but we must somehow designate where they belong, and this was the easiest way out. Should similar objections arise, and better names be suggested the Board will be at liberty to make changes. The parting hour was impressive, fervent prayer in behalf of the aged, and helpless little ones, as well as all needy ones, and for those who kindly remembered the in-

stitutions were offered. We meekly wait for the answer and look to God for further blessings. Brother and Sister Amstutz seem much blessed for the efforts they have made in behalf of caring for the needy. They seemed much cheered up, and both in and out of the church and by the efforts to build the coming summer. The work seems to have been taken up much more readily than they had at first dared to expect. To God be all the glory.

M. S. STEINER, Pres. of Board.

#### THE MINISTER, AND SUNDAY SCHOOL SOCIABILITY.

BY ANNA H. KAUFFMAN.

[Read at the State High S. S. Meeting.]

The pupil, the teacher, the chorister, the superintendent and the minister are all important and necessary factors in the Sunday school problem, but if these are thrown together without being filled with that deep love and interest, in a soul that reaches to the humblest of mankind, a Sunday school that is cold and formal will be the result.

Now, that is not the kind we want; we have already too many of them. This fact however does not lead us to despair. We look about to see the sociability of one of them.

Our work today is to offer some practical suggestions, so that we may advance a step farther in this direction in the Sunday school work.

A deep love of souls and interest in one another's welfare will lead a Christian to be a warm and welcome presence, and extend the hand of friendship and thus exercise that much desired gift of being sociable.

Our first duty belongs to the officers. Give the superintendent and his assistants a warm greeting and let them know that you are present, not in body only but in spirit.

The superintendent will then feel that he is not alone in the battle, and he can go about the work with a bright face and light heart, and the whole school will feel the effects of it.

The classes need our kindly greeting, and it should extend throughout the entire period of teaching and even beyond. Have you thought that your face is the index in which the pupil reads the contents of your heart? So if you have any sorrow or hindrance ask the Lord to help you overcome it before you face your class, so that you may give the Gospel truths with a free conscience and beaming face. Remember that the impression from the short time you are with your pupil is the one that will live up in his or her mind for six long days, and surely you want it to be a very good, strong, lasting one. Make your pupils feel that the school needs them and that their absence is felt in the school, of course the teacher who is absent, say, one Sunday out of every four, can not make his pupil feel this. You know teaching by example is always more effective than teaching by precept.

Next we come to the stranger, and he is by no means the least important; he is the one that oftentimes needs our sympathy most. This is especially true in the village or the city school. It sometimes happens that a forsaken one is wandering aimlessly around and is

attracted by the singing, or perhaps mere curiosity leads him to the school room. Go to such and invite them into the class, and if they do not feel inclined to go ask them to be a listener, and make them feel that they have found a friend, be careful that you dispense none. Our Master saw fit to recognize the humblest and the most sinful.

Never expect too much of visitors, unless you see that they are inclined to be free and ready to answer, but be sure to make them feel at home and that you are anxious to see them again. Sometimes this can be best done by actions, and words are better left unspoken; we need the Spirit's guidance to lead us to do the right thing; indeed this work as a whole is one that requires a great deal of grace, because by nature we are apt to feel satisfied if that "all important being self" is comfortable and easy, and forget that we are to live for the good of others.

Thus far we have considered sociability in the school, but Sunday school sociability extends far beyond the school into the outside world, and in this field is where a good portion of the work is found. Perhaps not the most worthy but nevertheless a good part along this line is the world itself.

Her agents are ever busy offering means of enjoyments, giving invitations and welcoming the new comer to enter society. Do not understand me to say that we should adopt her methods for winning souls into the service—no, be it far from me to say that. The point I wish to take is the *activity*. When we think that we, as Christians, alone have true enjoyment, and the pleasure derived from gathering to preach in religious worship is the only lasting pleasure, can we not be justly accused of being selfish?

Are we doing enough to show the world that our work is not a burden?

This question needs to be answered by us as a body as well as individually. And again, are we inviting them to go with us, saying, "Come thou with us, we will do these good," and give them a hearty welcome to our society? Outside of the Sunday school we have one privilege we do not have in the school, and that is to go where the needy one is and not to wait for him to come to us. You can visit the homes and ask the parents to come, or at least allow their children to go to the school.

In cases where there are good reasons for not attending the school, you can participate what is known as the Home Department of the Sunday school. You can give to such as are unable to go to the place of meeting, Lesson Helps and Bibles, and then have certain times to go and hear them recite the lessons which they have studied and thus teach them the Gospel truths. In all this work we must remember the example set by the Saviour of men, none were so poor or so foreign that fell beneath His notice and help.

We will love the most degraded sinner, I, we love his soul, but hate his works of darkness.

Out of the Sunday school is the place to look after the absent pupil. Find out the cause of the absence, and if it is anything on your part, correct it; if not, you have done your duty. Sunday school sociability and church sociability are very closely linked, and we may have encroached upon church sociability somewhat, but then the two are so

closely allied, that what applies to one will apply to the other also.

Upon the extent to which we exercise this virtue the church's future growth largely depends, and since the Sunday school is termed the nursery of the church, that is the best place to let our sociability flow freely.

I repeat, first give a warm and friendly greeting to the officers and members of the school, and after that extend your sociability to the outside world, remembering as we go along that, "He that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother."

May God impart to us this gift and give grace to exercise it.

For the Herald of Truth.

#### THE WATER OF LIFE.

John 4: 14.

BY B. S.

Water is an emblem of salvation, that of cleansing. We all know how generally water is used in cleaning clothes, etc., indeed it is an indispensable agent in cleansing as well as in many other things, so much so, that we need only refer to the use of it to show that it is impossible to do without it. And as water cleanses from sin and moral defilement. Under the figure of water we have the cleansing of the whole man by the Spirit of God. "I will take you from among the heathen and gather you out of all the countries; then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you, Ezek. 36: 24. Note the completeness of this cleansing: from *all* your filthiness and idols, from *all* your sins, that we have ever committed, from *all* the idols of our hearts, upon which we have set our affections, to gain honor or fame, wealth or position, from *all* these He frees us. How much sin, my brother or sister, think you, will be left after this cleansing? But we must first be conscious of our defilement, and then be willing to be cleansed; then the word, "I will," "be thou clean" will take away our filthiness and idols and we shall be clean.

When Naaman, the leprous captain of Syria, went down and dipped himself seven times in Jordan according to the saying of the man of God, his flesh came again as the flesh of a little child and he was clean, Luke 5: 14. A B, is the blood of Jesus Christ, the Son of God, that "cleanseth us from all sin."

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." 1 John 5: 6. "It is the Spirit that beareth witness, because the Spirit saith, 'These are the three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these are one. And there are three that bear witness in earth, the spirit, and the water, and the blood, and these three agree in one,' 1 John 5: 6-8.

Oh, what cleansing and refreshing power there is in water. We who have been drinking so often from cooling springs know what it is, and how often we have been refreshed by their sparkling tide on a warm summer's day, but how much more will the water that flows from the Rock of our Salvation, refresh and satisfy every thirsty one. Read Isaiah 44: 2; "I will pour

water upon him who is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed and my blessing upon thy offspring." We are taught here in what condition the earth must be that of receptivity to admit and contain these floods of water. And so it is with man; there must not only be thirst, but capacity. A soul emptied from sin and cleansed from its defiling power looks up by faith to God and the stream of "living water" fills it. Jesus said the well to the woman of Samaria, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 13, 14.

Yes, here is a spring of living water. If we drink of it we shall never thirst. Here is enough for all, enough for evermore. Oh, weary, thirsty traveller, come drink of this fountain. Here you can quench your raging thirst and be satisfied, for you will never be satisfied in this world. If you should gain all its riches, splendor, renown or whatever your heart wishes for, it vanishes, passes away, for no matter at what you look, there are these words inscribed on it, "Passing away." Oh, come, weary one, to the fountain of life, and drink of its living water which is flowing, freely forever. "Come all ye that labor and are heavy laden, and I will give you rest." O gracious invitation! "And the Spirit and the bride say, Come; and let him that heareth say, Come; and whosoever will, let him come and take of the water of life freely." Rev. 22: 17.

The Prophets say, Come, the Apostles say, Come, let the Church reach out her hands and say, Come, ye, let every true Christian and child of God say to the unsaved, "Come, and drink of the water of life that you may never thirst again." Berlin, Ontario.

#### THE ORIGINALITY OF CHRIST'S KINGDOM.

"The Kingdom of God is within you."—Luke 17: 21.

That God would, "in the fullness of time," set up a kingdom unlike all other kingdoms, had long been predicted and expected. Daniel, 600 years before the birth of Jesus, had spoken of "A kingdom which the God of heaven would set up," had compared it strangely to "a stone cut out of the mountain without hands," and declared that it would "subdue all other kingdoms and stand forever." The Psalmist described its small beginnings as "a handful of corn in the earth on the top of the mountains," and its future growth as the shaking of the cedars of Lebanon. Isaiah represents it as "established in the top of the mountain," "and all nations as flowing unto it." The humbled heathen monarch was compelled to adore "the Most High God," and to exclaim "His kingdom is as everlasting kingdom and His dominion is from generation to generation."

Distinct from all earthly dominions, and embracing within itself the realms of the Almighty, is the kingdom that Jesus inaugurated during His public ministry, and proclaimed to the world on the day of Pentecost, yet He refused to employ means relied on by every other founder of a monarchy. He would not be crowned, or wield the

sword, or exercise civil authority. He declared plainly "My kingdom is not of this world"; yet it was to be in the world; He would not pray that His disciples should be taken out of the world, but only that they might be kept from the evil.

Let us inquire what was Jesus' conception of the nature and methods of propagation. First, its nature—it would have no prescribed locality and no visible head, for His departure, which He said would soon occur. There would be no external bond of language, race or nationality; no interference with the innocent manners and customs of civil government in any form. It would be a spiritual society, composed of persons of all nations, races, ranks, classes and conditions of men. The bond of union among this heterogeneous mass would be formal devotion to Him. Although He would leave the world, and centuries should elapse, still this was to be the only bond. This was indeed, original; it even seems Utopian. But strange to say, it has been realized. Increasing millions of human hearts for nearly two thousand years have yielded to Jesus Christ a passionate homage. They have so loved Him that their highest happiness has been found in His service and communion. Many have gladly died for Him. Here is the wonder of the world—that the name of Jesus should, through all ages and amongst diverse peoples cast a magic spell over men's minds. There is not a language on earth in which His name is not spoken with reverence; not a nation among whom He is not worshipped. He seemed to anticipate this result when He said, "I will draw all men unto Me." The attraction increases as time progresses. His messengers have gone everywhere, and wherever they go some hearts are won to Him, and all who are thus won seem to be transformed into His pure and unselfish likeness.

Second, His Methods. He declined to extend His kingdom by force of arms or by statecraft, or by alliances with other powers. He selected at first, for the most part, plain unlettered men, whom He filled with His Spirit, and sent forth to proclaim certain facts concerning Him, by which His character and mission would be revealed. Great results to be reached. So unlikely was this means, that 'aunt, the greatest preacher among the apostles, called it "the foolishness of preaching." The preaching consisted in declaring the person of Christ, and His office and work among men. Upon hearing this, many believed, were converted, and were persuaded of His love for them. Under this subtle influence their hearts responded in love to Him. A sense of Christ's love to them personally was always the basis of their love. His love evoked theirs. "The love of Christ constrained us." We do not first seek Jesus; He seeks us. We only give love for love. Herein is something marvelous: man should be induced to think that one whom they had never seen so true to rattle their way in empty trucks. The love of Christ has been emptied in the world before or since. No other has ever deemed it possible thus to influence mankind, yet Jesus thought so, and has succeeded. By means of this preaching, the love of

Christ has penetrated innumerable hearts in every age. The spirit of faith, love and devotion to Him has diffused itself more and more widely. Jesus appointed no hierarchy, or ritual, or form of government, or worship, but contented Himself with implanting this spirit in the hearts of His followers. Christ is the only head of His church; He is no visible head on earth. The Holy Ghost is Christ's only vicar. All others are pretenders, impostors, vicars of Satan. The highest in the Church are those who serve most faithfully and humbly. He said: "Let him who would be chief among you be your minister." Gifts and service, not office and power, are the distinctions in His kingdom.

To sum up the argument: The unique character of its founder, its small beginnings, its rapid progress, its simple methods, its wide diffusion, its persistent vitality, its present dominion and its manifest destiny—all prove this kingdom to be the most powerful factor in human affairs. More than this, they prove that no mere man could have conceived of such a kingdom among other kingdoms, of such an empire over all other empires.

Just as the sideral heavens attest the Great Creator, so does the religion of Christ indicate the same sublime origin; and in a higher degree, for here are seen not only God's natural attributes of power and wisdom, but His moral perfections of justice and mercy, holiness and truth; as the purpose of God in creation was eternal, so was that of redemption, as in the beginning God created the heavens and the earth; so in the beginning was the Word, and the Word was with God, and the Word was God, and in the fullness of time the Word was made flesh, and we beheld His glory, the glory of the only Begotten of the Father, full of grace and truth. This is the solution of the mystery of Christ's person and kingdom—that He was "God, manifest in the flesh," because "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He is "Jehovah Jesus"; the "Lord, our righteousness," and "there is salvation in no other, for there is none other name given whereby we may be saved." His is the only voice heard on earth, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*Extract from a Sermon.*

#### YEARS FULL.

The years come and go, with noiseless feet wing. A solitary lone leaf remains of the fresh full calendar so lately untorn, unwritten. The heart cries out at times, "Harkward, turn back, oh, time in your flight," but on speed the wheels without break or reversal. The clock of the years never runs down, never ceases its remorseless tick, tick, from generation to generation. Yet the years of God are full years; He never sends them barren, or allows His tusk to rattle their way in empty trucks. How conscious we are, that life is crowded to the full, and that days bring us opportunities, and wondrously fair numberless, indeed one of the factors in our desire to roll back the wheels of time, is the consciousness of the many, many things the year has

brought for gladness and blessing, and improvement, but which we have allowed to pass unimproved.

It is well before the New Year breaks in upon us to sit down in the quiet of our own hearts, and discover to ourselves the causes of our failure to make the most and best of the fullness, with which God loads and overloads the years; to see if we have not been narrow in our outlook, self centered in our own ambition, and careless about getting things in the right perspective.

The fullness of God's hand in the march of His years, is for us to enjoy. If we will learn how to live and how to enter into our inheritance.—*Sol. by L. M. J.*

#### SOME FRUITS OF CHRISTIAN SCIENCE IN INDIA.

According to Pandita Ramabai, a Christian Hindu who was recently lecturing in America, that which we know in America as "Christian Science" is nothing more than Hindu philosophy under a Western name. A part of a lecture of this Pandita is reported in "The Record of Christian Work" (August) from which we quote the following:

"I can tell you I have sounded the depths of that philosophy, and what did I find? I will give you an idea in my own language. It means just this: You are to take the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. Can you realize it? There was once upon a time a great being called Brahma, and that person was no person at all, but something like air, full of joy and knowledge? Can you think of air as being full of joy and knowledge? I can understand it, but philosophy tells you that you have to believe that this being, full of joy and knowledge, without any personality, existed once upon a time. That being had no mind. It did not need to say anything or have anything near it, and therefore, of course, it did not understand anything. Then there came another being just like himself, and that being was nothing but darkness. It was all falsehood. Now this air united with that darkness and assumed personality. It became male and female, and as that person has formed all things, the logical inference is that everything is falsehood. The birds and beasts which you see do not exist. You do not exist. When you realize that you have no life, no knowledge, no nothing, then you have attained the highest perfection of what is called yoga, and that gives you liberation and you are liberated from your body, and you become like him, without any personality. You draw on the blackboard zero, plus zero, minus zero, multiplied by zero, divided by zero, and it equals zero. It is thus that, and nothing more.

"And what has that philosophy done for the people of India? A tree is judged by its fruits. An apple tree can not bring forth a pear, but it will bring forth its own kind. The grandeur and beauty of that philosophy must be judged by its fruit. You are a people of some feeling. Everything is real. You feel that when other people are starving you ought to give them some thing to eat, but out in India they do



not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers, and did not help the needy. For why should they help when they claimed that the suffering was not real. The first result, then, of the philosophy is the basest cruelty and selfishness; no compassion for sufferers, and supreme egotism.

"To study Hindu philosophy, it is best to visit India, and experience it. Plenty of opportunities are afforded if you go only to Bombay. That city is very large, and it is very hot there, but that will make no difference to philosophers who never experience heat at all. The people of India and the philosophers who have studied with the learned men ought to feel alike toward all people and beings; but they never show a particle of kindness to the women, and their lives are made so unbearable that they want to kill themselves. These philosophers have shown mercy toward all lower animals. They have established hospitals for animals, but the horsemen never established hospitals for women. The preachers who have come over here to preach Buddhism to the American people have established a hospital for animals in Bombay. In that hospital there is a ward devoted to bugs, and a man is hired to feed those bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they just show their charity towards the bugs. I recommend that hospital for the education of American students of Buddhism. Let them stay one night in that bug ward. That will pay them for all their labors in studying that philosophy."

"The Pundits goes on to draw a horrible picture of women, and especially of the child-widows of India, a picture which is more or less familiar to the West. She tells us the philosophy of India teaches that there are five sinless lies, and among these are the lies told to women. No matter whether it is a mother or a sister or wife or daughter, women must be met on their own plane, and it is the man tries to deceive them."—*Evangelical Messenger*.

#### THE CHARIOTS OF ISRAEL.

One of the hardest lessons for God's people to learn is, that the strength and safety of the Church is not in earthly or material resources but spiritual, that the weapons of her warfare are not carnal, but mighty nevertheless, to the pulling down of strongholds. There is accordingly a disposition on the part of many to overestimate the value and importance of temporal advantages and lose sight of the spiritual elements, and, in that very overestimate, to lose the real power of the Church. We lay so much stress upon numbers, social standing, material wealth, ecclesiastical equipment, stately edifices, fine music, eloquent preaching, social popularity, correctness of ritual, and especially money, that we neglect the great truth that it is not by might, nor by power, but by my Spirit, saith the Lord.

In pursuance of this idea there is furthermore a disposition to seek worldly alliances that are sure to be "entangling alliances." The modern Church has gone a long way in com-

promising with the world. An effort is made to increase the strength of the Church by gaining the favor of worldlings, especially of the rich and powerful. But this very tendency is a manifestation of spiritual poverty and weakness, and simply the result of having already yielded to the spirit of worldliness. We forget that manner of spirit we are (or ought to be). Paul says of God's people that they have not received the spirit of this world. Judged by that test, how many true Christians are there? How many churches are there made up of such Christians as have not received the spirit of the world, but the spirit which is of God? Alas, perhaps better ask, how few!

We are simply repeating history. We are following the example of ancient Israel, who, forgetting the Lord their God, sought to build up national strength after the manner of the heathen nations around them, by high raised battlements, and moated walls, and armed hosts. Elisha uttered a great truth when he cried after the ascending Elijah. "My father, my father, the chariots of Israel, and the horsemen thereof." One man of Elijah's caliber was worth more than all the chariots and horsemen to the nation. He alone was equal to a whole army for defense and protection. So it is now. One man or woman who is true to God, fearless for the truth, thoroughly spiritual, is a host. One such soul shall chase a thousand, and two put ten thousand to flight. It is not a question of numbers but of character.

Elisha's words may have still another application. Some time after this he showed his servant at Dothan how all the hills and all the air around the prophet was full of chariots and horsemen. The real protection of the Church is invisible. This fiery chariot and these angelic horsemen carrying Elijah to his home are invisible to the vulgar eye, but they are all the while round about God's people. Their presence is the real security of the Church of God. Spiritual forces are invisible, and the invisible forces are ever the mightiest.

Ezra, the Scribe, strikingly illustrates this sublime faith in the spiritual and invisible. When he was arranging for the deportation of the exiles back to Jerusalem under the decree of Artaxerxes, king of Persia, he "proclaimed a fast," and called upon the people to pray for Divine guidance and protection. In explanation of his solitude in this particular he says: "For I was ashamed to require of them the loan of silver, and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wisdom is against all them that forsake him." Ez. 8:22. What a rebuke to this modern spirit which is ever appealing to the powers of this world for "soldiers and horsemen to help against the enemy in the way." Ezra was ashamed to ask the king for such help, after he had professed such strong faith in the God of Israel. O for the spirit of Ezra in the leadership of every church to-day! Then there would be less of this humiliating truckling to worldly powers for aid financially and socially. Truly, if we have any faith in our God, we ought to be ashamed to ask the world's help in any way. "For if God be for us, who can be against us?"

He that spared not his own Son but delivered him up for us all, how will he not with him freely give us all things? Awake, awake! Put on thy strength, O Zion!—*Evangelical Messenger*.

#### THE FRUIT OF THE SPIRIT.

"But the fruit of the Spirit is love, joy, peace, longuffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5:22, 23.

The natural man is carnally minded and is governed by the spirit of this world. The spiritual man is spiritually minded and is controlled by the Spirit of Christ. The unsaved man does not serve nor worship God because he has not passed from death unto life. The saved man, however, serves and worships the Lord because he has been redeemed from the power of sin.

1. "The fruit of the Spirit is love." God is love. He loves the children of men. His love is everlasting. "I have loved thee with an everlasting love." Inasmuch as God loves us we ought to love Him supremely John says: "We love him because he first loved us." The true Christian will love God and keep His commandments. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." If we love God we will also love His children. Love toward the brethren is one of the essential characteristics of the Christian religion. "We know that we have passed from death unto life, because we love the brethren." By loving one another, we confess Christ before the world. We are His witnesses. "By this shall all men know that ye are my disciples, if ye have love one to another."

2. "The fruit of the Spirit is joy." When a man is converted to God, he is glad and rejoices in the Lord. David says: "But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee." The people of God have a right to rejoice and be glad, for they are the children of a King. They are heirs of eternal glory and citizens of a better world beyond the grave. They are kept by the power of God through faith unto salvation ready to be revealed in the last time.

3. "The fruit of the Spirit is peace." Paul, in writing to the Romans, says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." The Christian has peace with God, peace in the soul and lives in peace with all men. "If it be possible, as much as lieth in you, live peaceably with all men." Even when others are inclined to "raise a fuss" with us, we should maintain and foster the Spirit of Christ and endeavor to adjust matters in such a way as not to injure ourselves nor bring reproach upon the cause of Christ. "Blessed are the peacemakers: for they shall be called the children of God."

4. "The fruit of the Spirit is longuffering." This is one of the Christian graces which is in keeping with the Spirit of Christ. The Lord is longuffering and kind. His mercy endureth forever. "The Lord is merciful and gracious, slow to anger and plenteous in mercy." The children of God must

manifest the Spirit of their Master. Paul, in addressing the Ephesians, says: "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longuffering, forbearing one another in love." The Christian must exercise charity, for charity covereth a multitude of sins.

5. "The fruit of the Spirit is gentleness." Our Saviour has given us an example of gentleness. He was as gentle as a lamb and as harmless as a dove. He is called the Lamb of God. When Christ commissioned and sent out His disciples to preach the Gospel, He said to them: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." Paul says: "And the servant of the Lord must not strive, but be gentle unto all men." It is expected of every Christian to manifest, in his daily walk and conversation, a spirit of gentleness.

6. "The fruit of the Spirit is goodness." God is good. David says: "The Lord is good to all; and his tender mercies are over all his works." Our Saviour was a good man in the full sense of the word. "Who did no sin, neither was guile found in his mouth." If we abhor that which is evil, and cleave to that which is good, the goodness of the Lord will follow us all day along the journey of life. "The steps of a good man are ordered by the Lord: and he delighteth his way."

7. "The fruit of the Spirit is faith." Paul says: "Now faith is the substance of things hoped for, the evidence of things not seen." We cannot please God unless we have faith. The Christian has faith in God, faith in the Bible and faith in the Church. Paul was a man of faith, and when he came to die he could say: "I have kept the faith." If we are the children of God and walk in His commandments, we will grow in grace and our faith will increase from time to time.

8. "The fruit of the Spirit is meekness." Our Saviour says: "Blessed are the meek: for they shall inherit the earth." Moses, it is said, was a meek man. John Wesley was a meek man because he was not easily provoked or irritated. Every Christian should be a meek follower of the Lord Jesus Christ. We are not very meek by nature but the grace of God can change the meek: for they shall inherit the earth." Moses, it is said, was a meek man. John Wesley was a meek man because he was not easily provoked or irritated. Every Christian should be a meek follower of the Lord Jesus Christ. We are not very meek by nature but the grace of God can change the meek: for they shall inherit the earth."

9. "The fruit of the Spirit is temperance." Peter says: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance." We as Christians must be temperate in all things.

..... The Holy Spirit wants a clean heart in which to dwell. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—*F. C. Yenny, in Evangelical Messenger*.

#### HONOR THY FATHER AND THY MOTHER.

There is a touching story of the famous Dr. Samuel Johnson which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor book-seller in Lichfield, England. On market days he used to carry

a package of books to the village of Uttoxeter and sell them from a stall in the market place. One day the book-seller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hard-tilling father; so when he visited Uttoxeter he determined to show his sorrow and repentance.

He went into the market place at the time of business, uncovered his head and stood there for an hour in the pouring rain, on the very spot where the bookstall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, in the rain, and in the mud, and for fifty years before, is a grand and touching one. There is a representation of it (in marble) on the Doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was very sick, and sent him away for medicine, he (a little lad) had been unwilling to go and made up a lie that "the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him, "My boy, your father suffers great pain for want of that medicine." Johnny started in great distress for the medicine, but it was too late. The father, on his return, was almost gone. He could only say to the weeping boy, "Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell." Through all his after life, Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words, "Honor thy father and thy mother," means four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are old and grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilfully disobedient son.

—*Theodore L. Cuyler*.

#### JESUS CHRIST THE LIGHT OF THE WORLD.

Our Lord is ready to give sight and knowledge to those who need and trust. There is a blindness in every soul that only He can remove. Only He can make clear the truth concerning himself which it is important for every soul to understand.

Unless we realize that we cannot see clearly, we shall not feel our need of the gift of new sight. Unless we are ready to follow the directions of Jesus, we cannot receive the blessing of fuller vision which He is willing to bestow.

Unless we recognize our ignorance of truth that we need to know, we shall not desire more knowledge. Unless we accept the instruction that Jesus gives, we shall remain in ignorance when we might be well informed.

"A man blind from his birth," John 9:1. Jesus anointed his eyes, and said, "Go, wash." He went and washed, and came seeing. Jesus said, "Dost thou believe on the Son of God?" He answered and said, "And who is he, Lord, that I may believe on him?" Jesus said, "Thou hast both seen him, and he said, 'It is that speaketh with thee.'" He said, "Lord, I believe. And he worshipped him."

There is counsel and encouragement for every one of us in this narrative. If we will but feel our need of sight and knowledge, and will show our trust in the Lord Jesus by our ready obedience to His directions, we can come to Him for supply according to our need, we shall have clearer sight and fuller knowledge in His loving service. Jesus Christ is the light of the world. He is nearer to us at this hour than we have realized.—*Sunday School Times*.

#### SHALL NOT BE ASHAMED.

There is a wide door of hope for the seeker. Read that word, "Whosoever." I must keep on ringing that silver bell. "Whosoever shall call upon the name of the Lord shall be saved." "Whosoever believeth on Him shall not be ashamed."

No secret decree has ever been made to shut out any soul that believeth on Him. God has not spoken in secret in a dark place of the earth, and said, "Such a man may believe in Christ; and yet he shall be lost." Do not be afraid of this; for it is impossible.

No measure of sin in your past life can deprive you of this promise. "Whosoever believeth on Him," though he had been a murderer, or a thief, or a drunkard, or an adulterer, or a liar, or a blasphemous, shall find his faith remove his sins through the blood of Jesus, and renewing his heart by the Holy Spirit. "Whosoever believeth on Him shall not be ashamed."

Says one, "I shall always be ashamed that I have so greatly transgressed."

Yes, I know; but still you shall be so perfectly pardoned that your sin shall be blotted out, and you shall not remember the shame of your youth.

"But I do not feel as I ought," says one.

You shall feel all right if you will believe on Him. You shall not be shut out of the promise through any want of sensitiveness. It is not said, "Whosoever believeth on Him and is sensitive to a high degree shall be saved." No; "Whosoever believeth on Him." You ought to be sensitive, you ought to be will of God. He revealed unto mankind the divine and only true principles of truth and righteousness. The spiritual kingdom which He established includes only righteousness and purity and holiness, and what is much more, it includes them to perfection. To make progress from the doctrines of Christ or to improve on them would be as useless as to improve on them. There, it is true, men who teach that there is need of progress as they call it from the light of the world to what they consider a better light. They set up their own standards of right and wrong, and if their authority for doing so is questioned they say that every one has a right to believe

shall be helped to fight against them until you get a complete victory, and so you shall never be ashamed.

"Ah," says one, "but I once made a profession, and I have gone back."

"Yes," but "Whosoever" does not shut out the wanderer. Backsliding is a great and bitter evil, but that be that believeth is justified from every sin. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Come, then, with you heaped up sins and be unburdened.

"Oh, but look at my profession." I am sorry if it is an ill profession; get out of it, and do something honest; but whatever you may be by trade come to Jesus and believe on Him, for "Whosoever believeth on Him shall not be ashamed."

"Alas, I am too old," says another. Never mind how old you are: "Whosoever believeth on Him shall not be ashamed." If you have one foot in the grave, faith may put both feet on the Rock of Ages. You are yet on praying ground and pleading terms with God, therefore come to Jesus, for He hath said "Him that cometh unto me I will in no wise cast out." Come with your little faith, and your trembling hope, and believe on the Lord Jesus, and you shall not be ashamed.—*C. H. Spurgeon*.

For the Herald of Truth.

#### TOLERATION AND LIBERALISM.

BY J. HOSCH.

Liberalism is one of the watchwords of our time. Doubtless it is the most popular of all the words which have been brought into the world is true liberalism. There is, however, such a thing as fake liberalism, a sort of spiritual anarchism, a greater error than which is not conceivable. To learn to know true liberalism and to distinguish it from its false namesake, we have to be taught by the divine teacher of morals and religion, our Lord Jesus Christ.

Jesus is indeed the author of true liberalism. He is the author of the principle of the Fatherhood of God and the brotherhood of man. He taught love, not only toward one's neighbor, but toward all men, and He not only taught it, but lived it to perfection.

While our Lord was upon the earth "He went about doing good." He ministered unto the temporal needs of men as an opportunity offered. He did it, for relief of temporal distress, however, was after all not the principal purpose of His coming into the world. He came much more "to save that which was lost," to redeem His people from their sins; "to destroy the works of the devil." He revealed unto mankind the divine and only true principles of truth and righteousness. The spiritual kingdom which He established includes only righteousness and purity and holiness, and what is much more, it includes them to perfection. To make progress from the doctrines of Christ or to improve on them would be as useless as to improve on them. There, it is true, men who teach that there is need of progress as they call it from the light of the world to what they consider a better light. They set up their own standards of right and wrong, and if their authority for doing so is questioned they say that every one has a right to believe

what he will and that it makes little or no difference what one may believe. Now, what they contend for is not true liberalism; it is rather spiritual anarchism and in direct opposition to the teachings of Christ. For although as far as concerns truth and righteousness there is absolutely no narrowness about it, it is not true liberalism, yet it is our Lord and His teachings, yet it is equally true that toward untruth and sin the Lord showed no liberalism whatever. He declares most emphatically that there is only one way of life, namely faith in Him and unconditional obedience to His word. His enemies could persecute and even crucify Him, but they could not make Him teach other doctrine. The love of Christ in no wise ever prompted Him to say that a wrong idea in matters of religion was right or it did not make any difference. He associated with sinners in order to help them and save them, but He did not want them to pass as His disciples or as Christians before they had been saved.

Modern liberalism sets up the claim that it is the spirit of intoleration and persecution which objects to the idea that almost any sort of a religious opinion is to be sanctioned. This is a most glaring error. Although our Lord taught that whatever is not in unison with His word is wrong, yet to persecute any man in any way or manner would have been an utter impossibility with Him. Christ and the apostles teach unmistakably that Christians who fall into error or sin shall be put under censure or be excommunicated. This does not in any wise mean persecution. Since Jesus made it the work of His life to save the erring, the disbelievers, the sinners, nothing is more evident than the fact that He could in no wise have persecuted them.

(One cannot become a Christian by compulsion or force. It is impossible to compel a man by force to love the Lord and become His follower. The kingdom of Christ is not of this world, the weapons of His army are spiritual weapons. It is therefore not only wrong, but it is impossible that the government of the state should regulate the matters of conscience and of true religion. An inestimable blessing it is that we are in this country enjoying full liberty of conscience and toleration. Yet toleration in the sense of the Holy Scriptures does not in any wise mean that almost any sort of religious opinion ought to be sanctioned as right.)

Beware of popular liberalism which objects to the upholding of principles of faith, which objects to creed, claiming that it makes no difference what one may believe. It is spiritual anarchism, the liberalism of Satan. There is a great work to be done to expose the enemy who is hiding under the cloak of modern liberalism.

Elkhart, Ind.

Our dependence must be on the Lord; we are strongest when we feel ourselves weak, and best qualified for service when most sensible that without Him we can do nothing. But if self is up its head, if pride creeps in, if we go forth as if we were wise or good, leaning on our own abilities, experiences, and former services, then it is very needful in Him by leaving us a little to our selves, to remind us what poor creatures we are.—*Extr.*

Our dependence must be on the Lord; we are strongest when we feel ourselves weak, and best qualified for service when most sensible that without Him we can do nothing. But if self is up its head, if pride creeps in, if we go forth as if we were wise or good, leaning on our own abilities, experiences, and former services, then it is very needful in Him by leaving us a little to our selves, to remind us what poor creatures we are.—*Extr.*

## HERALD OF TRUTH.

February 1, 1899.

## SUBSCRIPTION PRICE.

The Herald of Truth, one dollar per year. Advance payment in advance, \$1.50 per year. HERALD OF TRUTH & WORKS OF CHURCH to one address, \$1.40 per year.

The Herald of Truth is the organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Pennsylvania).
3. Franklin Co., Pa. & Washington Co., Md.
4. Middle District, Pa.
5. Virginia.
6. Canada.
7. Ohio.
8. Ohio-Mennonite.
9. Indiana and Michigan District (Pa.).
10. Indiana.
11. Western District.
12. Missouri.
13. Kansas and Nebraska.
14. Nebraska German.
15. Minnesota District.
16. Minnesota (Amish Mennonite).

## Monthly Calendar for February, 1899.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
					1	2
					3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28				

6 3; 10; 17; 25.

## BUSINESS NOTICES.

The new Primary Sunday School Quarterly has thus far proved a complete success. Samples sent free to any address.

SUBSCRIBE for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. Your church paper will interest you.

"Journeys of Jesus" is worthy of a place in every home. Three editions are already exhausted and the third is having a good sale.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

The Family Almanac for 1899 is the best for the Mennonite and Amish people, because it contains a list of the ministers, with their addresses, and also the meeting calendar for 1899.

Have you an almanac for 1899? Has your neighbor one? If not, send for a dozen or more. You will have no trouble to sell them. Price is only 6 cents each or 45 cents per dozen.

Agents find the winter season the best for their work. People have time to read now, hence we would urge all our agents to do their best. Success waits those who strive earnestly.

For Bibles and good religious books of all kinds, call on or write to the Mennonite Publishing Co. They have on hand a fine assortment of good books and cards of all sizes and prices. Send for catalogues.

Our ministering brethren should not forget that if they need Bibles or Bible reference books for themselves or worthy poor, they can get them here at cost, plus 3 per cent, for packing and handling, they paying postage or express.

Our new German catalogue containing 129 pages is now ready. It contains an excellent line of religious books and will be sent free of charge to any address. If you wish to purchase German books, do not fail to get a copy of this fine catalogue.

To Those in Arrears.—Our dear brethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send in the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.



Practical Commentary on the 5. S. Lessons. Arnold. Carefully prepared by specialists. Blackboard illustrations. 160th, 50c.

## NEW AND TIMELY TRAGTS

Every earnest Christian worker likes to use good, soul-stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly.

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secrecism.
- No. 6. The House of Darkness.
- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.

Address all orders to  
MENNONITE PUBLISHING CO.,  
Elkhart, Ind.

## HERALD OF TRUTH.

## SUNDAY SCHOOL LESSONS.

LESSON VI.—FEBRUARY 5.

THE NOBLEMAN'S SON HEALED.  
—John 4:43-54.

[Memory Verses 49-51.]

GOLDEN TEXT.—Jesus said unto him, Thy son liveth; and himself believed, and his whole house.—John 4:53.

## INTRODUCTION.

TIME.—A. D. 28, early in January, or late in the previous December. Soon after the last lesson.

PLACE.—Cana, a village among the hills of Galilee; and Capernaum, a city on the shore of the Sea of Galilee.

THE PEOPLE OF GALILEE.—The Galileans were a moral, intelligent, industrious, and enterprising people, possessed of vigorous minds and healthy bodies. They were more worldly, but less bound under the rigid system of the scribes, and hence more accessible to new teachings than were the people of Judea. They were trained in a knowledge of the Scriptures and expected the coming of the Messiah.

INTERVENING EVENTS.—In this lesson we have the closing event of the first year of Christ's public ministry. After remaining two days at Sychar of Samaria, teaching the people, and making many disciples, Jesus continued His journey northward, as He planned when He left Judea, and came to Cana of Galilee, where, nine months before, He had wrought a miracle at a wedding, and where was the home of Nathaniel. It was here that He healed the son of a nobleman.

## DAILY READINGS.

- M. (Jan. 30.) The Nobleman's Son Healed. John 4:43-54.  
T. Doing at the feast. John 2:13-25.  
W. (Feb. 1.) A believing centurion.  
Th. A ruler's faith. Matt. 8:5-13.  
F. Business in prayer. Heb. 4:19-16.  
S. Necessity of faith. Heb. 11:1-6.  
S. Faith and life. 1 John 5:10-16.

## LESSON VII.—FEBRUARY 12.

CHRIST'S DIVINE AUTHORITY.  
—John 5:17-27.

[Memory Verses 24-27.]

GOLDEN TEXT.—This is indeed the Christ, the Savior of the world.—John 4:42.

## INTRODUCTION.

TIME.—Probably April A. D. 28, but the time is somewhat uncertain.

PLACE.—At Jerusalem, in connection with the healing at the pool of Bethesda, the site of which is uncertain.

JESUS AND JOHN.—Jesus was now early in the second year of His ministry. About this time John the Baptist was put in prison by Herod, in Castle Macherus, east of the Dead Sea.

THE IMPOTENT MAN HEALED.—As usual Jesus went to celebrate the Passover at Jerusalem. On the Sabbath day He came to the pool of Bethesda, where were a large number of sick people under the patronage of the pool, waiting for a peculiar movement of the water, which occasionally bubbled up

in a mysterious way, for a brief time, and then subsided. There was a popular impression for this part of verse 3 and all of verse 4 do not belong to the Bible, but were introduced into the text from a marginal note that this mysterious movement of the waters was caused by an angel, who troubled the water at various unexpected times, and thus imparted a healing power to them.—Psalms. Jesus here saw the paralytic man who had been afflicted for 35 years, and bade him take up his bed and walk.

THE JEWS OFFENDED.—The miracle above noticed, being performed on the Sabbath day, thus offending the Jews, a d. H. answer, making himself equal with God, giving still greater offense, furnished the conditions under which Jesus delivered the discourse of to-day's lesson.

## DAILY READINGS.

- M. Christ's Divine Authority. John 5:17-27.  
T. Christ as God. John 10:30-42.  
W. The Father confesses the Son. Matt. 3:13-17.  
Th. Power given to Christ. Luke 7:11-23.  
F. Christ must be confessed. 1 John 2:30-29.  
S. Confessed before men. Matt. 10:32-42.  
S. Authority in the judgment. Acts 10:34-43.

## LESSON VIII.—FEBRUARY 19.

CHRIST FEEDING THE FIVE THOUSAND.—John 6:1-14.

[Compare Matt. 14:13-21; Mark 6:31-44; Luke 9:10-17. Memory Verses 9-11.]

GOLDEN TEXT.—I am the bread of life.—John 6:35.

## INTRODUCTION.

TIME.—According to verse 4 it was probably near the time of the Passover feast, March or April A. D. 29, about one year after the last Sunday's lesson. The meetings were fairly well attended and good interest was maintained. Bro. J. F. Funk was there on Saturday and Sunday. On Saturday afternoon a meeting was held for the purpose of choosing candidates for the ministry. Bro. Frank Hartman, son of Adam Hartman, and a grandson of Bishop George Breenneman, of Allen county, Ohio, was chosen.

PLACES.—(1) The Sea of Tiberias. John, writing for Gentile readers, gives the name by which this body of water was best known in the Gentile world. (2) The mountain. This means probably not a peak, but the mountainous region just back on the shore.

JESUS AND JOHN.—Jesus was just beginning the last year of His ministry. He was between 32 and 33 years of age. John the Baptist had been beheaded a short time before.

RULERS.—The rulers were Tiberias Caesar, emperor of Rome; Pontius Pilate, governor of Judea; Herod Antipas, governor of Galilee and Perea; Herod Philip, governor of Trachonitis.

INTERVENING HISTORY.—A whole year, a very busy year, the second in Jesus' ministry, comes between this lesson and the last.

## DAILY READINGS.

- M. (Feb. 13.) Christ Feeding the Five Thousand. John 6:1-14.  
T. The four thousand fed. Mark 8:1-9.  
W. The miracle remembered. Mark 8:14-21.  
Th. Not by bread only. Deut. 8:1-6.  
F. The first things. Mark 6:25-33.  
S. The true bread. John 6:22-24.  
S. The Bread of Life. John 6:35-51.

February 1,

1899.

## CORRESPONDENCE.

FROM ROANOKE, ILL.—On Christmas day sixteen young persons expressed their desire to step out of the ways of sin, and go hand in hand with God's people, and upon confession of their faith, the baptismal rites were administered by Bishop John Smith, who also received five persons into the church at Pekin on January 6th. That the Lord may prosper them in the faith that they may always be found steadfast in the prayer and wish of your  
COR.

EDGEMONT, MD., JAN. 6, 1899.—Bro. M. S. Steiner of Pandora, Ohio, visited our (Stauffer) congregation recently, filling several appointments. May the sowing of plain gospel truth have reached and rooted in every heart. We enjoy visits from our ministers, and hope we may be further favored during the coming year. We assure you that we are thankful to God and you who visit us for the help and comfort we receive. The Lord bless you all and make you a blessing to many souls that are yet unsaved.  
J. C. STAUFFER.

EAST LEWISTOWN, OHIO, JAN. 18, 1899.—A local option election was held Jan. 16th, in Beaver Twp., Mahoning Co., Ohio, when a majority of 159 voters protested by their ballots against the further sale of intoxicating liquors as a beverage within the above township. This is the township in which most of our Mennonite people of Mahoning county reside, and they have reason to rejoice that the saloon has been excommunicated from the township.  
COR.

FROM NAPPANEE, IND.—Bro. D. S. Brunk, from Allen Co., closed a two weeks' meeting at Nappanee on Sunday evening, Jan. 15th, with six converts. The meetings were fairly well attended and good interest was maintained. Bro. J. F. Funk was there on Saturday and Sunday. On Saturday afternoon a meeting was held for the purpose of choosing candidates for the ministry. Bro. Frank Hartman, son of Adam Hartman, and a grandson of Bishop George Breenneman, of Allen county, Ohio, was chosen. He is still young in years, yet as the Apostle Paul wrote to his spiritual son Timothy so we would say to our brother in this instance: "Let no man despise thy youth." May God bless our brother in the solemn responsibilities thus laid upon him, and may he be an instrument in God's hands unto the salvation of many souls.  
M. P. Z.

FROM GROFFSHALE, LANCASTER CO., PA.—Bro. Jacob Resler, of Scottsdale, Pa., preached at Groffshale in the forenoon and at Metzlers' M. H. in the evening of Jan. 18th, to a well filled house at the latter place especially where he took for his text, "She hath done what she could," Mark 14:8. The brother preached an able sermon and asked us to pray for the hearer. He, in company with Dr. W. B. Page and wife, intended to sail from New York for Bombay on or about February 15, 1899. May the Lord crown their efforts with abundant success.  
COR.

GARDEN CITY, MO., JAN. 13, 1899.—We are glad to report that Pre Christian S. Haider and Bro. John Grove have

their families, of Cullom, Ills., moved into our neighborhood to make this their home. Bro. David Miller came with them to see the country. They came here on the 12th, and the next day they moved their goods to the farm where they expect to live. May God bless and prosper them all in their new home, and may we all work together in the upbuilding of God's kingdom.  
N. SHEPP.

FROM TUB, SOMERSET CO., PA.—The third Bible Conference was held in the Folk M. H., Tub, Pa., from Dec. 27, 1898, to Jan. 6th, 1899. The conference was well attended throughout, and a good interest was manifested. The Bible truths were ably expounded by the brethren, J. S. Coffman, Daniel Kauffman, M. S. Steiner, A. D. Wenger, D. H. Bender, and J. A. Resler, who had been chosen for this work. A few meetings were held directly for the foreign mission cause. Some of the meetings were directed to the interest of the saved, and two young souls confessed Christ, and became willing to live for Him.

May the Lord bless the efforts that have been put forth, in the Bible conference, to advance His cause. And may all who have attended these meetings be lifted higher, and strive harder to do the will of our blessed Master.  
COR.

LEWISBURG, PA., JAN. 10, 1899.—A brother and I have just returned from Mifflin Co., after attending the Sunday school conference where we heard many good things. We felt as though we had visited the brethren at their homes, having been invited very kindly, but for want of time we could not accept all the invitations. Spiritually these people are growing, their conversation is on spiritual things. Their Sunday school children, and even by the grand parents. The same thing may be said of their Young People's Meetings; they practice charity among themselves and all reaches out to others who come into their midst. We were much encouraged by being with them, for although we differ in a few minor things, yet in the main we are one, and we gladly bear with one another. Such visits are profitable and should be encouraged. Let us meditate, and with a spiritual ear listen to the conversation that occurred when Paul went to visit Peter. If we should not meet with the Valley people again at their homes, we believe we shall meet them in the land of life.  
M. P. Z.

FROM HERE Bro. Page, owing to bodily suffering, was obliged to go home. Bro. Resler spent a day in Kishacoquillas valley, speaking in the evening to a large audience in the Belleville A. M. meeting house. The visit of our brethren was highly appreciated. Much regret was felt on account of Bro. Page's suffering.

On December 29 we had a local Sunday school meeting in the Belleville meeting house. Three of our congregations were represented and there was a good and live delegation from Juniata county, with the brethren, J. A. Brillhart, Rockton, Pa., and David Hostetter, Orrville, Ohio. Those present, especially the young people, will long remember the meeting for the spiritual life and interest which pervaded it.  
A BROTHER.

FROM JOHNSTOWN, PA.—Sunday Eve.

23rd, 1898, two persons were received into membership by water baptism in the Stahl congregation. May God bless them and may they ever cheerfully submit to His guidance. Monday the 24th, Bro. L. A. Blauch and the writer left for Tub, Pa., to attend the Bible conference. They will indeed be a blessed meeting. May God's blessing rest on the work done during the ten days of our being together, and may it long be remembered by all who were present. Let God have the glory. Saturday, Jan. 7th, 1899, Bro. A. D. Wenger of Lancaster, Pa., and Bro. Ruder Senger, of Ohio, on their way back from the conference stopped with us at Johnstown. In the evening Bro. Wenger preached in the Blauch meeting house; Sunday the 8th, in the Thomas meeting house; and Sunday evening in the Stahl meeting house. May a kind heavenly Father bless Bro. Wenger on his tour around the world. Brethren, let us not forget to pray more for one another.

1 By looking—with the eyes.  
2 By hearing—with the ears.  
3 By handling—with the hands.  
4 By walking—with the feet.  
5 By talking—with the tongue.  
Let us see of whom we receive these bodies of ours, and their resolve to use them to the honor and glory of the Giver. Bro. Wenger will leave New York City Jan. 21, for England, and other countries in Europe, also Palestine and India, and re-urn again via Pacific ocean, in about a year from now. May the mercy of God and the prayers of men go with him.  
COR.

FROM MIFFLIN CO., PA.—Never have we had so good an opportunity to hear of the condition and needs of the peoples, as was brought to us by the visit of Sister Lina Zook, in October, followed by the visit of our missionary brethren, J. A. Resler and Dr. W. B. Page, in December.

This county was the home of some of Sister Zook's ancestors, and here she labored in our cities and among heathen peoples, as was brought to us by the visit of Sister Lina Zook, in October, followed by the visit of our missionary brethren, J. A. Resler and Dr. W. B. Page, in December.

Heir descriptions of the homes of the poor and of visits to the aged and sick in the homes and hospitals of Chicago did much to awaken an interest in city mission work. Brethren Resler and Page visited a few friends near McVeytown on December 26. In the evening they spoke to a crowded house. What misery and spiritual darkness which still prevail in their chosen field of labor in India was listened to with close attention, and made a profound impression. Shall we, whom God in undeserved love has surrounded with Gospel light and the blessings of a Christian church and Christian civilization, shall we be concerned only in salvation for ourselves and our friends, while our fellow men, among heathen nations, live on in sin and misery and finally perish? God forbid that our hearts should be so closed to the wail of human woe.

From here Bro. Page, owing to bodily suffering, was obliged to go home. Bro. Resler spent a day in Kishacoquillas valley, speaking in the evening to a large audience in the Belleville A. M. meeting house. The visit of our brethren was highly appreciated. Much regret was felt on account of Bro. Page's suffering.

On December 29 we had a local Sunday school meeting in the Belleville meeting house. Three of our congregations were represented and there was a good and live delegation from Juniata county, with the brethren, J. A. Brillhart, Rockton, Pa., and David Hostetter, Orrville, Ohio. Those present, especially the young people, will long remember the meeting for the spiritual life and interest which pervaded it.  
A BROTHER.

FROM JOHNSTOWN, PA.—Sunday Eve.

23rd, 1898, two persons were received into membership by water baptism in the Stahl congregation. May God bless them and may they ever cheerfully submit to His guidance. Monday the 24th, Bro. L. A. Blauch and the writer left for Tub, Pa., to attend the Bible conference. They will indeed be a blessed meeting. May God's blessing rest on the work done during the ten days of our being together, and may it long be remembered by all who were present. Let God have the glory. Saturday, Jan. 7th, 1899, Bro. A. D. Wenger of Lancaster, Pa., and Bro. Ruder Senger, of Ohio, on their way back from the conference stopped with us at Johnstown. In the evening Bro. Wenger preached in the Blauch meeting house; Sunday the 8th, in the Thomas meeting house; and Sunday evening in the Stahl meeting house. May a kind heavenly Father bless Bro. Wenger on his tour around the world. Brethren, let us not forget to pray more for one another.

LEVI BLAUCH.

OKOTOKS, ALTA, CANADA, JAN. 15, 1899.—Dear Editor, and readers of the HERALD, a few lines from this far away Northwestern Canada, as some call it, may be interesting to many. We who are living here and have comfortable homes established for ourselves do not imagine it is so far away, and many a time when dark hours approach, we are cheered by God's promise, "Lo, I am with you always, even unto the end." He will never leave us, nor forsake us, nor will He leave us comfortless. So with all these blessed promises we feel at home wherever we are. Another blessed promise He gave when He was on earth, is that where two or three are gathered together in His name, there will He be in the midst of them. Now in this new western country many a time there are only, so to speak, two or three together in His name. We must often think of our Lord's words, "The harvest is great, but the laborers are few." Now often think of the time I used to sit in church down in the old county of Waterloo, Ont. Thieu I did not think so much of these words as there used to be so many laborers—three and four and sometimes more to preach the word of God. Now, how often wonder why our Mennonite people are so far behind all other denominations in going out into other lands to preach the word of our dear Savior. All other denominations seem to be here preaching the word of God. A Presbyterian minister preaches in our school house every two weeks. He has two other regular appointments for services. I have often thought if our Mennonite ministers would divide up more, and instead of three or four being at one place, let some go to other lands where there are also sheaves to gather. If any of our ministering brethren would come out here and preach the Gospel, I am sure they would be well received and listened to. If any one of our brethren has any wish to come out and preach for a season I will provide him with lodging free. Dear brethren, consider this well. This is not a bad thing, as we are in the Far West. The people who have settled here are mostly from Ontario. Our express agent at Okotoks is Mr. Cassel, former y of New Hamburg, Ont. Probably some of the readers will know him. There are a few Indians here yet. There is an industry, a wild country, miles from here, where the Indians are taught by a Roman Catholic missionary to read and write, and also to learn all

kinds trades, as well as farming and gardening on a large scale. The crops were very fair again this last year through Alberta. Cattle are thriving, this winter is so mild that thousands of cattle are not fed at all and are looking well. Grass is cured well and is very nourishing. Although there is abundance of feed, cattle prefer the grass. They come home at night well filled. We have no rain here in winter, which I think helps to keep the dry grass in good condition. This is a good place for stock, and thousands upon thousands of acres of the finest of pasture lands are waiting to be utilized by thousands of intending settlers who want free homes for themselves and their children. I think there is a great future before this country. I will cheerfully answer any questions that anyone would wish to ask, but my advice is to come and see, you will never regret it. Greeting to all,

E. W. BUCKER.

FROM WEAVERLAND, LANCASTER CO., PA.—Jan. 17th, Bro. Ressler, our missionary, came into our midst and held two meetings here, both of which were well attended and his words listened to attentively. Bro. Ressler spoke at Weaverland from John 10:16. The sermon was plain, simple and impressive, and served to arouse a long neglected missionary spirit among our people. He presented some idols that are worshipped by the heathen, and related some startling incidents about their superstitious beliefs and customs. He also showed some feathers, and sticks and strings that are used among our American Indians in their territories, for idol worship, and there is no one to tell them of their ignorance and superstitions, and point them to Jesus and His teachings. Therefore we wish God's richest blessings upon all mission work.

The Indians use those sticks, and feathers and strings, etc., to worship. They breathe their prayers on these idols and bury them in the ground to make the ground fruitful, or they throw them into their springs to keep them from running dry, etc.

In India they have different gods, for different purposes, as related by Bro. Ressler. They have what they call a healing god, made of brass, in the form of a mule. For headache they rub their heads against the mule's head, and so on for different ailments. While Bro. Ressler was relating these facts, and showing some of their small idols, I noticed that some of his hearers were deeply impressed with a feeling of love and pity toward the ignorant heathen, and looked on these things with wonder. But let us stop right here and consider. These people worship, they know not what. They are ignorant of God's word, and worship idols because their fathers had to do so. But what of us? Why do we worship, or practice idolatry? Do we? Yes. It is indeed more astonishing to me to hear and see the idolatry practiced here among our Christian people, than to hear from these heathen. Here we have the laws of God forbidding idol worship, forbidding us to observe times, forbidding us to practice sorcery, divination, magic, witchcraft, etc., and yet we have hundreds of people that do follow after these abominable things, and practice them. Yes, many of our own people believe and practice them. This may seem somewhat radical to

some readers, but it is indeed true. If space will permit, I will mention a few of the many superstitious, idolatrous things practiced so largely in our country, yet strictly forbidden in the Bible. See Deuteronomy 18:10-13. Some people plant their seeds, or sow their wheat into flour, kill their beef, ret their fence, etc., etc. All such things they do on certain days only or they think there is no success or blessing in their work. It is not this foolishness, superstition, idolatry, witchcraft, black magic, traditions, etc.? For rheumatism they rub with a certain stone, etc., for some ailments they rub the afflicted part with a bone, and then lay the bone away again carefully. If an animal steps into a nail the nail is carefully preserved in lard, to keep the wound from getting sore. Scores of such superstitious ideas are taught and practiced right here. Again there are such as practice divine healing, commonly called pow-wow-ing. They use sticks, stones, bones, wood, strings, cups, saucers, and all manner of divination. They peep and mutter, and use words that they say are not for others to hear, yet God says, "seek not after wizards that peep and mutter: I am your God."

Now, then, what of us? Is it not high time for our ministers to awaken to their sense of duty and warn the people of these sins? Or it may be more tolerable for the people in India at the day of judgment than for us. "For if the mighty works which were done among us, were done in them, they no doubt would have repented long ago in sack cloth and ashes."

D. S. WENGER.

BALDWIN, MD., JAN. 5, 1899.—On Dec. 23d, J. S. Coffman came here and preached three sermons for us. The first, on the evening of the 24th, he preached in Oakwood schoolhouse, near Baldwin Station. The next day, Christmas, he preached twice in the new meeting house; the first sermon, at 10 A. M., was the de-catory sermon from Isaiah 2:9. The number attending was not large, owing to rough roads and Christmas festivities. Though the crowds were not large, the gospel was proclaimed. The meeting house to be known as the Long Green Mennonite meeting house was just recently finished. While not large, it is ample for the present.

The membership at this place numbers about twenty, and they return thanks for money sent in to help build their house of worship, without aid from other churches the meeting house here would not have been built. There is still some debt on it. We ask your prayers in behalf of this congregation so we may all serve God in spirit and in truth and that we may be instrumental in His hand to bring many to Christ.

There is no minister living here and we earnestly desire to be visited by our ministers and other members whenever convenient. Sunday school every Sunday, other services every two weeks.

E. R. MILLER.

NEW DUNDIE, ONT., JAN. 23, 1899.—On the 26th of December last, Bro. S. F. Coffman of Vineland, Ont., came into our midst, and remained with the Brethren Mennonite Cong. for nearly three weeks, earnestly seeking to lead

the unsaved to Christ, with the result that twenty-one precious souls made a confession of Christ as their Savior. Many more were "almost persuaded."

Con.

#### SUNDAY SCHOOL ITEMS.

NEW DUNDIE, ONT., JAN. 23, 1899.—On Sunday, the 23d inst., the Brethren Sunday school was re-organized for the current year, with the following officers: Supt., Bro. Israel Creamant; Assistant Supt., Bro. John E. Bingham; Sec'y, Treas., Bro. Noah Shantz; Asst. Sec'y, Bro. Moses Shantz.

Con.

SPRING CITY, PA., JAN. 18, 1899.—Our Sunday school here at Vincent is to a certain extent taking more interest in its work. Circumstances urge us to put forth more energy, hence it was decided to continue our Sunday school all winter, which is the first time on record for this place. Our Sunday school is superintended by Solomon God and John F. Kolb. May God bless our feeble efforts.

Con.

FROM TOPKRA, LANCASTER CO., PA.—Report of Maple Grove Sunday school for the year of 1898. No. of officers present 172; average per month, 14; average per Sunday 3. No. of teachers present, 687; average per month, 57; per Sunday, 14. No. of scholars present, 6,388; average per month, 524; per Sunday, 131. Aggregate attendance, 7,139; average per month, 574; average per Sunday, 118. Amount of money collected during the year \$34.90; average per month, \$2.90; average per Sunday, 72 cents.

Sec'y.

FROM CHERRY BOX, MO.—Jan. 1st, after Sunday school we elected the following officers for the year: Bro. George Binsy, superintendent; Sister Nancy Hershey, secretary; Sister Laura Detwiler, corresponding Sec. Treas.; Bro. Benj. Detwiler, chorist; Bro. Noah Detwiler, librarian. We had a pleasant, and, I hope, profitable time the last year in our Sunday school. May God further bless us and give us grace according to our needs.

LAURA DETWILER.

DEGRAFF, OHIO, JAN. 6, 1899.—Following is annual report of the South Union Sunday school for the year beginning Dec. 12, 1897, and ending Dec. 11, 1898.

Number of sessions held during the year, 29; number of officers, 5; average attendance of officers 4 (one of the officers died during the year); number of teachers, 19; average attendance of teachers, 113; average attendance of pupils, 113; total average attendance, 148; number of verses learned, 1,592; amount of collection \$37.71.

LYDIA DIENER, Sec.

SHIRKMANSTOWN, PA., JAN. 16, 1899.—Report of State Hill Sunday school, fourth quarter, 1898. Names enrolled, 118; average attendance, 83; number of teachers, 12. Two pupils attended every Sunday during the quarter, Clyde Muselman and Benjamin Zimmerman. The Bible readings conducted during the two weeks are a benefit to the Sunday school workers. The subjects, "Steep Fast Work," "Spiritual Growth," and

ing sixteen dollars. And it had no drones. Sunday school was a new thing and everyone who came took an active interest in it."

He also told of their method of raising money, which was not by taking a penny collection each Sabbath, but different persons subscribed a certain amount; some one dollar, some fifty cents and some twenty five cents.

"This Sunday school continued, sometimes going upward, sometimes downward, sometimes forward, sometimes backward."

It struggled on until now the outgrowth of it is a six evergreen Sunday schools with an attendance of five or six hundred pupils. The best way to bring about a reform is by the right training of children, first, in their homes and second in the Sunday school.

Its influence has been a wonderful factor in increasing interest in the church and gathering the lambs into the fold."

The second topic, "Importance of punctuality of Sunday school officers, teachers and scholars," was discussed by J. P. Brentner and others in general discussion.

"The life of the school depends upon the punctuality of the superintendent. By the teacher being late some thought on the lesson may be withheld that might be the means of saving some soul."

Our example may teach more than our teaching itself. Promptness does not consist simply in being early at the services, but also in readiness to do our part in the Sunday school after the opening of the session.

Lack of punctuality denotes lack of interest.

The next topic was, "What are the best methods of instruction, and how we help successfully in the S. S.?"

In the absence of Monroe Burkholder, Elmer Zook of Holmes Co., Ohio, presented these thoughts: The teacher should adapt himself to the needs of his pupils; should be well informed in Bible study, be filled with the Spirit, and not do all the talking himself.

Uriel Yoder spoke of the necessity of thorough preparation of the lesson by the teacher and also by the pupils. Different methods of teaching should be used. If the teacher asks the questions given in the lesson he p, anyone can teach; if he uses the lecture method, the pupils will not study. But if the teacher asks questions of his own, which every good teacher does, both pupils and teacher must study. He should be used as aids to the preparation of the lesson at home, and when brought to the S. S. should be closed during recitation. As Christ taught with doctrine and authority so should the Sunday school teacher, and he is sure always to have the right interpretation of the word. Christ taught much by parables; the teacher should have an end in view and be full of illustrations to make clear his point.

INVESTIGATING COMMITTEE.

#### REPORT OF S. S. UNION.

The second Annual Sunday School Union of the Amish and Mennonite Sunday schools of Logan and Champlain Cos., was held at the South Union church, Dec. 29, 1898. After devotional exercises, conducted by C. K. Yoder, the organization of the meeting followed, which resulted in the election of D. S. Yoder, Mod-rat; S. E. Allgier, Asst. Moderator; Uriel Yoder, Treas.; and Mary Yoder, Secretary.

David Plank, the speaker of the first topic, told of the "Origin and growth of our S. S.," its benefit to the church, and in what way.

"The first Amish S. S. of Logan and Champlain Cos., was organized May 1, 1863, by D. Plank and J. C. Kanagy. This first Sunday school had no secretary and therefore much historical matter is lost which might be of interest to us."

But this Sunday school, in one month from its beginning, had a library con-

failings of officers and teachers of the S. S.; their remedy.

Superintending means to manage the whole Sunday school. One failure of superintendents is, that they do not know enough of what the teachers teach; secondly, asking the same questions in the review of the lesson that the teacher has asked in the class.

The great failure of everyone is the lack of earnest and prayerful study of the Bible. If we loved the Bible more, we would study it more, and the more we study it, the more we will love it.

In the general discussion of this topic, some important lessons were brought out.

"Sometimes we trust too much in our own strength, while if we lean on God He will bless what little we can do."

"Considering as we have our high calling and reflecting on what we have done, we must say that after all the best motto for us is, simply to do the best we can, with God's help."

The second topic, "How may spiritual life be created and developed in young members, and how maintained in older ones?" Essay by Emma B. King.

Further discussed by J. Z. King and D. S. Yoder. Jesus was pointed out as "the way, the truth, the life." Through Him we come to God, who alone can create this life. We cannot grow into it; we must receive it; be partakers of the life that comes from above. But we may be the means of helping someone to come to God. The soul that comes to God must have faith in God's love, mercy and judgment. Spiritual life is developed most by secret prayer; but family and public prayer, mutual help and encouragement doing little deeds of kindness, and helping to spread the gospel are also necessary.

Lastly we must keep growing in order to maintain life.

After general discussion on this topic, Katie Yoder read an essay on the subject, "How the Bible requires us to support missionaries?" Samuel Warye further spoke on this subject. He stated the need of spreading the gospel in heathen lands on the plea that "the times of ignorance are past, and God commandeth men everywhere to repent," and how can they repent except they hear? and how can they hear unless there is some one to tell them the tidings of salvation? This was the last command of Jesus, the one nearest His heart, in whose name alone all must be saved, and who we bear His name should support missionaries.

This closed the program for the afternoon and the meeting adjourned until evening.

#### EVENING SESSION.

Song service by different leaders.

#### QUESTIONS.

The first topic, "Proper methods and the true spirit of singing." Essay by Lydia Detwiler. Discussed by L. L. Plank.

Naturally singing comes from a cheerful heart, but in Christ's time it did not always. We should sing to praise God and not to please ourselves. We should not be too proud to sing nor sing only when our favorite song is sung. We should sing as unto the Lord.

As there are hymns of praise, prayer, invitation and exhortation, we should sing each of these at the appropriate time.

The first topic of the afternoon was discussed by J. S. Kanagy. "Some

The second topic, "Our opportunities and responsibilities in this age," was presented.

John Hilly and S. E. Allgier spoke of our opportunities and responsibilities becoming greater as we learn more from day to day.

Opportunities are the privileges that come to us to help others; while responsibility is the debt we owe to God. With an increase of opportunities there is an increase of responsibility. What opportunities we have of securing an education! but what is our motive? Do we get it for a selfish purpose, or to honor God, and glorify His kingdom?

Church, Young People's meeting, and Sunday school afford splendid opportunities for improving our talents.

We as Christians are responsible for the light we show to the world. People look to us as the examples of Christianity. And what will our influence be?

Open conference was held in which a number expressed themselves as feeling more keenly their responsibility, yet being encouraged to press on and fulfill their duties with God's grace.

An invitation was extended for the unconverted and two were willing to forsake sin and turn to God.

MARY M. YODER, Sec.

#### CRIME BREEDING NOVELS.

The Dime Novel is a prolific source of mischief. It gives unhealthy views of life. It excites the imagination, warps the judgment, arouses the baser passions, quickens a mawkish sentimentality, and stirs up a deluded ambition. Stories of criminals are rehearsed with vividness as if they were the greatest heroes. They take hold of boys and girls as age when they can be most influenced by such stuff, and when life long wrongs are lulled upon imaginative and susceptible natures. Crime is thus fostered, sin made attractive, and wretches developed.

The Philadelphia press recently contained a shocking recital of youthful crime wrought in this way. Two boys were arraigned for burglary, robbery and forgery. One was brought before the magistrate by his own father, who found him incorrigible, after having tolerated him as long as there was any hope of reformation. The other was arrested as an accomplice upon the confession of his associate. These were the ringleaders of a youthful gang which had been terrorizing the neighborhood by looting expeditions. They acknowledged that they were led to their evil course, and had persevered in it, through *dime novel reading*. They spent their gains in purchasing sensational books; and their appetites being whetted, from time to time, by the recitals given, they purchased revolvers and tried their terrorizing efficacy in accomplishing their robberies. Their conduct evinced boldness, recklessness and hard heartedness. Nothing remained but to commit them to the House of Refuge.

However startling to some, this is by no means a rare experience. It should put parents more upon their guard against the dime novel nuisance, and cause them to inquire more into the reading of their boys and girls. See that your home is not polluted and corrupted by pernicious literature, whether cheap or costly. *Protestant*

Observer.

As there are hymns of praise, prayer, invitation and exhortation, we should sing each of these at the appropriate time.

Naturally singing comes from a cheerful heart, but in Christ's time it did not always. We should sing to praise God and not to please ourselves. We should not be too proud to sing nor sing only when our favorite song is sung. We should sing as unto the Lord.

As there are hymns of praise, prayer, invitation and exhortation, we should sing each of these at the appropriate time.

Naturally singing comes from a cheerful heart, but in Christ's time it did not always. We should sing to praise God and not to please ourselves. We should not be too proud to sing nor sing only when our favorite song is sung. We should sing as unto the Lord.

As there are hymns of praise, prayer, invitation and exhortation, we should sing each of these at the appropriate time.

Naturally singing comes from a cheerful heart, but in Christ's time it did not always. We should sing to praise God and not to please ourselves. We should not be too proud to sing nor sing only when our favorite song is sung. We should sing as unto the Lord.

Naturally singing comes from a cheerful heart, but in Christ's time it did not always. We should sing to praise God and not to please ourselves. We should not be too proud to sing nor sing only when our favorite song is sung. We should sing as unto the Lord.

#### A FORTUNE IN A BIBLE.

An English paper tells of the strange recovery of a lost will, which recently occurred at Fergie, Aberdeenshire.

A bachelor farmer, who had no friends or heirs, died a few months ago, and his property passed to the crown. All the goods were disposed of except a pocket Bible and a few venerable books, which were given to his old and faithful housekeeper. To her astonishment, she found a scrap of paper in the Bible which proved to be her old master's will, by which he left her all his possessions. The crown will now have to refund £2,000.

A fact even more wonderful than the above is that every reader who chooses can find between the covers of any Bible a treasure a thousand times more valuable. *—Ran's Horn.*

#### HOW TO KILL A YOUNG PEOPLE'S MEETING.

Stay away from it. Come late. Take a back seat. Take no part in it. Say discouraging things about it. Never take any one to it. Never pray for the leader. Never study the topic beforehand. Never take your Bible. If time to lead when asked to do so, be indifferent to spiritual results. These are a few ways in which many persons make large contributions toward killing meetings. To do the opposite things would contribute largely and powerfully to make meetings live and helpful. *—Talespore.*

#### SHOEMAKER MARTIN.

A poor shoemaker, Martin by name, had a great longing to belong to Jesus Christ. One night, in a dream, he received the promise that the Savior would visit him on the morrow.

Martin took her out of her room, and his work-bench stood beside the low window, from which he saw nothing but the feet of those who passed by. As was his custom, he rose early, worked at his trade, ate his morning meal, and said to himself, "To-day the Lord Jesus will visit me."

Looking up, he saw a pair of shabby feet peering through the window. Full of pity, he went out and found a poor woman, hungry and homeless, who had wandered about the streets all night long carrying a sick baby in her arms. Martin took her out of her room, and his work-bench stood beside the low window, from which he saw nothing but the feet of those who passed by. As was his custom, he rose early, worked at his trade, ate his morning meal, and said to himself, "To-day the Lord Jesus will visit me."

Looking up, he saw a pair of shabby feet peering through the window. Full of pity, he went out and found a poor woman, hungry and homeless, who had wandered about the streets all night long carrying a sick baby in her arms. Martin took her out of her room, and his work-bench stood beside the low window, from which he saw nothing but the feet of those who passed by. As was his custom, he rose early, worked at his trade, ate his morning meal, and said to himself, "To-day the Lord Jesus will visit me."

Looking up, he saw a pair of shabby feet peering through the window. Full of pity, he went out and found a poor woman, hungry and homeless, who had wandered about the streets all night long carrying a sick baby in her arms. Martin took her out of her room, and his work-bench stood beside the low window, from which he saw nothing but the feet of those who passed by. As was his custom, he rose early, worked at his trade, ate his morning meal, and said to himself, "To-day the Lord Jesus will visit me."

Looking up, he saw a pair of shabby feet peering through the window. Full of pity, he went out and found a poor woman, hungry and homeless, who had wandered about the streets all night long carrying a sick baby in her arms. Martin took her out of her room, and his work-bench stood beside the low window, from which he saw nothing but the feet of those who passed by. As was his custom, he rose early, worked at his trade, ate his morning meal, and said to himself, "To-day the Lord Jesus will visit me."

Looking up, he saw a pair of shabby feet peering through the window. Full of pity, he went out and found a poor woman, hungry and homeless, who had wandered about the streets all night long carrying a sick baby in her arms. Martin took her out of her room, and his work-bench stood beside the low window, from which he saw nothing but the feet of those who passed by. As was his custom, he rose early, worked at his trade, ate his morning meal, and said to himself, "To-day the Lord Jesus will visit me."

Looking up, he saw a pair of shabby feet peering through the window. Full of pity, he went out and found a poor woman, hungry and homeless, who had wandered about the streets all night long carrying a sick baby in her arms. Martin took her out of her room, and his work-bench stood beside the low window, from which he saw nothing but the feet of those who passed by. As was his custom, he rose early, worked at his trade, ate his morning meal, and said to himself, "To-day the Lord Jesus will visit me."



Martin made peace between them, and, finding that both were hungry, he took them home and shared his supper with them. The day being ended, he went to bed with a sad heart, for the Lord Jesus had not visited him, as it had been promised him in his dream. He slept, and again he dreamed; and behold, in his dream appeared first the tired woman and her sick child. She looked into his eyes and said, "Martin, dost thou know me?" and the old man came and the fruit seller, each asking, "Martin, dost thou know me?" Then Martin understood, and he remembered the words, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

#### PRAY WITHOUT CEASING.

Speaking of his business perplexities, a devout Christian recently remarked, "I have the habit, whenever my worldly affairs are exceedingly trying and a way of relief seems to be quite impossible, of raising my heart in silent prayer to my heavenly Father who never fails to give me courage and strength."

Whoever enjoys Divine union as a spiritual habit will not be surprised when he listens to such testimony; his own experience corresponds to just this blessed rest. He does not always see the way of deliverance, but he is in that spiritual condition which enables him to trust, which is far better than seeing. He feels that God has entered into a contract with him and that the very best results will come, even though the earthly cares may be hard for the flesh to bear and the unexpected reverses may be distressing.

Let no one affirm that this habit of leaning upon God in periods of severe trial leads to effeminacy of character. Such holy waiting upon Him is in harmony with the highest development of our mental powers. In fact, such holy contact with an all-wise Father can never hinder the activities or suppress the inspiration of the soul, but will increase and give proper direction to human skill and energy.

If we could fully measure the influence of such habitual prayerfulness upon our mental capacities we would not fail to see infinite benefits arising therefrom, even in our intellectual development. The mind is uplifted by the devotional habit; the memory is quickened by it; and, according to well-known laws of mental association, the absorption of the mind while in fellowship with God—the supreme intelligence—tends to make us like Himself. In this respect "godliness is profitable unto all things."—*Christian Advocate.*

#### ESSENTIALS OF THE TRUE HOME.

Two things are necessary for a home, says Dr. Lyman Abbott. The first is privacy and the second is love, and of the latter he speaks of its five fold forms.

"The love of husband for wife, the love of wife for husband, the love of father for child, the love of mother for child, and the love of child for parents. The bed may be a cot, the table may be deal, the chairs may be wood, the floor may be sanded, but the home has no come to its perfection unless there is a child in it. The home sympathy can never be performed perfectly save by

this quintet; father-love, mother-love, husband-love, wife-love, child-love. Given this song of love from these five singers, and the little room, where they can be by themselves, and you have all the necessary conditions of a home."

The home should be a refuge, a school and a church, a view in which thoughtful home-lovers will agree with Dr. Abbott. He says, concerning its teaching function:

"The home is God's budding place for plants, where the little children are trained in the pots before they can stand the inclement weather outside. These children, with their imitative habits, catch the spirit of father and mother; follow the avocations of the father and mother; do what they see done in the spirit in which they have seen it done. The little girl carries her doll through all the experiences of measles and scarlet fever and whooping cough—all in one afternoon, too—and trains her though all the discipline of disorderly behavior, and a most severe disciplinarian is she. She is learning motherhood with her dolls. The merchant's boy gets out chains and makes a counter of them.

"Each follows in the example of the one he most reverences; afterward he chooses differently, but meantime is learning by example. In this school the purpose of the wise parent is not to give happiness, but character. God does not try to keep us from the burdens of the world, but to make us strong to bear them. It is not wise father-love or mother-love that wraps the child like a jewel in the cotton and puts him in a little box where nothing can hurt him.

"Wise love teaches heroism to this boy, this girl, that when they get out into life they may be able to take the annoyances of life and not whimper. Do not pity your children too much when they are hurt. More than once I have seen a little child bearing a hurt bravely until the mother foolishly ran and took it and pitied it, and then it began to cry. Train your children in your home. Remember that as they go out from your hands so they will be in the larger life. Minister to them not for the present happiness, but for future power."

#### LESSONS FROM THE BARKEN FIG TREE.

God does not desire the destruction of men, but that they bring forth the "fruits of righteousness." Everything is planned by Him with this in view. Opportunity. "A certain man had a fig-tree planted in his vineyard." The relation was favorable. The enclosure of the vineyard secured protection. The soil was adapted to growth. The "keeper" of the vineyard was there to give needed care and culture. Everything was favorable to growth and fruitfulness.

So it is in the case of the professor of religion, or of the man who enjoys the blessings of the Gospel. The conditions of spiritual growth are about him. The ordinances of religion, like the sunshine and rain, the nurture of God's house, the helpful influence of the Spirit, are all fitted to move the soul, to purify it, and to incite it to activity in the works of righteousness. While a man cannot be expected to do without knowing the way, yet here is knowledge; or to work

without motives, yet here are the most powerful of all motives. Everything is favorable—there is no lack of opportunity. Is not this true of us? Have we not had a thousand chances to be good? Have we not known the way of virtue, patience, kindness, and every other Christlike disposition of grace? If then we have not been charitable, forgiving, self-sacrificing, diligent—in a word fruitbearing, it is not for want of opportunity.

"He came seeking fruit." After all he had done for his tree, he had the right to expect fruit. How does he come seeking fruit? By temptation is one way, whereby he tries courage, fidelity, truth, and the other professed qualities of Christians. Affliction is another way, as in the case of Job. Many a man appears a model of religious excellence, till adversity comes along and tests the stuff he is made of. Opportunities and calls for service furnish another way of looking for fruit. The Christian says, "I want a chance to do good and serve God." Here is an opening in the Sunday school, or in giving of his means for the advancement of the kingdom of Christ. But how often he begins to excuse himself just when the Master was giving him the chance to do the thing he had professed to desire to do!

Deserved judgment. "Three years I come seeking fruit, and found none. Cut it down. Why cumbereth it the ground?" What word can we say why judgment should not be pronounced? It is even as the owner has declared. We do not deserve any longer time, any further forbearance.

Persistent prayer effort. "Let it alone this year also till I shall dig about it," etc. Still God spares the fruitless, and gives new opportunities, uses new means of culture, that perchance the will yet become a fruit bearer. Such is the long suffering with our God! But let us not presume, for there is a limit. "After that thou shalt cut it down."—*The Interior.*

#### IN CHRIST JESUS.

Whatever was needed to be done in order that a sinful man might stand in the glad release and in sweet acceptance of a perfect justification, Christ has done for a sin-fallen man. Man, as a sinner, is exposed to doom, and in man's nature Christ's has met and expiated the doom of violated law. Man, as sinful, has missed obedience, and in man's nature Christ has utterly obeyed the law for disobedient man. As one has put it, "Christ's expiatory suffering delivers the believing sinner from the punishment which he has merited, and Christ's perfect obedience establishes for the believer a right to the reward which the law promises."

Spiritually, the believer is in Christ. Christ is the new Adam. As by nature the believer is physically in the fleshly Adam, so he now spiritually in the spiritual Adam—the head of the regenerate race of the sons of God.

Vitally, the believer is in Christ. As the branch is in the vine, drawing its life from it, so from Christ into the believer push and pulse the currents of his spiritual energy.

Myriads of the believer is in Christ. So thoroughly is he in Him that not even the Holy Spirit can adequately set forth in symbol the closeness and clear-

ness of it. There are such depths of meaning in this standing in Christ of the believer that it lies mystically below the significance of even inspired speech. "For we are members of his body, of his flesh, and of his bone. For this cause shall a man leave his father and his mother, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." Eph. 5:32.

Eternally, the believer is in Christ. "They shall never perish, neither shall any man pluck them out of my hand." John 10:28. "Who shall separate us from the love of Christ?" Rom. 8:35. What a boon, that any sinner, accepting Christ, may be in Christ!—*Weyland Hoyt.*

#### "IN MY DISTRESS."

"In my distress," said the Psalmist, "I cried unto the Lord." Ps. 120:1. Often men do not cry to the Lord until they are "in distress." Sometimes they "make" prayers, and deliver addresses, but they do not cry unto the Lord till they need His help. In the day of prosperity they too often forget God, but distress, sorrow, and extremity bring them to the throne of grace.

But "the eyes of the Lord are upon the righteous, and his ears are open unto their cries." Ps. 34:15. How often, when all around has seemed dark and gloomy and forbidding, we have cried to the Lord and He has been a present help. Said the Psalmist, "I called upon the Lord in distress; the Lord answered me, and set me in a large place. The Lord is on my side, I will not fear; that can answer me unto me." Ps. 118:5, 6. "Hear me when I call, O God of my righteousness; thou hast enlarged me when I was in distress, have mercy upon me and hear my prayer." Ps. 4:1. So the Psalmist prayed, "Turn thou unto me and have mercy upon me, for I am desolate and afflicted. The troubles of my heart are enlarged; O bring thou me out of my distress." Ps. 24:16, 17. And of Israel of old in their sorrows and troubles we read, "They cried unto the Lord in their trouble and he delivered them out of their distresses." Ps. 107:6, 13, 19, 28.

The world is full of distress. There is mental distress, physical distress, financial distress, political distress, distress of nations with perplexity, distress of men's hearts failing them for fear, and for looking after those things which are coming on the earth (Luke 21:25, 26); and the only course for Christians in distress is to turn to God, and from which they are frequently utterly unable to extricate themselves, is to cry unto the Lord. These utterances of soul the Lord hears, and in mercy helps His suffering ones.

Our heavenly Father knows each secret sorrow, and hears each pleading cry. He knows the burdens we bear, the conflicts we endure, the difficulties we encounter, the disappointments, the fears. He knows the whole. Let us look to Him in the time of our trouble, and from which they are frequently utterly unable to extricate themselves, is to cry unto the Lord. These utterances of soul the Lord hears, and in mercy helps His suffering ones.

Our heavenly Father knows each secret sorrow, and hears each pleading cry. He knows the burdens we bear, the conflicts we endure, the difficulties we encounter, the disappointments, the fears. He knows the whole. Let us look to Him in the time of our trouble, and from which they are frequently utterly unable to extricate themselves, is to cry unto the Lord. These utterances of soul the Lord hears, and in mercy helps His suffering ones.

"God of my life on Thee I call, Afflicted at Thy feet I fall; When the great waters floods prevail, Leave not my trembling heart to fall."—*The Common People.*

#### THIS TRIAL LIFE.

While passing along Beekman street, New York, one day in the summer of 1890, we were attracted by a handsome, happy-looking man, ascending a high ladder, just on the opposite side of the street from where we stood. He had a paint-vessel strapped to his side, and a brush in his hand. We watched him climb to the top of the ladder and begin his task of lettering a sign. We could hear his murmured cry of heart in the low melody he hummed to himself. Perhaps he was thinking of his dear ones at home, and of a long future of happiness and hope.

But in less than a minute after he traced the first letter of the sign, he lost his balance, tried to regain his hold by a grasp, but failed, and fell, head down, on the granite pavement, and painted the foot-walk with his brains! His mangled body was hurried into a carriage, and driven home to await its burial.

This trial life of ours is but brief at the measure of the score years and ten, and may be severed at any moment. And this is our probation for eternity. O, eternally! What a wondrous world! How much it holds of solemn interest to men! How short—how trifling—how unnoticeable—a how like a vapor—a moment—step—a flash, does the longest life appear, compared to eternity! How does the gray-haired age of a man dwindle to nothing in the comparison!

The trials and triumphs of men are greatly varied—even those of the same individual are diversified. But be it in this tangled and tossed as it may, there is one celestial visitor that follows us all the days of our lives, and that is mercy. At home, at school, abroad, anywhere, mercies fall around us like drops of sweet rain; they glitter on every side like dew drops on the grass; their fragrance pulses the air with perfume like roses stirred by morning wind; their melody floats on every passing breeze and echoes in the chambers of the soul like cadence from an angel chorus of hallelujahs—mercies, ever new and ever more! Mercies of love—mercies of grace—mercies of love—mercies of penitence—mercies of prayer—mercies of pardon—mercies of peace—rich mercies of salvation!

Now for all these we must give an account to God. As they are handed down to earth, they are all recorded in God's book. They will all be called out against us in the great judgment day. Not one year will be skipped; not one day overlooked; not one moment forgotten. We received them, and spent them, and are held strictly accountable for them—every one of them and every one of us.

And they will be presented to us just as we spent them, whether wisely or foolishly, whether in secret sin or in open transgression, whether religiously or profanely, whether usefully or mischievously. These, our years, are like pages in a book, filled up by our actions, our words, our thoughts; and not a single incident of our lives, good or bad, is left out. The book of our record will have some ugly pictures in it! Men may hide the unpleasant pages now, but our years are passing away, and there comes a day of UNIVERSAL REVELATION! My professor, shameful sinner, you do dirty deeds which you think will never be known. You forget that God photographs your secret crimes, and

that He takes exact likenesses. That judgment-book of Jehovah will be opened before angels and men, and the assembled universe shall see and hear the revelation of your guilt. May every day find us praying to be set just right.

#### WEATHER REPORT FOR 1898.

MOSES B. WEAVER'S ANNUAL CONTRIBUTION FOR THE TIMES.

We are indebted to Moses B. Weaver, of Goshen, Ind., for a weather report for 1898. These reports have been furnished us by Bro. Weaver for a number of years, and our readers generally look for them soon after New Years.

The following table gives the number of days in each month that were clear, or cloudy, and on which it rained or snowed:

Months	Clear	Cloudy	Rain	Snow
January.....	3	18	3	7
February.....	1	15	3	9
March.....	9	9	11	2
April.....	6	20	4	
May.....	7	13	11	
June.....	6	16	8	
July.....	15	8	8	
August.....	11	13	7	
September.....	15	7	8	
October.....	5	13	12	1
November.....	5	16	5	4
December.....	4	16	2	9
Total.....	87	164	82	32

On January 17 and 18 the thermometer was 10 degrees above zero.

February 2, 6 below; 10, 67 above; 15, 29 above; 24, 16 above.

March 11, 38 above; 15, thunder shower; 19, 78 above; 21, 54 above; 22, 68 above; ice on the last three days of the month.

The first eight days in April there was ice from  $\frac{3}{4}$  to  $1\frac{1}{2}$  inches in thickness.

On the 31st of May there was frost. On June 3, 4, 18, 20, 24 and 30 the thermometer ranged from 90 to 98 degrees.

July 1, 22 and 23, thermometer at 98; 2 and 9, 99; 16, 25 and 26, 100; 15, 102; 14, 104; and 24, 108; on the 10th there was frost.

August 23 and 28 the thermometer was 100.

September 1 and 2, 100; and on the 3, 4 and 29 from 92 to 88.

October 3 the thermometer was 90; on the 15 Weaver killed a snake; and on the 29 and 29 there was frost.

November 5 there was thunder. December 2 the thermometer was 2 below zero and on the 29, 62 above.

#### THE STERILITY OF INFIDELITY.

Mr. Samuel Colcord recently delivered a lecture in Chickering Hall, New York City, on the "Palaces of Ingersoll," in which he struck a center blow at this blatant, loud-mouthed apostle of atheism. Mr. Colcord undertook to test in fidelity by its fruits. Christianity, he said, is proved by its works. Its opposite must submit to the same test. Infidelity is sterile. It does nothing but talk. This was the burden of Mr. Colcord's address. He challenged all the combined forces of unbelief or of irreligion to judgments by their achievements. He declared that they had utterly and eternally failed to bring relief to suffering humanity.

"You cannot," said he, "find one gambler whom Ingersoll has made to forsake his nefarious traffic, one thief that he has made an honest man, one poor besotted drunkard that he has clothed with reason."

Says the *Chicago Times-Herald*, in commenting upon the address:

"This is the proper attitude to take toward Ingersoll, who has been preaching infidelity for revenue only for a decade without gladdening one waste place in the desert of doubt and irreverence in which he has wandered."

"As Mr. Colcord says, 'Infidelity condemns faith and extols works. It laughs at believing, but loudly applauds doing.' Then he asks, 'What has it done?' And looking over the pages of history he can find no record of its works for righteousness or where it has built its monuments of charity or its homes for human refuge."

"Infidelity is barren of good works. It takes from human hope the crutch of faith and replaces it with a sneer, which provokes the cackle of fools but 'heals not a passion or a pang entailed on humankind.'"

It seems incredible, but there are enough fools in this country to make it pay Ingersoll in dollars and cents to arraign religion, and blaspheme God. Infidelity not only does no good, but much evil. It makes paupers and thieves and suicides. It destroys hope, and blasts the opening buds of noble aspiration. To say it is a barren fig-tree is not the whole truth. It bears apples of Sodom.

—*Evangelical Messenger.*

#### TOO MANY SOCIETIES.

The following quaint remarks of a "colored brother" regarding the societies of his church are true of more than his own congregation. Many a church in literally worn eaten to the core by societies and fraternalities, and the main aim and end of the church is lost sight of. The "colored brother" in question was asked how his church was getting on, and his answer was: "Mighty poor, mighty poor, brother. We ventured to ask the trouble, and he replied: 'De cleties, de cleties. It is just drawn' all de fatness an' marrow outen de body an' bones of de blessed Lord's body. We can't do nuffin' widout de cleties. Dar is de Lincum 'Clety, wid sister Jones an' brudder Brown to run it; sister Williams mus' march in front ob de Daughters' of Rebecca. Den dar is de Dorcas de Martha, de Daughters of Ham, an' de Libelian Ladies.'"

Well, you had the brethren in the church to help you, we suggested: "No, sah. Dere am de Masons, de Odd Fellows, de Sons of Ham, an' de Oak-Hum Promis Las' Pigmies. W'y, brudder, by de time de brudder an' sisters pays all de dues an' tend all de meetins, dere is nuffin' left for Mount Piggish Church, but just de cob; de corn has all been shelled off an' frowed to de speckled chickens."

A GRAIN OF PRUDENCE IS WORTH A POUND OF CRAFT.

#### OBITUARY.

REV. PETER GINGERICH died at his home near Washington, Ill., Dec. 31st, 1898, at the ripe old age of 73 years and 14 days. He was born Dec. 17th, 1825, in Niederwieshausen, A.

sace, France, February 8th, 1850, he was joined in the holy bonds of wedlock to sister Katharine Naffziger, who survives him. This union was not blessed with any children, but Bro. and Sister Gingerich had two sisters, twice, in their infancy. Deceased was laid to rest Jan. 2d, 1899, from the Union M. Ch. in which he was a long time lived. Funeral services were conducted by Bish. John Smith from 2 Tim. 4:2, 3. Bish. Andrew Schrock from 2 Tim. 4: 7, 8, and Pr. Peter Zimmerman from Dan. 12:3.

#### MARRIAGES.

HARSHBARGER—HARTZLER.—Near Belleville, Minn. Co., Ia., January 17th, 1899, by Michael Yoder, Charles B. Harshbarger and Selma Hartzler.

CLEMMER—FRED.—On the 12th of January, 1899, at the house of the officiating minister, Pr. M. R. Meyer, Bro. Jonas Clemmer to Sister Barbara Fred, both of Souderton, Montgomery Co., Pa. May their life be a happy one in Christ Jesus. H. C. K.

REINOLD—GARBER.—On the 8th of January, 1899, at the home of the bride's father, Bro. Isaac Garber, Marcello, Mich., by Pr. Hart. Jacob J. Reinhold and Sister Mary M. Garber, both of Souderton, Montgomery Co., Pa. Christ be foremost in their home and may they live happy to the end.

#### DEATHS.

SNADER.—On Jan. 6, 1899, near Weaverland, Pa., Lancaster Co., Pa., Samuel, infant son of Bro. Aaron Snader and wife, aged 6 months and 14 days. Much sympathy is felt for the parents in their bereavement as this is the second child they have laid to rest within a short time.

STAUFFER.—On Dec. 27, 1898, in East Fairview, Lancaster Co., Pa., Abraham M. Stauffer, son of Bro. and Sister Elias and Lettie Stauffer, aged 17 years, 1 month and 2 days, died of diphtheria, was driving, accompanied by his mother, when they were about one-half mile from the home of the deceased, and the hit in the excited animal's mouth broke, leaving the mother and son helpless in the carriage; the mother was thrown out and away free from the wreck. But the son's left foot got fast in the springs, and he was dragged home. When the boy was released, it was found that his leg was broken above the knee, and that he was badly bruised. An attempt was made to heal the fracture, but failed, and the leg was amputated twelve days after the accident, but death ended his pain several hours after the operation. The funeral took place at Weaverland on Dec. 30th, where many people met to sympathize with the mourners; many of his young friends were there, who all had a word to say of the kindness and the many good qualities of Abraham; and with a life like smile on his face as we looked at him in his coffin, he preached to us a warning sermon with such deep and marvelous meaning that we felt like exclaiming, "Oh boys, are you trying to understand his meaning?" Bro. John Zimmerman and Bishop Isaac Eby preached the sermon. Text, Psalm 39:3.

"LIECHT." Christian Ulrich died at his home near Fairview, Pa., Dec. 17th, 1898, of laryngitis in connection with an old hemorrhage. Bro. Ulrich was born in Tazewell Co., Ill., May 28, 1843, and had therefore attained the age of 55 years, 6 months and 21 days. At the age of sixteen he gave himself to his Master, serving with the Amish Brethren Church, of which he was a faithful and zealous member until death was relieved him of his mortal body. He was home place with his father, Peter Ulrich, Sr., who survives him at the advanced age of 88 years. He leaves six brothers and one sister to mourn their loss. He was laid to rest in the Ronkone burying ground. The funeral services were conducted by Bishop John Smith and Pr. Peter Sommer.

**Chair Cars**

cannot be excelled. When going South see that your tickets read via the Queen & Crescent Through Cars to principal Southern Cities.

**Free Reclining Chair Cars**

W. C. RINEARSON, GENERAL PASS AGT., CHICAGO, ILL.

1







fraud, a hypocrite and deceived others; how many a mortal deserves not only others but himself with the vain delusion that he is a Christian. The examination of the divine Architect at the Judgment will disclose what each man has been in life, and the final reward will be given accordingly.

#### For the Herald of Truth GENERAL CONFERENCE.

BY J. S. HARTZLER.

THE HERALD OF TRUTH of Feb. 1 contains an article in regard to the General Conference written by "One Interested." Let us consider that subject a little further in all brotherly kindness. The principal argument seems to be against General Conference recognizing church institutions which have not been recognized by the District Conference in which the institution is located, or where such District Conference has not consented to unite with the General Conference. First, "One Interested" stated that the object and jurisdiction of the General Conference are plainly set forth in the printed pamphlet, but he fails to show what they are. Let us quote, "It (General Conference) should insist that all our church institutions, such as Orphans' Homes, Old People's Homes, Missions, Publishing Houses, etc., shall be conducted according to the principles of our church, but shall have no power to assume any control of these institutions so long as they are conducted according to the principles of our church, but shall have no power to assume any control of these institutions themselves." This points out two things which we wish to notice here: (a) That the institution above referred to (and we claim that the Elkhardt Institute is included in the) are not local institutions, but that they concern the whole church, and hence are not supposed to be subject to any one District Conference, much less to any one congregation, but on the contrary, to the church as a whole or its representative, the General Conference. You will also find in the minutes of the General Conference a resolution in answer to question 2 that perfectly corresponds with this idea. Let us quote again, "That their (District Conference) legislation is confined to those and other matters only so far as they concern that individual district." The General Conference may also consider and direct those interests of the church which are of general concern to the whole church and are not confined to local congregations or certain districts. (b) That those claiming to be church institutions might be taken under the direction of the General Conference even if they are not so recognized by the institution itself or the District Conference in which it is located, "provided it is not conducted according to the principles of the church." How is the General Conference to know whether they are properly conducted unless they send a committee to thoroughly investigate the institution and report at the next General Conference?

Secondly, Two of the three institutions mentioned by "One Interested" have already been taken under the care of the General Conference so far as such a thing can be done. In accordance with the resolution passed at the

General Conference given in the HERALD OF TRUTH of December 1st, the "Old People's Home" was not only recognized, but three trustees were appointed, clothed with full power to incorporate the "Old People's Home," and corporate the work of that, and the "Orphans' Home." If a Conference once recognizes an Institution, and appoints (or elects) officers for the furtherance of that Institution, I cannot understand what more is to be done to receive it into the General Conference. The remaining one, the Elkhardt Institute, has stockholders in nine of the Amish and Mennonite Conferences in the United States and Canada, and stock can be sold only to members of these denominations. The teachers are all members of the church and come from five different conference districts. With this wide representation and with its broad aim as given in the preamble of its by-laws, "the promotion of the cause of education, and the furtherance of God's kingdom upon the earth," it must, according to the resolution above referred to, be a matter for the consideration of the General Conference. Furthermore this institution has not asked to be taken under the care of the General Conference, but according to notice given, through the HERALD OF TRUTH, by the committee, has requested a thorough investigation of its purposes, work, etc.

Thirdly, is "One Interested" putting a very low estimate on the stability and Christian character of some of our District Conferences? What must be the spiritual condition of a District Conference which would withdraw from a General Conference, simply because that body would so far recognize an institution (provided they should do so) as to say that a committee appointed by said General Conference had examined it and that the General Conference advise our people to support that one rather than a similar one of the same nature, where the influence would not be favorable to the Mennonite Church. Such action would obligate no one. The whole matter would be simply advisory, and for the benefit of some living in each of the several conference districts, who would like the opinion of those who have visited the institutions and given them a thorough examination.

Such a course would certainly be brotherly, and surely no one has so little confidence in his brethren as to believe that such a step would in any way be detrimental to the welfare of the cause, since it would be acting in perfect harmony with the report of the General Conference meeting of November 11, 1897, and with that of November, 1898, as above referred to. One people are too far sighted, too prayerful, too God-like to allow a thing so trifling to separate them from the whole body.

Fourthly, if the General Conference has no right to recognize any of these institutions simply because they have not been recognized by the District Conference in which they are situated, then it is a mistake for any of us to recognize the HERALD OF TRUTH as our church paper (in fact which "One Interested" does not seem to notice), regardless of the plea that it is the organ of sixteen conferences in the United States and Canada, for to our knowledge the Indiana and Michigan Conference has never passed a resolution

recognizing it as such. Truly we admit that any thing short of calling it our church paper and giving it our hearty support by money, prayers, and articles for its columns would be an injustice to the parties who are aiming to make the paper a means of edification, and upbuilding to the church, but it shows the inconsistency of the argument by "One Interested."

Elkhart, Ind.

#### A STATEMENT FROM OUR BUSINESS MANAGER.

[Ily request of one who wishes the truth made known, our manager hands us the following for publication.—Ed.]

ELKHART, IND., JAN. 31, 1899. Shall not the cries of the oppressed, and those that are starving in a land of plenty and prosperity be heard? The word of God tells us that the laborer is worthy of his hire. This is true. It is a business principle that will stand throughout all time, and yet there are a great many circumstances that frequently modify the general principles relating to a certain theory. A condition of things or a science, the practical workings in art or science, often vary widely from the theory laid down, and the misfortune of the things which meet us in this world is, that a large majority of the people in the world, never, in a practical way, learn this. Every form of labor has its peculiar surrounding circumstances, and these circumstances determine in a large measure the price or value of the labor connected with the business of which such labor forms a part. Some kinds of business pay well, and those who perform the labor part receive large pay. Other business interests must be very carefully and economically carried on, and pay a very small profit, and the workers in that business must necessarily be paid a very moderate compensation, otherwise the business would necessarily have to suspend, and let its laborers go idle altogether. The cost of living, and other necessities of life, also very frequently form a modifying influence in the matter. Under the present condition of things, it is an actual fact that the laboring man who assumes other responsibility than to perform his daily task, at the end of the year has often more clear gain in his pocket than the proprietor who has borne the risk and worry of the entire business.

A large part of the abuse and censure that is heaped upon employers, and the loud cry of hard times, hard labor, and poor pay, comes from the fact that many of those who are compelled to work for a living, fail to make themselves useful to their employers, and are too much afraid of doing a good, faithful day's work for the wages they get. In other words, it is the idle, the indifferent, and the dishonest workers, the shirkers, who show the greatest discontent and do all the largest share of the complaining. This is the experience of over 25 years of active business life. The same thing holds true in spiritual life. In the service of our Saviour the laborer, we have a grand illustration of these same things. The first Lord had agreed for a penny a day, and when the Lord paid them it, they grumbled just like many people do now, because they did not get more, but the Lord said this was an agreement. Our Saviour calls the laborers and gives them their hire. He calls us home to give us our

hire. Will we then be displeased because we get only eternal life and those who come in last get the same? We have what we bargained for. They have what God gives them. We are all blessed with more than we deserve, and that should make us fully happy, and we should rejoice because those that came after us did not need to work so long, and had less hardships for the same, and we can go into life together. Now, in this relation, we must refer to the matter which concerns the church at large, and the Mennonite Publishing Company in particular. We heard just recently that it has been reported that the Mennonite Publishing Company is an avaricious money making monopoly, oppressing the poor, paying scanty wages, starvation wages, and just "scooping" in the money, and becoming rich from the sweat of their poor employees, and to give the Mennonite Publishing Company to understand that they must not do it, their hands clean, attempting to bring prejudice and ill feeling against this supposed monopoly, and this has been talked in Illinois, Indiana, Ohio, and Pennsylvania. Now, it is necessary to disabuse the minds of the people on this subject, and explain in simple words the facts in the case.

#### FACTS WORTH KNOWING.

The following is our past record: One young girl worked for us 12 years, and when she left us went out a happy bride with over \$2400 saved from her earnings. Another poor boy came in and worked his 12 years, and left our employ on account of failing health, the happy owner of two houses and lots in the town, and able to pay a little farm in the country besides. Another boy, a long time, kept himself and family from his earnings, and at one period for himself and family, drew about \$40.00 net cash per week from the Mennonite Publishing Company. Another worked 22 years and accumulated a nice amount, and remained with us until the Master called him up higher. Another worked 21 years, and had also gained a nice competency against some very adverse conditions, and left because she married a husband residing in another state. We want to ask anyone who is dissatisfied with this record, to come and examine our pay account, to come and examine our pay account, to come and examine our pay account, to come and examine our pay account, to come and examine our pay account. They are open for inspection. They may also ask our employees from first to last and see how many are dissatisfied. The Mennonite Publishing Company employs about sixty hands, and pays out about \$25,000 per year. The Lord forgives and bless with a large degree of wisdom and charity, those who might thoughtlessly criticize.

During the last five years, we have gradually increased the wages of our employees in every department from 10 to 25 per cent, and these were years of business depression, and yet we succeeded to more than hold our own, and at the same time, increase the wages to the amount of several thousand dollars a year. We have three very important departments,—the composing room, the bindery and press room. Each of these departments is supervised by a foreman. Bro. William P. Coffman is the foreman of the composing room, and keeps an exact record of the work of each compositor, and as soon as one

makes a better record, does more work, takes greater interest in his work, Bro. Coffman is requested to report to the manager such results, and in every case where an improved record is shown, the manager raises the wages of such as are entitled to it. Bro. Eliah B. Hetzner is foreman in the press room and likewise keeps close watch of the amount and quality of the work done by those under his supervision. We have made in all the departments. We have adopted this method so that every one will get his just dues. Our skilled labor varies from \$10.00, \$12.00, \$15.00, to \$18.00 per week; common labor from \$6.00, \$7.00 to \$9.00. Girls in the bindery and in other departments, receive from \$4.00, \$5.00 to \$8.00 per week. Often in doing piece work, they have made as high as \$7.00 and \$8.00 per week. Boys that are taken in to learn the trade, receive \$3.00 per week for a period of about three months. As soon as they take interest in their work and improve, and make a better showing, they are raised from \$3.00 to \$5.00 per week, and as often as their work justifies it. It has been reported that we are paying low wages. Instead of saying what we pay our skilled labor, they only mention the wages paid to beginners. Such charges are not charitable, because they are misleading.

During the last few years, scores of parents brought their daughters to our office and begged for us to employ them and pay them \$2.50 per week, and expressed themselves satisfied to have their girls work for the Mennonite Publishing Company for a long period at the above price. At the same time, we were paying our regular girls from \$4.00, \$5.00, to \$6.00, and some even more per week. It is a very hard task for us to dismiss even a disobedient one, and so far, we have not had a disposition to discharge our present help and employ others at half price.

When other Publishing Houses were printing Sunday School literature at a fair profit, we were obliged to print our Sunday School Lesson Helps for a long time at a loss. Even now, we must pay strict attention to business to make ends meet. Our Lesson Helps are large and expensive, and we are obliged to pay for the compiling of the same at the rate of about \$4.00 a lesson, which means about \$4.00 for a full day's work. Does this look like starvation wages?

Our motto is, *Faith dealings with all men*. If any one doubts our statement, we invite such persons to our business office, and we will open the pages upon which is written every employee's record, and just what he gets per day, week, or month. We make this positive statement in order that the reader may know the facts.

You stop the first 12 men that pass your place of business. Ask each one to kindly step on the scales. You will undoubtedly have twelve different results. The avoidances will vary greatly. Each individual, as he steps on, will pull down the beam just for as much as he has weight, and no more. Weigh them up intellectually, and you will likewise have different results. Some are coarse, others are refined; some are deep, others are superficial; some are theoretical, others are practical. You will find some reliable, while others are unreliable. A few of the 12 men may control large salaries, while the others

may receive very meager wages, and are very often too dead at the wages paid them. A lack of interest in the business of their employers depreciates their usefulness, and that accounts for so many people not making their mark in life. They are afraid they will do too much for their employer. One day I asked a young man, "How much do you get a day for your work?" to which he replied, "One dollar." I asked him, "Are you satisfied?" to which he replied, "Yes." By request I told the young man how he could easily increase his wages 50 per cent. He was a printer, feeding a printing press. "Instead of getting the paper under your feet, put them under your hands," he said. "Instead of tripping the press and running blank, run your press full. When you oil up your press, run the oil into the oil cups instead of on the floor. In washing up your press, go about it as though you were in good earnest. In handling paper, let the printing press do all the handling paper. Be sure and give better service than the other man that works at your side." The young man took it to heart, was studious and industrious. He is still in our employ, and to-day he receives 50 per cent above his former wages. A good horse will pull without being urged or without the master's rod; while others are hanging on the swingle tree to hear the whip taken out of the socket, then they fly into harness. Boys and girls working on that principle, shirk until the foreman or manager comes around, and then quickly shuffle around as though they were very busy. Such persons never make their mark in life, but foster strife, and circulate reports to bid their own sins.

Our rapid growth, and strict attention to the business, is a sure evidence that we had no time to meddle in other people's business. We have many reasons to thank the Lord for prosperity, in the face of many adverse circumstances. The management of our Publishing House is no child's play, and we want to say in conclusion that as soon as we can find some one that will be capable of taking charge and running the business successfully, we will be glad to let the burden roll on other shoulders. This is the first time the manager of the Publishing House has made mention of our publishing interests, and he has done so that our brethren and sisters may be rightly informed.

That God's all blessing will continue, and that our labors will be to the glory of God and for the salvation of many unawakened souls, is the prayer of your humble servant,

J. S. LEIMAN.

#### For the Herald of Truth. A GENERAL CONFERENCE.

BY CONSTANT READER.

When in 1862 our first General Conference, your humble servant, who was then a young man of twenty-four years, was an enthusiastic friend of the General Conference, young people sometimes get full of enthusiasm, God be thanked for it. I was a friend of the conference because I longed for more light to be let into our church from God, and for a more general union, more love and life in our hearts, and more active work in the white harvest

fields around us. But alas! my bright hopes of development and progress in our churches were blasted. The good for which I hoped did not appear, but instead of the good which might have been there was failure. There was a tendency to assume authority that did not belong to the conference; to do things which did not come within its jurisdiction. The result was dissatisfaction with some, alienation with others, and finally a collapse of the General Conference after it had been held about eighteen years.

Many dear brethren took part in the conference and for a time to me to say anything harsh or unkind of them. If there was a lack of charity and of humble whole-souled dependence on God and also an undue love of authority on the part of others, let it only be sadly and reluctantly named as a lesson for us that we do not fall into the same snares.

I have just finished a look through 15 years of the conference proceedings and will here record a few of my impressions: During the first three annual meetings there was manifested a conciliatory spirit, forbearance was advocated in the diversities which appeared and care not to infringe on conscience. See 1862, 3, 4 and 5.

This wise course was seen to be necessary to win as co-laborers in the conference certain rigidly conservative old brethren and churches. But conciliation did not win them, and a policy of forbearance they did not like, though when they submitted to what they were accustomed and believed would satisfy their rigid conscience. And thus quite a number of churches and bishops of this way of thinking in the United States and in Canada, never came to the conference, some came once or twice only and then many such brethren and churches withdrew their fellow-workers from the conference. Now there remained two other elements from which a conference might be combined, the conservative and the progressive; they were not so-called, they were not two distinct parties, yet they were there. The conservative element did not believe it wise, or expedient, to submit to the restrictions and rigid forms of the old school, neither were they ready for what seemed to them to be too much yielding by the progressive element to worldly ways and too little regard for the established ways. It seemed to the old evangelical, non-resistant churches which have withstood the storms of centuries of persecution.

The organization and control of the conference was in the hands of the conservative element throughout, and so soon as it was clear that conciliation and appeals for forbearance would not win the old school element, then in 1865 some rules of order were adopted, the second of which stated that the conference should aim to establish ourselves upon the foundation laid in God's Word, and not make laws (decrees) or unevangelical decisions (unconscriptible decisions). It seemed to me to take these words as dictating the *unscriptural function* on the part of the conference. Yet probably, without noticing the inconsistency, the conference, the very next year (1867) adopted two additional rules of order which in effect claimed legislative authority for the conference over the churches.

This bold and radical assumption of mandatory authority over the churches without their consent, by which the decisions and enactments of former "first general" conferences were to be enforced ("in submitting them to the churches for their acceptance or rejection, produced a deep and widespread feeling of indignation throughout the brotherhood, and henceforth as attempts were made to exercise mandatory authority over the churches, the indignation increased and a collapse of the conference was only a question of time.

Our churches were not ready for and did not believe in any ecclesiastical Synod, Presbytery or Conference above the churches. They believed, and still believe, that Christ is the only head of the church, and, according to the New Testament, there should be no intervening church judicatories or legislative bodies.

But what of the council at Jerusalem? Was it a general and permanent ecclesiastical organization? In ecclesiastical legislation, and in the authority over the churches in general? The question answers itself, it seems to me, in the negative, although our Presbyterian and Episcopal friends want to derive from that council (Acts 15) authority for their Presbyteries, Synods, and General Assemblies. Let it be a fair statement of the case to say: That certain members of a church, which "went out from" one church (Acts 15: 24) into another church (Antioch), taught doctrine which had no apostolic sanction and caused "no small dissension and dispute." It was therefore deemed desirable to call the elders and elders who were in the church from whence these disturbers of the peace came. In verse 21 "about this question" (circumcision) "there were the apostles with inspired and infallible authority, there also were the experienced elders of the church at Antioch, but from their side the trouble had come, verse 24. We read in verse 6, "Then the apostles and elders came together for to consider this matter." But the apostles and elders did not, it seems, take all authority upon themselves, for in verse 4 it appears that the brethren sent up from Antioch about this matter "were *not* of the church and of the apostles and elders." Then after a conclusion had been reached we read in verse 22: "Then pleased it the apostles and elders, with the whole church, to send their message couched in loving, fraternal, and conciliatory words with words of stern ecclesiastical authority, but after informing them verse 24 "that certain which went out from us have troubled you," they informed them that the errorists did not have the sanction of the church at Antioch, and that they were agreed on this, Christians in all times are required to do, namely, abstaining from certain things, verse 29 "from which, if ye keep yourselves, ye do well."

Whether your unworthy brother favors a General Conference depends not upon whether the conference is made as exactly as he thinks it ought to be, for he does not expect that and knows that where many diverse shades of belief and practice prevail there must be forbearance and charity, in order to bring about "unity in diversity." See 1 Thess. 5: 16, 17.

Your humble servant, in communion with many others, in earlier days looked

upon church government as a matter of minor importance, but since observing how vitally different bodies of churches are affected in their peace, unity, spirit, and welfare by the form of church government to which they are subject, he has been convinced that church government is a matter of the utmost importance. In church government in general the dangers arise more from too much machinery, too much authority, than from too little. I believe in apostolic and primitive simplicity and brotherly love. I believe that the apostolic and primitive churches were all distinct, separate bodies. Each church managed its own affairs, recognizing no human control or authority outside of itself, save that of the apostles whose office was temporary and extraordinary, for a temporary and extraordinary purpose.

I believe that each congregation of Christians, meeting in any place, and united by a solemn covenant, is a complete church with Christ for its only head and deriving from Him the right to choose its own officers, to observe the ordinances, to have public worship, and to discipline its own members. If this be a scriptural conception, it excludes as unscriptural, a General Conference, with legislative authority over the churches or with ecclesiastical or spiritual domination, but it does not exclude the great and sacred principle of the fellowship or communion of churches, by which all whom they regard as true churches of Jesus Christ are bound together by ties similar in their nature to those which unite to each other the members of a single church. The Bible is the supreme and only binding code of laws for the government of the church, and no one church has the right to force its own interpretations of scripture upon another, neither have any number of churches, acting through a General Conference, any such right.

What field of usefulness then remains for a General Conference? A broad and promising field is open. A General Conference may exercise an advisory function. Its advice may be sought and given in cases of discipline or dispute, but let us not forget advice is not law. But the advice and decisions of the General Conference, while not binding, would have the great moral power which united wisdom and piety would give them, and would generally be accepted by the churches, on being submitted to them. In all cases they would meet with respect, where any show of enforcing authority might be deemed uncharitable and an unscriptural encroachment. A General Conference might be the instrument of the churches in church extension; in helping to build meeting houses; in supplying preaching help.

A General Conference might be the channel through which the evangelizing spirit of the churches could flow out to the lost in the world.

In other ways, which will easily suggest themselves, a General Conference might be the instrument or servant of the churches, never their lord, in carrying on the Lord's work in a perishing world.

Coming together thus in the love of God and of our neighbor, we would become better acquainted, and no doubt, the effort to do the Lord's work abroad would tend to unite us at home and bring great blessings upon our churches.

Yes, I am in favor of a General Conference conducted upon congregational principles of church government.

I am in favor of conducting the General Conference on the Savior's principle (Matt. 23:8): "One is your Master, even Christ; and all ye are brethren." I believe that this principle of brotherly equality entitles lay members to take part in the discussions, decisions and action of a General Conference. The Jerusalem council was composed of "the apostles and elders with the whole church." Acts 15:22. But let us not do violence to that counsel by trying to derive from it, authority or precedent for a general permanently organized church conference. A General Conference may, it seems to me, be organized upon principles in harmony with gospel principles and carried on as an instrument for promoting and extending the Redeemer's kingdom with the same authority that we have for Sunday schools, Bible classes and evangelizing societies. Experience and observation show that these agencies are good and that God honors them with His favor and blessing if organized and conducted in total dependence upon God for His presence and blessing. They may be gotten up in self-confidence and vain glory and fall of good, yea rather tend to evil.

For the Herald of Truth.  
A MEDITATION.

BY LINA ZOOK.

This evening, the last of the old year, we are brought face to face with our lives.

As we think of the dying year, now drawing its last breaths, we think of what the past has been.

Eighteen hundred and ninety-eight, with its joys, sorrows, cares and pain will soon be over. The white shroud covering the dying year seems beautifully fitting.

We think of the lessons the year has taught us.

We think of the disappointments, the trials which we sometimes thought too heavy to bear, but as we now look over them we realize that the sustaining arm of our Savior has made them lighter. In fact, He has borne the burden for us, if we were only willing to give Him the burden and leave it with Him.

I have sometimes wondered why we ever do worry.

Why do our faces grow long and care lines about our brows when we know that we are the Lord's, that our times are in His hands, and that He directs these lives of ours with as much, nay more care than we guide the tiny craft across the smooth glassy surface of the quiet lake?

Our Father knows all about these lives of ours; our Elder Brother can sympathize with the human nature and can understand all about the little cares and trials that we have to contend with, and He can control the circumstances that to us seem so perplexing.

Why then grow careworn, why fret, why look with such much anxiety to the future? Does our frail bark, this short life, glide any more smoothly for all this worry?

Never. Every care that we bear ourselves, when it ought to be cast upon Him, only makes our craft rock and sway, and makes life's burden so much harder to bear. Not only this, but it

wounds the tender heart of our great Burden-bearer who hath bidden us cast all our care upon Him.

These little lessons of the life of faith and rest in Him are sometimes hard to learn.

Somewhat at times we think we have been studying our lesson carefully, and realize that "He careth for us" but before we are aware of any lack of trust in Him, we again have our puny hands upon the oars and we plan and fret and worry. The boat rocks and sways and the voyage is, to say the least, far from what it might be.

Now, my friend, whose life voyage has with mine sometimes taken this drift, shall this still be our plan? Shall these ups and downs still be ours? Shall our lives be so far from what God intended they should be?

This evening as the snowy shroud covers the dying year shall we not take the trusting confidence of a child, look up and say, "Father, teach me now to trust Thee."

"Take away from me all that would hinder me in Thy service, and let me now and henceforth forever more be wholly Thine."

"Give me grace to keep my hands, weak and unskillful as I know they are, away from the oars of my puny craft, and do Thou control and direct, only oh Father, let me be of use to Thee."

"Thou knowest the lost and perishing ones around me; Thou knowest too, my Father, that of myself I cannot help them, but Thou canst use me, an instrument in Thy hands for their salvation and blessing, and such, my Father, I desire to be."

"Use me then, my Father, to bring these lost ones back to Thee."

"Use me when and where and as Thou wilt, for Thy glory and the rescue of these perishing ones."

As we make this surrender we know know not what it may cost, what trials, what bitter disappointments it may bring to us, but we do know that our Father knows what is best and that 'no good thing will He withhold from His own.' May we not then go on in His service with a happy confidence that He will lead us into paths of usefulness and blessing. Oh, for grace to meekly follow where He leads.

Sterling, Ohio.

For the Herald of Truth

OTHER PEOPLE'S BUSINESS.

BY ELMER R. PARCELL.

"They made me the keeper of the vineyards; but my own vineyard have I not kept." Song of Solomon 1:4.

So there are Christians who spend their chief time in looking after others, while their own vineyards go to waste.

They are raising grapes on the other side of the fence, but the property does not belong to them nor the grapes.

We know Christians who are lean as skeletons in religious observances, are running hither and thither looking after Sunday schools, calling conventions, attending meetings. They are in everlasting sweat about other people, but have no anxiety about themselves.

They cut the wool off somebody else's sheep, and spin it on somebody else's wheel, and weave it on somebody else's loom, for somebody else's back. Meanwhile their own souls are shivering to death.

So there are women busy collecting money for benevolent institutions and

managing public affairs while their own children go with faces unwatched and stockings undarned, and minds uneducated, and souls unsaved. Busy everywhere, but in their own vineyards.

Now the first thing for one to do is to take care of his own heart. How was it that the old saint, with less opportunity than we have, were better men? They had more time for contemplation. Christians nowadays don't do that. It is drive, and push, and pull. They only quiet time is when they are on an express train, going thirty-five miles an hour, watch in hand, wondering why they don't go forty. Just before communion they feel called upon for a special self-examination, and to take a few minutes while going to church to think what miserable offenders they have been.

Now you have no right to give so much time to your neighbor's crops that you let your own suffer. Besides, if our own piety be thin our work will be inefficient. If we have been much with Christ, and have deep personal experiences we will do more good in one month, than with a shallow experience we could do in ten years. One-half the Christian effort of to-day is mere talk. The world sees straight through it while some man who says little but feels much gets hold of the heart of an audience and arouses, and melts, and subdues and agonizes it at will. A man of deep religious experience is always effective; we care not how poor his voice is, or how uncomely his countenance, or how awkward his gestures, or how shabby his clothes.

By taking good care of our vineyard we learn how to help others in the care of their vineyards. If you cannot raise grapes in your garden you cannot mine.

Wakarusa, Ind.

For the Herald of Truth.

A THOUGHT TO ALL.

BY MARY HEADRICK.

How do we, as Christian professors, set our example to the world? Are we humble and devoted followers of Jesus like His first disciples were, or do we let the world mingle in with Christianity? I am afraid some people are inclined to think just this or that little thing will be of no harm as long as the church will allow it. Ask yourself the question, what good is there in it.

My brother, my sister, if it is the case with you, will you not lay all these unnecessary things aside, and cling unwaveringly to the right, which is life everlasting.

We all can be workers for the Lord; though small it may be, God will reward us. Satan very often tries to make us believe we are not gifted well enough to take part in God's service. Andrew was not talented as well as Paul, but he was the means of bringing souls to Christ. We know scarcely anything else about him, but we know this one good trait. With faith and earnest prayer we may save some poor souls who are waiting for the Lord.

Look at Paul, what a persecutor he was, and how the Lord smote him to the earth with a bright light. What an earnest worker he became for Christ all that heard him speak were saved.

Friend, do you ever think that you are a persecutor of God if you do not give your service to Him? Do you ever think of the good you could do by consecrating your life to Him, and letting your bright light shine before the world? Do you ever think if God would call you out of this world to-night, would you would spend eternity? Do not neglect your soul. Christians are never sorry they gave their hearts to God, but are sorry they did not take the step sooner.

Birch Tree, Mo.

For the Herald of Truth.

IN REMEMBRANCE.

LUKE 22:19.

BY HENRY HORST.

Think of Thee, most precious Savior mine, for Thou indeed hast often thought of me, the world Thy Sun have ceased on me to shine.

Godless my voyage o'er a troubled sea, think of Thee, O may I think aright, what would have been my misery and doom.

Hadst Thou not been into my life the light to point and guide me to a better home, think of Thee and what Thou didst endure, to reconcile me to my Maker, God.

For Thou, to make for me salvation sure, didst in my stead to pass beneath the rod.

Think of Thee, and wonder with surprise, at such a sacrifice as Thou didst make; may it cause that I, with weeping eyes, might view Thy sacrifice for our sake.

Think of Thee, and O, the joy I feel, that I need have not this debt to pay; may I at Thine altar lowly kneel, and praise Thee while I take my upward way.

Think of Thee—Thy love, and then I think of those that spurn against Thy yearning love.

How can I rescue some one from the brink, and point him to the Father's home above?

Think of Thee, Lord, I would pray that Thou Thy servant so wouldst lead and guide.

And use him to Thy harvest field each day, together shew us into the harvest life.

Think of Thee, Nor would I ever forget how deep, how strong Thy love has been for me.

And when my "inlet sun" on earth has set, O may it rise in bliss eternally.

For the Herald of Truth.

FOR CHRIST AND THE CHURCH.

BY ELLA H. DEUBAKER.

I hope we are all realizing the blessedness of Christ, in this another year, with the Apostle Paul, in his address to the Corinthian brethren, may our prayer be, "I determined not to know anything among you save Jesus Christ and Him crucified." Christ is in all and in all. In Colossians 1, we read, "Christ is the head of the body" (the church); Ephesians 4 says, "There he left but one head, there is but one body." 1 Cor. 12 tells us, "We are baptized into the one body by one Spirit, whether we be Jew or Gentiles." Christ left the true shepherd, and gave His life for the flock, of which you and I are members. Triumphant He rose from the dead, ascended into heaven, and is interceding for mankind, at the right hand of God. Was there ever such a shepherd before? No, and never will be. "He is the true vine and we are the branches," and every branch that beareth not fruit shall be cut off. To live for Christ we must be willing to obey every command, and in order to

observe them it is necessary to be united into a church body.

The question might arise, Which is the true church? The word of God says, the one that observes all the commands and admonitions—"a separate company," "a light to the world" and a "salt of the earth." Some say, well that is plain enough; but there are so many who profess but fail to possess the works of salt. We must sadly admit to that. There are many weak, sorrowful members, and in some the spiritual temperature runs low, and may prove fatal, unless the Gospel truths are properly applied, and a good many are sleeping. Dear Christian, this should not hinder you. We are only to be more zealous ourselves, in fighting the good fight of faith.

Every one sorrow and respect individually. Oh church of God, awake and arise from thy slumbers. Sinners are standing without, waiting to see more light and energy. Wipe off the slothful dust on your reflector, and usher them in, that they may see the beauty of pure Christianity. There is a vast difference between members of a church house, and members of the living God. The church cannot save us. Regeneration must take place, or heaven will not be gained. We cannot do like a minister once said to an old almsman, "Please sir, come to my church, and you can just do as you please."

Some one has made the comparison, that there are two ways of coming down from a church steeple, one is to jump down, the other, to come down by the steps, both will lead you to the bottom. So there are two ways of going to ruin, one way is to walk into it with your eyes open, (few people do that), the other is to go down by the steps of little sins, (a frequent indulgence).

Christians, what are we doing for the church? Are we taking the means at hand to extend her borders. Are the saved and unsaved remembered in our prayers? Dear sinners friends, ye who have no hope in Jesus, may I entreat you again? For the welfare of your souls, and those around you, do not put salvation by another twenty-four hours. Although you may meet and have met the warning time, and again in a daily, spiritual way, remember that the day is fast approaching in which your laughing will be turned to endless weeping, if you do not repent.

Before we close this manuscript, we will state the question, Where is Christ's church to be found, in America, Europe or where? In summing up the scriptural reference concerning the same, we come to the brief conclusion, There is a large circle of professing Christians extending over the whole earth, and within that limit is a smaller circle containing the true believers.

May it be our lot to be found within that inner radius when the trumpet of God shall sound that time shall be no more, ready to join the church triumphant, and hear the welcome words, "Well done."

Smithville, Ohio.

For the Herald of Truth.

I AM CARNAL.

Rom. 7.

Was that Paul's condition at the time he wrote these words? Some say yes, the present tense "I am" proves it, but it is well known that the past and

future is often spoken as in the present tense, as can be seen verse 5, for when we were in the flesh (past tense), the motions of him which were (past tense) by the law did (past tense) work in our members to bring forth fruit unto death." "For the way into the holiest was not yet made manifest." Heb. 9:3. See Heb. 10, the first being faulty. Heb. 3:6-10. "But now (present tense) we are delivered from the law to serve him in newness of spirit." Rom. 7:5.

"I had not known sin but by the law; but sin wrought in me," etc., (past tense), "for I was alive once" (past tense), "but when the commandment came—I died;" "for sin deceived me" (past tense). Many live in sin for a time but do not realize it till, by some means, conscience is awakened and they say, "This is conviction. Thus 'sin may become exceeding sinful,' verse 13. Thus it works true repentance. Now Paul goes on to explain more fully the condition of a penitent before he is delivered, but also, many remain in that condition for life.

"I AM CARNAL"—Its nature is described Rom. 8:7. "The carnal mind is not subject to the law of God, neither can be." "What I hate that I do, the good that I would do, I do not; but the evil which I would not, that I do."

Was that his present experience in verse 5. He says it was when he was in the flesh. Rom. 3:1, he says plainly, "They that are in the flesh cannot please God," as described in Rom. 7:14-21. That was fruits unto death (verse 5), and every unconverted professor has the same experience. "It is no more I, but sin that dwelleth in me," verse 20. He wanted to be good, but could not; but 1 John 3:5-8 says, "Ye know that he was made manifest to take away our sin, and destroy the works of the devil, cleansing from all unrighteousness." 1 John 1:8. The statement, "I delight in the law of God," proves that he was not then an impenitent sinner, "but the law of sin brings me into captivity." Verse 23, but now "The law of the spirit of life hath made me free from the law of sin." Rom. 3:2. How could he be in "captivity" and "free" at the same time?

"O wretched man that I am." Yes, that is true of all unconverted professors, but was it true of Paul? "Who shall deliver me?" "I thank God through Jesus Christ." Ah, he found deliverance. For what? He could not do, Christ did, that is, the righteousness of the law might be fulfilled in us. Rom. 3:3-4. There was no more to do the things he hated. "To be carnally minded is death," thus condemning himself as per Rom. 7:14-21. Many good people live in this condition. Why? "Because the flesh it not by faith." Rom. 9:32. Therefore they have not the righteousness, peace, and joy in the Holy Ghost promised to the faithful (Rom. 14:17), not being fully quickened by the Holy Ghost. Rom. 15:16. This is no doubt the Laodicean case, but instead of saying His people are wretched, miserable, and blind, preachers will wrest the scriptures to their own destruction, 2 Pet. 6:16, and make it a minister of sin, thus proving that Christ and the promises are a failure.

Heavenly philosophy cannot do less. The angel said He shall give His people from their sin, but these say no. They do not enter themselves, and suffer not others that would.

But coming to Christ for rest requires a whole sacrifice. All that we have is to be consecrated to God. We must say, "Not my will, but thine, O God, be done." We cannot expect that if we

For the Herald of Truth.

CONFORMED—TRANSFORMED.

BY ANNA CHARLES.

"He not conformed to this world; but he was transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. 12:2.

We are commanded to be a peculiar people, zealous of good works. In the first verse, in the same chapter, we are commanded to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. It is the adornment of those who heed the admonition: "Come out from among them, and be ye separate, and touch not the unclean things, and I will be a Father unto you, and ye shall be my sons and daughters." It is the attire of those who "set their affections on things above, and not on things on earth." The follies of dress and fashions are worldly. They are used to gratify the carnal mind. Peter said, "whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3:3, 4.

Though the outward appearance does not make the Christian, however, it all belongs to him. Jesus said, "By the fruit ye shall know the tree." True piety and holiness leads to abstinence from all appearance of evil. That which is highly esteemed among men is an abomination in the sight of God. As long as we are not transformed by the renewing of our minds, we cannot know what is that good, acceptable, and perfect will of God. If we love God above everything else, we are willing to obey the gospel teachings, in all things, and thereby do the will of God. In our days it is honorable to belong to a church holding some creed of the Bible. But true heart worship is often lost in the tide of formality and morality. Jesus said, "Because iniquity shall abound, the love of many shall wax cold." How many seem to labor solely for riches, honor and pleasure, studying how to increase their wealth. Most persons are ready to act in matters pertaining to worldly gains, gaiters that perish with the using, but seem quite indifferent to those relating to heavenly gains which endure forever. We, indeed, have a duty to do in our worldly affairs; we shall not be slothful in our business; we are to use these worldly goods the Lord lent us as faithful stewards, but we must not abuse them. It is our duty to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be covetous. We are to be economical, and at the same time liberal. Those that economize the most are often the most liberal. We must work, but love the Lord with all our heart, soul, mind and strength. If we can do this we are sure to now and reap, but not to be cov



do not desire it in the way Jesus offers it. Let us be sure that we are the true followers of Jesus, doing God's will in His own appointed way, that at last our weary souls shall rest in the bosom of Jesus. Coming into this rest brings about a change in the affections, and the life. Instead of bondage to sin, and slavery to the evil nature of unregenerate man, the soul rests with delight in doing good. The feet are turned to the place where God is worshipped, instead of the place where there is only vain amusement. Let us prove ourselves, by the Spirit and the word, and make sure that we found rest and peace to our souls. Let us live up to our profession, consider the vow we have made to God, and examine our walk and conduct to see whether it agrees with the vow we have made to forsake sin and the world, and the lust thereof. O that we were all of one mind, and could see the great evil of conforming to the world, the suggestion of Satan. May God show us all plainly the way we should go and give us strength sufficient to bear all the crosses that may be laid upon us. If we wish to serve Jesus we cannot serve the world. If the inclinations of our hearts are bent towards any other object in a greater degree than towards our heavenly Father, the same we serve. Jesus said, "Strive to enter in at the strait gate; for many shall seek to enter in and shall not be able." Many seek to enter in and carry with them the lust of the flesh, the lust of the eyes and pride of life, and unless these are put off together with the old man, it is impossible to enter in at the strait gate upon the narrow way which leads to heaven. If we really desire to live unto the Lord, it is necessary to bring our whole life under His law, to make God's glory the side-rule and measure of our actions in every employment of life, for there is no other true devotion, but of living devotion to God in the common business of our lives, doing all to the honor and glory of God.

For the Herald of Truth.

#### RESPONSIBILITIES OF PARENTS.

BY J. METZGER.

When we think and meditate upon this subject in all its bearings and vastness, we tremble. The president of the United States, the queen of England, the emperor of Germany, these rulers we say have great responsibilities, but greater still are the responsibilities of parents. When the rulers betray their solemn trust, become treacherous and tyrannical, their subjects, the people, need not unavoidably go wrong and be lost, at least not morally and spiritually. They have knowledge and the light of reason and the Bible. Parents are entrusted with precious children not knowing right from wrong, that have souls that live through all eternity, noble powers and gifts susceptible of indefinite improvement. When they betray their sacred trust their children will go wrong and be lost, because they are naturally inclined to evil, and who is responsible? The parents.

A child left to itself, untrained, will be no more unless it has a teacher. This accounts for the heathen children in our own country. This solemn truth should awaken and arouse us parents to put forth every effort, and use all the grace God gives us to bring up our children in the nurture and admonition

of the Lord. When we look back over what we have done for our children, we see many, many mistakes we have made, and regret many neglected duties and lost opportunities. We have resolved to be more faithful and prayerful by the grace of God on this line of duty, in this great and all important work, than we have ever been before. In the day of judgment if we could present all our children to God, how joyful it would be! If some of them would be missing because we have not done our duty, oh how sad!

Memo Simons says, "This is the chief and most important care of the godly, that their children fear God, do good and be saved." A certain writer says we should begin this work twenty years before God entrusts children to our care. We must be saved and consecrated and trained before we are qualified for this responsible position. If all parents were exemplary Christians, how soon this world would be reformed and Christianized. We need to come often to God in prayer for wisdom and guidance and moral courage. We must have faith. When parents make the expression, "I know I will not get by parents as they ought to be," they betray a lack of faith. Better be in frame to say, "We know that God will give us grace to train our children," and let the required works follow. When God gave us the command, "Train up a child in the way he should go, and when he is old he will not depart from it," He meant that He should obey it. If we fail it is our own fault.

We should teach our children with all diligence the great love of God and the way of salvation, and explain to them the new birth as early as they can understand it, so that they will come right under the blood of Christ and accept salvation as soon as they grow right from wrong. That they must enjoy the pleasures of sin for a season, and sow their wild oats, is a most fatal mistake. If we believe that such things as indulgence in strong drink, fashionable dress, card-playing and amusements are wrong, it is just as much our solemn duty to keep our children from those things, whether they belong to church or not, as it is to keep them from any other evil, as lying or swearing. They will reap from them nothing but sorrow and disappointment. "For whatsoever a man sows, that he shall also reap." Moreover, allowing our children to indulge in things that are wrong, is a hindrance to Sunday school and to church work.

God commanded the children of Israel to teach His commandments diligently to their children, to talk of them when they "sit in their houses, when they walk by the way, when they lie down, and when they rise up." So we should talk to them of heavenly things whenever we have opportunity, when in the field at work with them, when going on the way, at the table, and in the evening when our work is done. We should often gather our children around us, read from God's word and explain to them; admonish and instruct them and pray with them, using simple language. Mention their names in prayer sometimes; this will have a wonderful effect. For a change have an appropriate hymn at meals sometimes such as:

"God is great and God is good,  
And we thank Thee for this food,

By Thy hand must all be fed,  
Give us, Lord, our daily bread."

Or repeat the Lord's Prayer in concert, or the 23d Psalm. We should teach the children easy prayers as soon as they can repeat anything, such as:

Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
If I should die before I wake,  
I pray Thee, Lord, my soul to take,  
And this I ask for Jesus' sake."

God watches over us with a jealous eye, and corrects and chastens us when we go wrong, because He loves us. So we correct our children because we love them. If we do not correct them when we see them go wrong, God will punish us, as we see in the case of Eli the high priest, who was fearfully punished for not reproving his sons. "Constrain and correct them with discretion and moderation," says Menno Simons, without anger or bitterness, lest they be discouraged, and spare not the rod if reason and necessity require it." Solomon says: "Correct thy son and he shall give thee rest; yea he shall give delight unto thy soul." We must have control over our children, and exercise authority, but at the same time let them know unambiguously that we love them dearly; and let our walk and conduct be so that they will put their implicit confidence in us. If we tell them a pack of lies about ghosts and horrible things being in the dark, making them afraid, or about Santa Claus and such foolishness, they will soon learn that these things are not true, and will lose their confidence in us, besides becoming untruthful. We must make the children "minds." This is one of the most important parts in child training. When we tell them to do a thing, let them know that we mean just what we say, and see that it is done. The best way I know to spoil a child is, to let him have his own way, and do as he pleases. "Fishes and fatter him, and tell him that he is smarter and better than other children; make him proud and conceited. "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." When our children play ball or fish and hunt and shooting, run around in the neighborhood with wicked companions that lie and swear, stealing fruit and berries and nuts, so that in the evening we don't know what they have been doing, they have a good start to be a generation of bad men and women, and we may well be sad.

We must be careful lest we have a carnal, selfish love for our children, so that we cannot perceive any evil in them, notwithstanding they abound in little tricks, are disobedient to father and mother, mock people and fight and quarrel with other children. We must not make the mistake that the mother of Zedekiah did—namely to make our children great and popular, seek for them homes and positions first instead of the kingdom of heaven. We should guard our children from reading bad books and associating with bad company as we guard them from serpents. The latter destroy the body, the former the soul. Some Christian parents buy books for their children, containing foolish and comical pictures and stories, which have a most baneful influence over the young mind. There are song books in some Christian families that ought to

be put to the flames. Our day school are so fraught with evil that it is hardly advisable to send our children, if we would bring them up in the fear of the Lord, unless we use every effort that God gives us to counteract the evil influences. We should ever remember that our children are imitators, and we should give them a life-copy worthy of imitation. As we live, so will our children live to a great extent; as we worship, so they will worship. If we are worldly-minded and talk of nothing but worldly things in their presence, they will be worldly. If we use vulgar and indecent expressions, we need not wonder if they use profane language. If we are proud, self-willed, impatient, we will likely see those weaknesses in our children. If we are holy and Christ-like doing our duty, we may have the joy of seeing our children holy and good. There is no use in our trying to correct our children from doing things that we ourselves do, or to teach them to do things that we do not practice. When parents use tobacco, or frequent saloons, or hand around intoxicating cider to their children, and the young people tell them there is no harm in it, it is foolishly inconsistent for those parents to tell their children not to use tobacco or strong drink. If any one to whom you hand that poisonous cup will be a drunkard and be lost, you are largely responsible.

When parents go to places of worldly amusements and allow their children to take part in them—amusements in which they have such things as theatrical plays, mock weddings, a goat on the stage to embellish the scene, foolish and comical songs, and clownish circus laugh, there is no use in the world in those parents trying to tell their children that such amusements are wrong. To illustrate this point, a member of our church rebuked his child for going to a place of amusement. The child returned: "You go to such places too." Think of that. When we do things that are forbidden by God and the church, and the church is to be loyal to us, they will see at once that we are not loyal ourselves, do not keep the rules of God's word and the church.

We say: The Sunday school is the nursery of the church. Why not say: The home is the nursery of the church and the Sunday school is a help; seven days of the week, less one hour, the children are in the care of the parents, and one hour of the week in the care of the Sunday school. When our children are not half trained as they should be, and we take those children to Sunday school, the Sunday school consists of children that are not half trained, and we all would go to work and by the grace of God train our children as God wants us to, and then take them to Sunday school, we would have the most exemplary Sunday school.

It does seem to me that the responsibilities of parents are hinged to a great extent on the condition and prosperity of the Sunday school and the church, and even the welfare of the whole world, yea, the number of the saved in eternity and the joy and felicity of heaven.

SERVICE to our fellow men should be made not a substitute for piety, but an expression of it.—*Joshua Strong*

For the Herald of Truth.

#### LIFE AND DEATH.

Deut. 30:15, Jer. 21:8.

BY BARBARA SIERCK.

Life and death! What awful words, "We live, we die!" What common expressions, but how deep their meaning! How important their results! What consequences they suggest. The hurry and worry of life, the hush and stillness of death; how opposite!

To think of human beings in the shop, the family, the market, the house of prayer; and then to think of them in the chamber of death, the coffin, the grave and eternity; how great the difference!

To think of so many thousands different people in a town or city, the wealthy and so-called aristocracy, not wanting to associate with the poorer class, and then to think of their all being gathered together in a small cemetery all on the same level, still and immovable, how solemnizing. Life! What a vast difference there is in life as regards riches and poverty, joy and sorrow, health and sickness, honor and shame. Death! What a vast difference there is in death as regards age and infancy, suddenness and slowness, painful and easy, hopeful and despairing. How does the vanity of a life of pleasure, or of accumulating wealth, or of trying to gain honor, fame, or power, look when contemplated from life's ending. How many who have been so absorbed as to be scarcely able to find time to bestow a glance or thought on anything else, have, when dying, exclaimed, "Vanity of vanities, what a fool I have been to be cheated by it!"

What a venom there is in sin, which brings about all this wreck and ruin! It is because of sin that man dieth. "Sin entered into the world, and death by sin, and so death passed upon all men."

It is sin that has filled all creation with vanity, and sin prompts the heart to pursue after it, to the neglect of all that is real, pure, good and holy. It is sin which makes a worthless life, a fearful death-bed and a hopeless eternity. How little are either life or death realized, how few are impressed practically with their importance. And yet there are few sadder sights than to see a fellow-being dying and not realizing it, not thinking within a few moments of eternity, and more especially when there is no hope for the future.

There he lies a pray-erless, unpardoned sinner. He has heard of Christ, but he rejects Him; he had heard the sound of the gospel, listened to the overtures of mercy, and been invited to the feast, but said, "I pray thee, have me excused." And now he is inane; in a few minutes the soul will have to meet God, but he does not realize it.

While it is sad to see a fellow-being dying without realizing death, it is not in some respects more sad to see so many living without realizing life, which is the seed-time for eternity. For what we sow here we shall reap hereafter; if we sow to the flesh, we shall reap corruption. No matter if our lives have been amiable and full of amusements, if only earthly things are aimed at, the end will be eternal misery and woe. "For what is a man profited if he gain the whole world and lose his own soul?" And as through sin, so has been brought into the world, so

through Christ who has overcome sin and death redemption is made, and we can, if we sow to the Spirit, reap everlasting life. Then comes happiness and holiness and a noble life, then, and only then, do we live out the purpose for which we were created, viz., to glorify God; for then no one liveth to himself, nor dieth to himself, for whether we live or die, we are the Lord's. Redemption through the blood of Jesus spreads its blessed influence over life and death, sanctifying the one, and sweetening the other, makes a dying bed "soft as downy pillows are," and insures an eternity of glory. Reader, you are sowing seed either to the flesh or to the Spirit, which is it?

Berlin, Ont.

#### For the Herald of Truth. NOTES BY THE WAY.

No. 1.

BY A. D. WENGER.

LIVERPOOL, ENGLAND, Jan. 30, 1899. A friendly greeting. To my friends who may wish to read I may write an occasional letter if the HERALD OF TRUTH will kindly give space for the correspondence.

[Let them come, brother.—Ed.] From childhood my mind often reverted to the scenes of the land trodden by the Savior of the world in His earthly career, but scarcely had a thought of ever visiting the spots of such hallowed memories, until six months ago, when God took unto Himself the beloved wife whom He had given me but a year before. After much serious thought and prayer to an all-knowing God for guidance I started upon a long journey.

The following were some of the reasons why I now go out to visit many distant lands, if, by God's will: First, that I may be relieved somewhat of that intense loneliness and keen sorrow which I realize while at home and which only those who have had similar bereavement; second, to visit the land of our forefathers, who, several generations ago, fled from a martyr's death to our land of religious freedom; third, to visit the lands of Bible action, and become better acquainted with the Word of God; fourth, to learn more of the work of those who have broken away from social life and home comforts and have gone forth in obedience to the command of the Lord Jesus with glad tidings for those in heathen darkness.

After many a "Good bye," "Let us hear from you," and "God be with you, brother, and if we never meet here I hope we may meet again in the better world." We may meet again in Millersville, Pa., Jan. 15th. On my way to sail from N. Y., I enjoyed visits with friends and services with four congregations in eastern Pennsylvania. The evening before sailing was profitably spent with some of the poorer brethren, in gospel service, at which I consented to participate, in Brooklyn, N. Y. There was a service nearer by the same denomination but the gospel is hard to get there. Families pay from \$50 to \$200 a year pew rent, assist in generous contributions and pay their part of the minister's salary of about \$5,000. How unlike the primitive days of Christ! How many of these days of Christ need to be broken up and the sanctuaries cleansed! Jesus said of His own work "The poor have the gospel preached to them."

At twelve o'clock, Jan. 21st, there was a cry, "All visitors ashore." Signals were given, the bell rang and the great ship "Servia" began to move out from the pier amid the waving of handkerchiefs and songs of good-bye, thus separating many friends perhaps forever. My own heart seemed to swell and rise higher as I thought of mother and of friends here and there in the home land. Sweet hopes cheer us on.

The Statue of Liberty, colossal buildings of more than twenty stories and the last traces of Sandy Hook and Long Island die away in the distance. Soon the sun sinks behind the sea and it is night upon the deep. Under the propelling strokes of the powerful engines the vessel is constantly propelled onward by day and by night. So when once we are set out on life's existence there are no pauses till we reach the other side.

The sea grew rougher until the fifth day when the furious waves lashed tons of water even over the upper deck. The vessel reeled and creaked in every part under the great pressure. Fully half carried myself included; and an awful, but not fatal, sickness it was.

The temperature of the atmosphere was not to freezing point at any time. Sometimes the sun or the moon and stars shone out in all their luster. Again, Nature spread her canvases of clouds over the entire heavens. It rained in mid ocean. Do you wonder why when there are no growing crops there to be refreshed? The shipwrecked mariner cannot live on the salty sea water. The rain also serves as an oil to smooth down the rough waters, and no doubt sustains animal life that inhabits every part of the sea.

God makes no mistakes. He puts the lamp of our time, the acorn on the tree, the right animal at the bottom of the ocean and in every zone and all life and nature at its proper place. Many pleasant hours were spent on ship in religious conversation with missionary Misses of Scotland who is soon to return to his station in Upper Congo, Africa, where he has already spent four years, and with evangelist Benner of Ontario who is taking a rest to regain health.

There was an entertainment one evening in the first cabin and Mr. Benner and I were strongly urged to be on the program. They said it was to raise money for the poor old lady that had fallen during the tossing of the ship and broken her leg and that they wanted a little gospel in the exercises. Already on the program were three preachers, one a Brahmin, swami Abhayanda by name, on the way to India; the other a Protestant, "No." Next morning we learned that none on the program mentioned the name of the Lord. Helping the poor woman was all right, but there is a right way and a wrong way of doing things. There are many meetings now-a-days with just a little gospel, but no prayer, and sometimes not even a worthy object in view. Shadow concerts, necktie socials, lawn parties, bazaars, church festivals, etc., are Satan's pills of poison, sugar-coated and honey-dipped, that worldly churches are gulping down to their everlasting destruction.

One ship is 520 ft. long and plows about 30 ft. down into the water at the speed of nearly 10 miles an hour. It carried 338,205 lbs. in specie, 1,275 bags of mail, hundreds of carcasses of beef and

much other freight that served as ballast. The more we are ballasted with God's truth the less we are tossed about. The cost of running one of these large vessels to New York and back to Liverpool is about \$25,000. The Oceanic, the largest vessel in the world, will soon be completed and will carry nearly 2,000 passengers and a cargo of 57,000,000 lbs.

On board were two men from Russia who could not land in New York on account of our strict immigration laws which require a possession of \$20 each and friends to receive the foreigner. The ship companies are required to carry such back free of charge. The poor men were a look of discouragement that aroused pity for them. Their hopes of an easier living and a life of religious freedom were blasted in disaster.

A sailor told me that some time ago a Swedish girl, whose parents had died, owed to live with her only brother. When they reached Boston a telegram was sent to the brother's address as the little girl had written down, but nothing could be learned of him. Days passed by and the ship was loaded for her long voyage back across the sea. The sailor on all felt had pitied the child but what could they do? The last moment was up and the vessel started. In the world of the redeemed no such disappointments will ever cross our way.

Just as the vessel was leaving the harbor there came one rushing wildly to the shore. It was a Swedish girl, a small maid had come and received his sister. There will be no loving friends to welcome in a poor lost sinner at the end of life's voyage, but with God's children there is a promise that we shall be received "into everlasting habitations." When our dear ones reach the eternal shore holy angels came down and received him.

Yesterday some miles out from the rocky coast of Ireland we passed the Fastnet Light. Fastnet Rock stands about sixty feet above the water and has room upon the top for the light-keeper's dwelling and the light-house tower which puts the light altogether about one hundred feet high. Our ship brought home a number of sailors that were picked from a sinking freight vessel a few weeks ago, and I believe it was that shipwrecked captain that pointed to the "Light" and said, "That has saved many lives." Another remarked that before the light was placed upon the rock it must have destroyed many lives. The unpardonable sin is a rock upon which many others may be wrecked, and sink forever. It is an awful thought that the influence of every unavowed sin is helping to drag many others to ruin. When once the sinner turns to be used for a lighthouse for the Lord Jesus others may be guided into the harbor of eternal security.

One who has the reverence and admiration when he sees the mighty hand of God in the world of waters. Truly praises and thanksgiving are due to an All-wise and merciful Father for His protecting care. I feel strangely insignificant as I leave the great ocean and stand for the first time upon the bank of the Old World in which are the Mother Country, the "Vaterland," the Holy Land, the cradle of humanity and over twelve hundred millions of people.













# So Many People

Inquire whether they can get our beautiful self-illustrating, large-type "Teacher's" Bible, that we have concluded to offer it once more. Our many patrons who have already procured one of these elegant Bibles

## Are Entirely Satisfied

and well they might be, for it is EXCELLED BY NONE, and the price is so low that no one can afford to be without it.

**\$2.69 only \$2.69**

bring to your address, postpaid, this beautiful Bible with the Best Thumb Index, just as shown in the picture, and the "HERALD OF TRUTH" one year, or this same Bible without Thumb Index, and the

## Herald of Truth One Year for Only \$2.35.

To obtain these premiums, however, all arrangements on the HERALD must be paid, and the paper paid until the end of this year. New subscribers can begin with the March 1st number and will be credited one whole year.

### Over One Million International Bibles Sold.

If you want one, order now, for this advertisement will not appear again. Bear in mind, we have yet to receive the first complaint from any one stating that the Bible is not as represented. Address all orders to

**Mennonite Publishing Co.,**  
Elkhart, Indiana.

N. B. For a complete list of Bibles send for our descriptive Bible catalogue.

# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., MARCH 1, 1899.

VOL. XXXVI. No. 5.

ADAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

### Contents of this number.

Editorial Notes. 65  
A Word to those who give. 65  
On the way to India. 65  
Premillennial and Postmillennialism—what is it? 65  
The New Creation. 65  
Thought and its influence. 65  
"Security till I come." 65  
Growing in Grace. 65  
"With lions he made whole." 65  
The Welsh Mountain Mission. 65  
Mennonite Home Mission Notes. 65  
Matt. 2:15. 65  
A Morning Prayer. 65  
Sunday School Lessons. 65  
"This is the Christ, the Savior of the World." 65  
Correspondence. 65  
We are troubled on every side. 65  
Quarterly Meeting. 65  
Are we shining light? 65  
Low Baptism. 65  
Upheaval by God. 65  
The Scale of Baptism. 65  
"I will walk in Thy Truth." 65  
The Habit of Private Devotions. 65  
Unscripted from the World. 65  
A Fictitious Story. 65  
Evil Associations. 65  
Marriages and Deaths. 65

### EDITORIAL NOTES.

All who will come to Christ will be accepted—none excepted.

The word of God is sure to multiply if it is rightly divided. Acts 12:24; 2 Tim. 2:25.

Change of Address.—Bish. Henry Yother, from Blue Springs, Neb. to Columbia, Iowa.

The father of lies seems to have very little difficulty in finding people who are willing to act as his body carriers.

Bro. Caleb Winey and wife of Leabody, Kansas stopped over with friends in Elkhart on the 22d, on their return from an extended visit in the East.

Bro. J. S. Lehman left Elkhart for Eastern Pennsylvania, going via Ansted, Atlanta and Washington. He will be gone about three weeks, returning about the middle of March.

Bro. J. P. Smucker of Goshen, Ind., spent Sunday Feb. 12, at the Home Mission in Chicago, and took along a number of articles which the home congregations had given for the poor of the Home Mission district.

Church correspondence in this issue is exceedingly sparse. We hope our regular correspondents have not been incapacitated for their work by the recent cold wave. We hope to have more correspondence for our next issue.

Bro. M. S. Steiner of Pandora, Ohio, spent several days in Canada on his return home from Kent Co., Mich. He preached in the Snyder M. H., on Sunday morning, at Berlin on Sunday evening and in Cressman's M. H. Breslau, Monday evening.

From Oregon.—Bro. J. D. Miesher writes that most of the brotherhood residing in Lane Co., recently moved to Marion and Clackamas counties and that they have meeting every two weeks instead of every fourth Sunday in the month. These meetings are held in the little church house east of Hubbard.

It is possible to waste golden opportunities by worrying over other opportunities that have already been wasted, and he who does such a thing is simply adding another mistake to the mistakes he has already made. While we "let the dead past bury its dead," let us be sure to make good use of the present ere it becomes the past.

Minister Ordained.—Bro. L. J. Lehman of the Cullom congregation was ordained to the ministry on Sunday, Jan. 22d. Bish. John Nee and Pre. McCulloh of Morrison, Ill., were there on the occasion to conduct the services. May God bless the dear brother in the responsible position which he has assumed and may he be a faithful laborer in the cause of the Lord.

The new Mennonite Colony on the James River in Warwick Co., Va., seems to be prospering. They have regular church services and an interesting little Sunday school, and the people are happy. The wisdom of settling in colonies becomes more and more apparent when the condition of those who do so is contrasted with those who moved away from all church associations, and who are now hawailing the fact.

The personal effects of the United Brethren missionaries who were murdered in Africa last year have been returned to the relatives of the deceased in this country. Sad remnant of a band of devoted workers! Yet we believe their work has not been in vain. Others will take their places, and by the grace of God will bring victory out of apparent defeat. The blood of martyrs has ever been the seed of the church.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."—Matt. 18:15-17.

We would draw the attention of our readers to the first of a series of articles on the Millennium. It is a subject on which there has been a great amount of figuring and false teaching, and it will be well worth the time to follow closely the plain, though necessarily lengthy discussion of this subject by the writer. Some of the teaching on the Millennium is little short of ridiculous, and yet even the most inconsistent view of it finds some supporters. Some years ago Bro. Isaac Heters wrote a series of excellent articles in German for the HEROLD DER WAHRHEIT, and we had in mind the translation of them all for the benefit of our English readers, but the article now in our hands will make that work unnecessary.

The church of to-day is awake and active; but too many of its activities are in a direction that does not relate to the mission which it was intended to fulfill, viz., to fight against the hosts of sin. While iniquity in its various forms is abroad in the land, too large a part of the so-called Christian church, instead of being in battle, is making preparations for "dime socials," etc. Truly the church is in need of modern Davids who will come and teach that it is faith in God, not shields or armor or costly edifices or worldly expedients that are to win the victory. Without faith in God on the part of David the people with which he slew Goliath would either have missed the mark or else it would have lacked in speed, and without this faith now work and prayer lose their efficacy.

The Doukhobors continue to come to their new home. The third party, about one thousand souls, is said to be now on the way from Cyprus, to which island they had emigrated from Russia.

The second party, which arrived at Halifax some time ago, was put into quarantine because a case of small-pox was found on board. These people speak the Russian language exclusively, and are Russians, not of German ancestry as some seem to think. It is to be hoped that our people in Manitoba, to whom these refugees well become neighbors, will lend them a helping hand in their new home. Because of their knowledge of the Russian language our Manitoba brethren who likewise came from Russia over a quarter of a century ago, and have meanwhile learned to accommodate themselves to their new environments, will be better able than any other class of people to help them especially in their temporal affairs.

As intimated in our last issue Bro. J. A. Ressler left Elkhart for the East on Monday Feb. 13, expecting to spend the week in Pennsylvania. He had intended to take the first through train that leaves here early Monday morning, but for some to him then unaccountable reason he felt that he should wait until the second, which leaves at noon. The reason of it all became evident later in the day. Had he taken the first train he would have been in the great wreck which took place on the Pittsburgh and Lake Erie R.R. by which one man was killed, and many seriously injured. Bro. and Sister P age remained under the parental roof until the morning of the 20th. Bro. P. led the Y. P. M., the subject being of a purely missionary character. The estimation in which our brother and sister were held was shown by the many friends who assembled at the depot to see them off on the midnight train and to wish them God speed on their long journey. Bro. Ressler met them at New York on the 21st and at noon on the following day they left on the oceanliner "St. Paul" of the International Navigation Co's Line for Liverpool. Our readers will hear from them regularly through the HERALD.

The religious condition existing in the islands of Porto Rico and Cuba, recently ceded, by treaty, to the United States by Spain, is a very deplorable one. The Catholic Church had exclusive control there; the church was supported by the state, and the people were taxed

Genesis 28:10-12

13 And Jacob said, "How dreadful is this place! This is none other but the house of God: and this is the gate of heaven."

### CHAPTER 28.

14 And Jacob called Jacob, and said, "I am the Lord God of Abraham thy father, and the Lord God of Isaac: and thou art Jacob."

15 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

16 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

17 And he was afraid, and said, "How dreadful is this place! This is none other but the house of God: and this is the gate of heaven."

18 And Jacob rose up early in the morning, and took his two wives, Leah and Rachel, and the two maids which he had taken of the daughters of Laban, and all his cattle, and went to Beth-el, to the house of his father Isaac.

19 And he said to his maids, "Put away your foreign gods, and serve the Lord: for he is God, and he will be with you, and he will prosper you, and he will give you increase, and he will give you a large family."

20 And Jacob vowed a vow, saying, "If God will, I will serve the Lord, and he will prosper me, and he will give me increase, and he will give me a large family."

21 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

22 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

23 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

24 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

25 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

26 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

27 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

28 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

29 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

30 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

31 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

32 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

33 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

34 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

35 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

36 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

37 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

38 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

39 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

40 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

41 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

42 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

43 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

44 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

45 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

46 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

47 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

48 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

49 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

50 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

51 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

52 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

53 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

54 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

55 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

56 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

57 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

58 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

59 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

60 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

61 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

62 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

63 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

64 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

65 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

66 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

67 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

68 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

69 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

70 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

71 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

72 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

73 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

74 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

75 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

76 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

77 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

78 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

79 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

80 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

81 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

82 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

83 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

84 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

85 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

86 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

87 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

88 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

89 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

90 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

91 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

92 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

93 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

94 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

95 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

96 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

97 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

98 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

99 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."

100 And Jacob said, "I have seen and dreamed, and my bones are cast abroad in this land."



for the support of both church and state, with practically no redress of grievances against either. Of course, now that these islands have changed hands, the church will no longer obtain its support from the government, but must rely on the free will offerings of the people, and these promise very little indeed, for the people seem to be disinclined to further support a priestcraft that has been a degrading burden. The priests could do about as they pleased, and "Father" Sherman, son of the late General Sherman, declared Porto Rico to be a Catholic island without a religion. The reason for this is because of the immoral lives of the priests. The members had no power to remove a priest from his charge; no matter how profligate he may have been, the state kept him there and supported him. On account of the fees demanded by the priests for certain services, it is said that three quarters of those who lived as husbands and wife were never married by any ceremony requiring the priest. Archbishop Chapelle of New Orleans, La., who has been appointed by the Pope as Apostolic Delegate to direct the affairs of the church in these islands, finds them to be of a very different nature from that of the Roman Catholic Church in the United States. Many of the priests will return to Spain where the religious atmosphere will be more in accordance with their liking. Others will remain where they are with their families, and the property which they have acquired. In any event this priest-ridden people will be at least partly relieved because the number of priests will be greatly reduced. But in the meantime, what of a church that tolerates such shamefully open and general profligacy among the supposed leaders and spiritual advisers and teachers? The Roman Catholic Church has allowed what the United States government will not allow. Spain even arranged her laws in Porto Rico to accommodate the immoral and selfish tendencies of the leaders of the church. That church must be lured at a low spiritual ebb which cannot or will not support her ministry and her institutions, that is to say, there must be something very seriously wrong when such is the case. These new possessions are also offering an open field, near at hand, for foreign missionary enterprise. Several denominations are already entering the field. One of the most active of our own workers has expressed a strong desire to go to this new field, and it seems to us that there is no field where evangelistic work might be more economically and hopefully carried on than in these "islands of the Sea."

A writer in one of our exchanges gives some excellent reasons why the Protestant churches are not more successful in gaining permanent additions

to their membership. He shows that according to the statistics given in a recent issue of the *Independent* showing the gain in church membership in 1898 it required thirty communicants to secure one permanent addition to the church. This falls far below the growth of population, and the writer rightly states that the trouble lies in the worldliness in the church, the tendency to conform more and more to the spirit and customs of worldly society. The responsibility for irreverence for the house of God, lack of respect for the ministry of the church, questionable elements of raising money for Christian work, Sunday desecration, and the intense desire to get wealth, and similar worldly tendencies, he lays to a ministry whose disposition is to pander to public sentiment and demands, thereby making such ministers a destructive influence, and raising before the unconverted a false standard of piety and churchliness.

This time serving, a pleasure-seeking, pleasure-loving, ungodly element in the ministry has always been one of the most efficient tools of Satan for hindering the work of Christ. These men who "will not endure sound doctrine," who turn the truths of God into fables, who seek the applause of men, who labor "for the meat which perisheth," whose "god is their belly," whose "glory is their shame" are a reproach to the name they profess, and give to the world the wrong idea of Christianity and the true calling of the Christian ministry. Men who wink at an evil, for fear of hurting some "influential" though inconsistent and in every way unexampled member of the congregation are committing one of the most heinous crimes against themselves, against God and against the church, present and future. Let every minister prayerfully read Ezekiel 33, that he may gain new light on the subject. Our own Mennonite ministry, our conferences, our councils, need to watch more closely against this most insidious of all Satan's attempts to overthrow Christianity. The minister who is afraid to condemn dancing because some member whose children dance with the parents' permission might be hurt; the minister who winks at intemperance because some member of the congregation is subject to this "weakness" and might stay away from church; the minister who is silent on the subject of secret societies, because it is so popular—"all the rage"—you know—to belong to one or a dozen, or because of the specious plea that these societies are beneficial in their influence,—the man who allows Satan to shut his eyes, his ears, his mouth to such evils becomes Satan's helper in preventing the gospel to have free course. "He that is not for me is against me," and he that gathereth not scattereth abroad." God give us men whom constant communion

with Christ and the Word, and the indwelling of the Spirit make bold in the defense of the gospel. Then will sinners in and out of the church be warned and the church become a power for God instead of becoming a means whereby Satan is enabled to hatch and spread his most destructive abominations.

#### A WORD TO THOSE WHO GIVE.

We find it necessary to repeat what has been mentioned before regarding the funds sent in for Mission and Benevolent work.

As will be noticed in the treasurers' reports of the Mennonite Evangelizing Board, and the Home and Foreign Relief Commission, there are so many funds to which our people are contributing, that it becomes highly necessary for those who support the work to state clearly where they desire their money to be used.

To illustrate: A brother sends \$10.00 for "India Mission." This at once raises the question with us whether he wants it used in the India Orphan fund, or whether it shall go directly to our missionaries in India.

Since our Brethren Ressler and Page are on their way to India, and expect to care for orphans as soon as they are established, some of our brethren no doubt desire that their funds which are sent for the support of orphans for a definite period of ten years, and for which certificates have already been given to the Home and Foreign Relief Commission, go into the General Fund, out of which all money for India orphan work will be forwarded to India by Bro. Geo. Laubert, who is the representative of the *India Orphan Relief Association*, and will be used by said association where it is deemed most necessary.

On the other hand, some of our people who are interested in the Mennonite Mission which will be established by the Brethren Ressler and Page, will desire that their contributions for India orphan work be sent direct to our missionaries and not to the India Orphan Relief Association.

We therefore kindly ask all who contribute for this work, to specify definitely for what purpose the money they send is intended. By giving close attention to this, the danger of placing the money into the wrong fund will be avoided.

As money intended for the Home and Foreign Relief Commission should be addressed to the treasurer, C. K. Hostetter, and all drafts and money orders made payable to him, while money intended for the Mennonite Evangelizing and Benevolent Board should be addressed to the treasurer, G. L. Bender, and drafts and money orders made payable to him. Sending the money to any other address may cause delay in acknowledging receipt.

Trusting our friends may give heed to these instructions, and thereby confer a great favor, we remain

Yours in the Master's cause,

C. K. HOSTETTER,

Sec'y M. E. & B. B.

A. C. KOLB,

Sec'y H. & F. Relief Commission.

#### ON THE WAY TO INDIA.

Enroute for N. Y. near ing India. Feb. 20, 1899.

DEAR BROTHERS!—New experiences have been crowding upon me so fast of late that the events of the past few days do not affect me so much as one might naturally expect. A visit to the old home—home no longer, meeting my little one from whom I thought I had separated for so long a time, the expression of surprise on the faces of those who thought I was in mid-ocean, the repeated farewells and "God-bless-yous," all had their influence; but my mind was taken up with thoughts of love and duty. Love for those whom Christ loved, duty towards those for whom He left His home in heaven and became as the poorest of men. As I near the time of departure and the ties in America are left one by one behind, the ties which bind me to my future work seem to strengthen and tighten with an irresistible clasp. Only in the path of duty is found true joy in service.

It seems as if my work in America were over for the present and the affairs in the old home-land have not the interest for me they once had; they seem to have a far off, foreign interest for me—something that concerns me because of what has been, but for the present has no personal interest for me. Not that I expect to forget the dear home country nor the many dear people there, but my little brain is too small to contain more than one subject at a time and India just now absorbs about all the attention at my command.

What thoughts I shall feel like writing when the first homesick, seething, heart-and-stomach-ache comes upon me remains to be seen, but my first ideal is at least an inspiration to begin with.

New York, Feb. 21.—My little Emma with her Aunt Emma is here to see me. The Page family reached here this (Tuesday) morning. They are in high spirits and full of pleasant anticipations for the future. We visited some places of interest in the great "Village" to-day. It is curious to think of the famous Wall street as having once been the northern limit of the town while now the town extends miles to the north of it. The Bowery reminds one of the lane once used by the old Dutch governor on his way from the town to his country house or farm.

The St. Paul arrived about a day late on account of unfavorable weather so the men are kept very busy putting in their cargo. They are loading tons and tons of beef, leather, hides, lead, lard, and cases and cases of goods for Europe and some we saw that were destined to India,—perhaps to accompany us for the entire trip. All is bustle and hurry and yet perfect order is kept in the midst of it all. The question occurred to us that was asked some time ago with reference to the Chicago Board of Trade: "Did you ever see as much enthusiasm manifested for Christ as is here manifested for business?"

We leave America with grateful hearts for all the kind remembrances and promises of prayer for us. By please don't stop praying, brethren, sisters, when we are removed from you by a month of travel. As Bro. Page told the home people in his last talk "Prayer is the quickest way of sending messages," and your prayers for us in India will reach the throne of grace just as

quickly and effectually as if we were present with you. Wishing you God's richest blessing, I am,

Yours for Christ and the Christian.

J. A. RESSLER.

P. S.—Feb. 22d. On board the St. Paul. God bless all our dear American friends. Pray for us. Good bye.

J. A. R.

#### FOR THE HERALD OF TRUTH. PREMILLENNIAL AND POSTMILLENNIAL—WHAT IS IT?

BY FRANK SEIDNER.

If the above terms mean the coming of Jesus, as it is claimed by some, to reign a thousand years on earth, that is, His coming or the time before or after the period of a thousand years, no more, no less, then I do not understand the terms. But this I can understand: that Jesus came to this earth, was born of the Virgin Mary, suffered and died, and was buried, rose triumphant from the grave on the third day, communed with His disciples for a short period of about forty days after His resurrection, and then, in the presence of His disciples, ascended to heaven, and on the day of Pentecost, according to His promise, poured the Holy Spirit upon His disciples, thus fitting them out for the purpose whereunto He had called them with this power from on high. He made His disciples ministers of His heavenly kingdom here on earth, and this life does to all that He has thus called, and has been calling, and will be calling, till He comes again in glory, before whose presence the now existing earth and heavens flee away, and all the ungodly, living and dead, are turned away, and the godly, living and dead, will see Him as He is, that is, glorified as He is glorified. Yes, Lord, so be it.

Some one might ask, Why not prove your assertions with the Scripture? I shall try to do so. We believe that God is King, and that Jesus Christ is King, and has been and will be from the ages to the ages, that is, forever. We also believe that God's kingdom was established among His redeemed (see Exod. 19:5, 6), and that His kingdom of priests was carried from generation to generation and will be carried on without ceasing to the end of this world, and onward forever. We believe that this kingdom of priests has been changed in the outward form, and will be changed in outward form, but in its inward grace never, and that this kingdom of priests has been continued from the Old Testament saints to the New (see 1 Pet. 2:9). We also believe that, according to Paul, in his epistle to the Romans, but few of the so-called Israel were of and belonged to the true Israel. Not the outward, but the inward was the true seed, and continued to be the true seed of Israel. This seed was carried over when the Old Testament letter was dropped, and in the new, the spiritual form, was taken in Jesus Christ, and established on the day of Pentecost by the outpouring of the Holy Spirit, a heart covenant, not of the letter (Heb. 8:8, and 10:15, 16). But many now use the letter form of this New Testament. Some add to, some take from, the letter form. I will not say that only one in a hundred is spiritual (true Israel), but I will say that few out of the many are spiritual, living in and with Christ. These alone,

like the faithful Israel of old, constitute the true church, the royal priesthood, which shall always continue. The rest shall be dropped at the coming of Christ. Then let us see to it that our name is written in the Book of Life (Phil. 4:3; Rev. 2:5; 13:8; 21:27; 20:12). Even if our name is written in the Book of Life, we all ALL will be carried up to and appear before the great white throne (Rev. 20:11). Will you remember this, that all, great and small, will stand before God, whose the ungodly alone, but also all those whose names are written in the Book of Life, for not only the books of the ungodly were opened before Him that sitteth on the great white throne, but the Book of Life was opened likewise then and there. This brings all, good and evil, to the judgment seat, "And every one who was not found written in the book of life was cast into the lake of fire." Rev. 20:15. Remember that the presence of the name in the Book of Life saves then and there from being cast into the lake of fire, which is the second death, v. 14.

How old is the Lamb's Book of Life? Read Rev. 13:8; 17:8. It was written from the foundation of the world, and is therefore as old as the world. The name of every godly soul is in it. It was never opened before, but will be opened before Him that sitteth on the judgment seat, the great white throne. This again shows that all, whether good or bad, will be brought before the judgment seat at the opening of God's books. Paul says, 2 Cor. 5:10, all, every one, shall appear at the judgment seat, and receive according to what he has done. If he has done good, he will receive good; if he has done evil, he will receive evil. See also Rom. 14:10. Remember that Paul applies it to all. All shall give account to God at the judgment seat of Christ. See Acts 10:42. Christ is the judge of the quick—that is, the living—and the dead. Apply this portion of scripture as you will, and say that Peter means those that are spiritually alive, whose names are in the Book of Life, and the dead ones are those who have no spiritual life. By this you will say that Christ will judge the spiritual as well as the carnal. Or, if you will say that Peter means by living ones those who will be living in the body at Christ's coming, and by dead ones those who shall have parted with the life of the body and will be resurrected at Christ's coming, then you say the same as before, for Christ on this line will do all of His judging at the gathering where the books are opened. Remember, it is at the appointed day (Rom. 11:16), "in the day" (Jude 11:15), when the Lord will execute judgment and convince of their ungodly deeds. The Lord cometh with ten thousand of His saints. To whom was Jude speaking? To the then living? Of whom was Jude then speaking? Of those who then lived ungodly, and I think you will do Jude no injustice when you will add, and to those who afterward lived ungodly, who have died by the million, and therefore are awaiting the resurrection day when Christ cometh with His saints to convict them and judge them according to their works, as written in the books, Rev. 20:11.

"The lake of fire, this is the second death." If, therefore, it is settled that

the lake of fire is the second death, it is also a proven matter that there is a first death; for if there were no first death, there could be no second death. Granted, then, that there is a first death. But if there is a first death it is certain that it must precede or come before the second death, and likewise that the second death is a consequence of the first death, that is, the second death is a punishment of being found in the first death. Therefore the first death cannot be the separation of soul and body or life and body, for what befalls the good befalls also the bad; that is, the just will die, and the unjust will also die, and if the dissolution of the body were the first death, both the good and bad would be punished with the second death. Hence the first death must be the spiritual death of the soul, and not that of the body. See Gen. 2:17. "In the day that thou eatest thereof thou shalt surely die." But further on we see that man did not die a bodily death "in that day." But we do see in Gen. 2:7 that man became a living soul, therefore we see that it was the divine or spiritual part that died "in the day" when they did eat of the tree of good and evil, and that man returns to dust again was a more remote consequence of the transgression or death of the spiritual life. "Dust thou art, and unto dust thou shalt return." Eph. 2:1 Paul speaks of souls being "dead in trespasses and sins," "wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience," who, according to verse 3, "were by nature the children of wrath, even as others;" that is, the lake of fire which is the second death was awaiting us. But the riches of God's mercy "bath quickened us," made us alive "together with Christ" (according to verse 5, "even when we were dead in trespasses and sins." Thus we see that there must first be a redemption from the first death in order to escape the wrath, the lake of fire, the second death. This redemption of the soul out of the first death of those who are dead in sin, etc., is called in Rev. 20:5 the first resurrection, and verse 6 says, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

If it be admitted that there is a first resurrection, we admit at the same time that there is also a second resurrection, for the word first implies another or a second to follow. Admitted, then, that the first resurrection implies only those who are made alive in Christ, it follows that the rest (other dead) of the dead live not (the life of Christ), but are dead and remain dead to the end of the thousand years, that is, to the end of time. Yes, it means that those who are made alive in Christ here (those who have taken part in the first resurrection of the spiritually dead) whose life (conversation) is now in heaven (Phil. 3:20)—that those resurrected ones live here on earth together with those who are not resurrected to the life in Christ, but are spiritually dead; and as far as the body is concerned, labor, rest, sleep, wake, eat and drink, just like the dead in sin, and die and are buried like the dead in sin. Only those of the first resurrection do all things in and by the order of God, by

the life of Christ, who seek first the kingdom of God and His righteousness, having their polity in heaven, while the dead in sin have their polity (conversation) in and for this world, and pass on from generation to generation through the entire thousand years, worshipping the dragon, the beast, or his image, his mark being in their forehead, or hands, or bearing the number of his name, to the end of time, till they find themselves standing together with the resurrected before the great white throne to receive according to their works. That is the second death, because they abode in the first death; while those who were made alive in Christ, being resurrected from the first death, did not worship the beast nor his image, nor received his mark, but continued to live and reign with Christ from generation to generation, to the end of time (the thousand years), and because of their first resurrection they will be the partakers of the second resurrection, that is, the glorified resurrection, first from those dead in sin; second, from those dead who went into the second death (the lake of fire), and will go into the second life, the glorified state. Here, then, we have those of the first death entering into the second death, the lake of fire, and those who are resurrected out of the first death (death) unto life in Christ, entering into the second or glorified life. All this is beautifully summed up by Christ as recorded in Matt. 25:21-46, where the great Judge is described as coming in His glory, sitting in the throne of His glory. His holy angels with Him. This is undoubtedly the great white throne of Rev. 20:11. All nations shall appear before this judgment seat, and shall be separated as sheep are from goats. Ify goats are no doubt meant those who are dead in sin; the sheep are those who were resurrected from the goats in the first resurrection, and are living, for they were full of good works, being alive in Christ. In verse 34 we see them entering from this life (the kingdom of God) into that glorified kingdom. Notice an account of their lives, verses 35-40, and going from this to the prepared (glorified) kingdom. Notice likewise the evil works (or rather the lack of good works) of the "goats," verses 42-45. On account of their neglect, being dead in sin and unable to do good, it was said to them, v. 41, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Notice how this divine judgment transmits them from the first to the second death, the everlasting fire (v. 46) everlasting punishment, "which is the second death." The others are transported from the first life (in Christ) to the life everlasting in heaven, that is, from the spiritual kingdom on earth into Christ's glorified kingdom.

John says 1 John 3:2 that we are not now the children of the world; what we shall be (in the glorified life), but we know that when life shall appear, we shall be like Him, for we shall see Him as He is. Yes, when Christ comes in His glory, in His glorified throne, we shall be like Him, that is, changed from the spiritual resurrection life (first resurrection) to the glorified resurrection life, from the first life to the second life; but those on the left from the first death to the second death. These all are sinners, and have their sinful origin from the devil, and

must therefore have their portion with him. No doubt in the lake of fire they will see the devil as he is. Jesus says, "If the light that is in thee be darkness, how great is the darkness" (itself), as much as to say, you will go from the lesser darkness to the greater, from the first death to the second death.

(To be continued.)

#### ONE OF THE EARLY NON-RESISTANT METHODISTS.

John Nelson was one of the early Methodists. He was born in the parish of Bristol, in the county of York, England, in 1767.

Like many, if not all of the fathers of Methodism, he was opposed to military discipline. Well it was that this most numerous and growing of Protestant denominations was moulded, through Divine providence, by men of peaceful words and habits, for although he was in the great University of Oxford and introduced to the world by some of the most scholarly men of the age, the early Methodists were treated with as much derision and opposition as are the members of the Salvation Army to-day. Had the followers of John Wesley returned blow for blow, instead of praying for those who spitefully used them, no doubt God would never have blessed these people as He has.

At Grimby the minister of the place induced a man to beat the town drum through the streets, he himself going in advance and giving liquor to the crowds that followed on to incite them to fight for the established church.

On reaching the house where Nelson stopped, the minister shouted: "Pull down the house; pull down the house." The window glass was broken to a pane, and the crowd threw the pane in to the house, all the while swearing, drinking, and fighting like so many beasts. The aid of an alderman being called for, he replied that "he would do nothing out to mend his mash tub to dump the minister Nelson in."

Near midnight the mob assembled. The parson said to the drummer: "I will reward you for your pains, but be sure to come at five in the morning, for the villain will be preaching again, then."

The drummer was on duty in the morning, yet the Methodists preached on and did not seek to drive him away by force, and the God of Peace honored the faithful servant; for when the sermon was nearly finished tears came to the eyes of the drummer and he ceased beating his drum. At the close he expressed his sorrow for the disturbance he had caused and later told the parson that he would never again, as long as breath was in his body, beat a drum to disturb the Methodists.

The loyal Christian was sent to jail and placed in the company of the vilest and most drunken men, yet in his heart was "the peace which passeth understanding."

One day a court martial was held to which Nelson was marched by a soldier. The question was asked: "What is this man's crime?" then came the answer: "This is the Methodist preacher, and he refuses to take money for service as a soldier."

The prisoner was next told that he must obey.

At one time an ale-house keeper pressed John Nelson for a soldier. He had orders to do so from other renders

of ale and from the parson, because these "did not like his refusing to fight. I would then not care what enemy I had to meet, or where my lot was cast."

He replied: "Sir, if you fear God, you will have no need to fear anything else, for they that fear Him depart from evil and seek to do His will and not their own."

Then the Major remarked, "Well, if you are so scrupulous about fighting, what must we do?" Nelson answered, "It is your trade, and if you have a better one, it might be better for you." "But somebody," the Major said, "must fight." Nelson answered, "If all men lived by the faith in the Son of God, would be at an end." "That is so," replied the Major, "if it were so we should learn war no more."

That was the true, primitive Methodism so signally blessed of God. Sad that so many of those who proudly bear the name to-day have so far erred from these early principles that they defend and uphold war, participate in it and think it glorious, and their fellow-believers laud them as the highest, noblest example of Christianity.

The next day this Methodist preacher was ordered to parade. As the Corporal equipped him with a gun and other military articles, he trembled as if he had the palsy.

The Corporal so shrank from teaching him the exercise that he bade him lay down the gun and converse. It seemed that he was a God-fearing man and had desired to find one who did not wear and drink as did the other soldiers.

During his stay among the soldiers this Christ-like man removed the profane, conversed with them of their Savior and supplied them with religious reading matter, and great good followed. He aptly remarked, "Satan doth but whet a knife to cut his own throat."

At one time after an exercise a man came to Nelson and disputed with him on religious subjects; he also wanted a hand to hand contest with the staunch Methodist, but in vain.

Once during these days of trial the adversary nearly induced John Nelson to lose his temper; but the Spirit of God gained the victory. An officer took the cockade out of a soldier's cap and put it in Nelson's cap, swearing that he must wear it. This man tormented Nelson in every conceivable way.

Sometimes later the officers tried to induce Nelson to wear an extra coat to prevent him from taking cold; he objected for he had sufficient clothing. They still insisted and he replied: "You may array me as a man of war, but I shall not fight." On being asked the reason he explained, "I cannot see anything in this world worth fighting for. I want neither its riches nor its honors, but the honor that comes from God only; I regard neither its smiles nor its frowns, and have no business in it but to get well out of it."

The Sergeant was then ordered to change Nelson's coat for the real coat of a soldier.

This being done the officers turned him round and made sport of him.

He said to them: "The soldiers took Jesus and stripped Him, and put a scarlet robe on Him and mocked Him, as you have treated me, His servant, this day, for speaking His words. He indeed hath the greater condemnation which he delivered me into your hands, but I pray God forgive you all." This changed the rudeness of the revilers.

Sickness came to this soldier of the cross; but in due time his many friends who had been praying for his discharge, had the comfort of knowing that their prayers were answered.

As John Nelson took care of his officers, one said: "I wish I had a regiment of such men as he is in all re-

spects save that one—his refusing to fight. I would then not care what enemy I had to meet, or where my lot was cast."

He replied: "Sir, if you fear God, you will have no need to fear anything else, for they that fear Him depart from evil and seek to do His will and not their own."

Then the Major remarked, "Well, if you are so scrupulous about fighting, what must we do?" Nelson answered, "It is your trade, and if you have a better one, it might be better for you." "But somebody," the Major said, "must fight." Nelson answered, "If all men lived by the faith in the Son of God, would be at an end." "That is so," replied the Major, "if it were so we should learn war no more."

That was the true, primitive Methodism so signally blessed of God. Sad that so many of those who proudly bear the name to-day have so far erred from these early principles that they defend and uphold war, participate in it and think it glorious, and their fellow-believers laud them as the highest, noblest example of Christianity.

#### THE NEW CREATURE.

BY ELI STOFER.

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6:15.

It has always been the nature of man to substitute material things for the work of God in the soul. This was the case with the believing Pharisees. They supposed circumcision was necessary for a Gentile to be brought into a state of justification with God. So also under the Gospel dispensation men claim to change the communion emblems of Christ's body into the real flesh and blood of Christ, and likewise that baptism is a means unto regeneration.

Let us consider. Our text speaks of a new creature. 2 Cor. 5:17 says, "If any man be in Christ, he is a new creature." Eph. 2:10 says, "We are his workmanship, created in Christ Jesus unto good works."

Now, where does the creative power exist? Is it not in the trine Godhead? "There are three that bear record in heaven, the Father, the Word Jesus Christ, John 1, and the Holy Ghost; and these three are one." 1 John 5:7. This gives us the Godhead, the creative power, by which all things, both visible and invisible, were created, man included, who, according to David's declaration, is fearfully and wonderfully made, consisting of body and soul, made in the image of the Creator, and therefore originally pure and holy. But through the devices of the old serpent, the devil, man fell through transgression, and thereby lost the image of God, the spiritual life or communion with God, and became carnal, earthy, sensual, devilish.

In order to be again brought into the favor of God, and fit for His fellowship, we must be created anew, or, as Christ says, John 3:3, we "must be born again," or we "cannot see the kingdom of God." Now comes the all-important question, How or by what power? We answer, By the creative power, and in the same way that all things were created in the beginning, as God never needs a substitute in His creation. There may be figures and emblems, but the real work belongs to God alone. God spoke

the word, and it was done by the power of God. This is the Spirit. So we see the Trinity was in action in the creation of all things. So also in the new birth; for "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Here we have the Father in the work of redemption sending the Son as the Word into the world. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. "And the Word was made flesh and dwelt among us." John 1:4. In this passage we see the Word made flesh, fully prepared to reach the case of fallen man. In Christ's last conversation with His apostles He said, "It is good that I go away; for if I go not away the Comforter will not come unto you, but I will send the Comforter unto you. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." John 16:7, 13. And likewise, after Jesus had suffered the penalty of our sins and had led captivity captive, ready to give good gifts unto men, then He said, "John truly baptized with water, but you shall be baptized with the Holy Ghost." This was fulfilled on the day of Pentecost, when the Holy Ghost was shed forth and came upon them.

Here, then, we have the three in action in the redemptive work, the same as in the beginning. The Father sends the Son, or Word, which becomes flesh, preaches the gospel, or makes known the Father's will concerning us. "The words that I speak unto you are not my words, but his that sent me." Hence we have the Father's words fully made known in the person of Christ, and the Father and the Son send the Spirit as the revealer and corrector and prompter through the Word.

Here then we have the key to the words of Christ, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.

God is represented a number of times as water: Jer. 2:13; John 4:14; 7:38; Rev. 22:17, and a number of other places, where God of the Word is called water. The first place where we read of the new birth is John 1:13, born of God; John 3:3, born again; born of water and of the Spirit, John 3:5. Paul says, 1 Cor. 4:15, "In Christ Jesus I have begotten you through the Gospel," and Gal. 4:19, he says, "My tender care of you is as the nursing of a child." These words have been fully, and are being fully, established. After that, when he will learn to adequately place his thought, then he may become a genius.

We often hear the expression that "Education made that man what he is." Do not think that we mean to say that there is no power in education, because there is. The value of education cannot be overestimated. What else is a truly educated man, but a profound thinker? Education shows us how and what to think. And so, if we can take up a new thought or an idea, we can develop it more fully, and assimilate it so that it becomes part of us, we are educating ourselves. A person need not necessarily attend school to be thus educated; he can educate

himself while he is behind the plow, in the shop, or in his room at home. Man can educate himself in different ways.

It is plain, then, that the work of the new birth or of the new creation is the work of the trine Godhead, the Father, and the Word, and the Holy Ghost, without adding thereto or taking therefrom, and the ordinances only show forth the work of God in the soul. There is danger, if we substitute baptism or anything else as the means whereby the change is wrought in the heart, that we make an idol of that means and become guilty of spiritual fornication.

Hudson, Ind.

#### THOUGHT AND ITS INFLUENCE.

BY A. J. STEINER.

Solomon says: "Counsel in the heart of man is like deep water; but a man of understanding will draw it out." "The thoughts of the diligent tend only to plenteousness, but of every one that is hasty, only to want."

Emerson says, "Thought is the property of him who can entertain it, and him who can adequately place it."

It is true that some minds have the power much earlier than others of launching out into the deep of their own intellectual resources to bring forth thoughts of brightness and beauty. Yet, when God created man, He created the organs of intellect in him to a greater or less degree, and he who wishes to grow and develop that which he has must think, study, and meditate. Though the thought may seem a little one at first, after deliberating, it will be like the source of a stream, which, though small at first, after flowing through the land, gathering a rivulet here and there, finally becomes a large river and is capable for navigation. The river that is navigable carries upon its broad bosom great ships; thus its aid and profit to a country cannot be overestimated. An intellect that has been cultivated and developed will make itself known and felt in some way or other; some act is going to anchor in some sphere of that intellect.

Prof. Buck, of Cincinnati, says, "All that I am is the result of what I have thought." By this we infer that man to a large extent makes himself what he is by the avenue of the mind, and unless a man is willing to learn and to put the divinely given mind to active work, our efforts will be in vain to try and make something or aid him in developing a good character; we must first get his mental content and sympathies established. After that, when he will learn to adequately place his thought, then he may become a genius.

We often hear the expression that "Education made that man what he is." Do not think that we mean to say that there is no power in education, because there is. The value of education cannot be overestimated. What else is a truly educated man, but a profound thinker? Education shows us how and what to think. And so, if we can take up a new thought or an idea, we can develop it more fully, and assimilate it so that it becomes part of us, we are educating ourselves. A person need not necessarily attend school to be thus educated; he can educate

himself while he is behind the plow, in the shop, or in his room at home. Man can educate himself in different ways.

It is plain, then, that the work of the new birth or of the new creation is the work of the trine Godhead, the Father, and the Word, and the Holy Ghost, without adding thereto or taking therefrom, and the ordinances only show forth the work of God in the soul. There is danger, if we substitute baptism or anything else as the means whereby the change is wrought in the heart, that we make an idol of that means and become guilty of spiritual fornication.

I have stated that man can and does educate in different ways. I especially think of one course that is taught in a school, which is sending out its graduates by the thousands, whose influence reaches all over the world, but more chiefly in towns and cities. It is called the school of rowdies and rogues. Its instructors run all the way from blooming youth to old age, teaching their course of study on the street corner, the store box, the shooting gallery, the house of ill fame, the dancing school, saloon, gambling den, or wherever they chance to be. Solomon says, "As a man thinketh, so is he." If you think evil, you are inclined to do evil, you are inclined to act evil and live evil. Would you be a true minister of the gospel? Read the Bible, study the characters contained in the Bible, follow the Divine One, spend much time in thinking on the Word and in communion with the great Teacher. Thus you acquire power through the Spirit of God, which will be felt by both you and those with whom you come in contact. He who aims to be an orator commences with orators; he reads the biographies of orators, the productions of orators; he imbibes the spirit of oratory. Would you be a villain? Imitate the yellow-backed accounts of criminals and debauchees, read them, study them, though at first you may regard them with disgust, but soon interest will be aroused and your aim is accomplished.

You cannot be blamed for every bad suggestion that comes to your mind, but you can be blamed if you keep it but you can make a pet of it. Who steals, who murders, who lies, who swears, who deceives, without first thinking of stealing, murdering, lying?

Who writes poems or speeches, who delivers sermons or orations, who builds a nation, who fights battles, who carries forward reform, without first thinking them all over in his own mind?

Often we hear parents say that they cannot account for the wickedness of their children. Little do we think of tracing back and considering for a moment the parents and environment that they live a life that becomes theirs. Did they live a virtuous father or mother? Did they not at some time give out an impression to the little ones around them which suggested a thought in the little ones' mind, and some time later on reveal it in the form of an action?

Were there some of the worthless newspapers that are not fit to enter a decent home? That stand or table is possibly covered with dime novels, love stories, books that have no moral teaching, and of which have the tendency to inflame

the spirit of the evil one. What was the society they moved in? Was it pure and chaste? Oh, but you may think, what has that to do with it? Remember that the mind is active and gives it something good to feed upon and the person will be inclined to do good. Give it something evil to think of and the person will be inclined that way. How could it be otherwise? Are you going to reap figs from thistles? Man must and can not otherwise than follow, at least in part, the bent of his mind. Persons cannot guard themselves too much in the way of cultivating pure thoughts. Think nothing that you would be ashamed to tell your parents. We see a fair sample of this in a dancing school. Here we have a girl before she enters the dancing school not afraid to express her thoughts to her mother; she engages in a pleasant conversation and does not hesitate one moment to express her thoughts to her mother; but note the effect. After she has been in the school a short while, she gets used to the ways from which she at first, as she entered, shrink and which she closed her eyes in disgust. Time goes on; she thinks over it as time passes, drops some of the good thoughts and takes evil ones in place. She goes on at this rate a short while, but now notice the effect. The girl that a few months ago, ere she entered the dancing school, never hesitated to express her thoughts to her mother, now thinks of and discusses with her girl friends of the dancing school subjects which she would shrink from mentioning to her mother. Oh, foolish girl, if she had but remembered that her best friend was her mother, and that though she could not express to her mother her thoughts in which she should never indulge. What untold sorrow and shame she might have been spared had she not entertained evil suggestions and cultivated impure thoughts. Tracing thus we find the source of thought, then act, then habit, then character, and lastly destiny.

These words are also for us. In order to occupy we must first receive, and in order to receive we must become like servants. We learn from the parable that only His servants received the pounds. When Christ was speaking about the nobleman in the parable, He had reference to Himself. He said, "I will give unto every one that asketh, and I will give more abundantly." The Apostle Paul also kindly teaches us, that "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:9, 10. Having made an unconditional surrender, and having accepted Christ on these terms, and sealed it with the baptismal vow as taught in Matt. 28:19, 20, then we are saved, in the kingdom of truth, and are His servants, and receive a pound and are to occupy till He comes.

Someone may ask, as did Nicodemus of old, "How can these things be?" or why must they be? Through the transgression of our first parents the desire to sin is hereditary to the whole human family, yet becoming accountable for it only when one arrives at the age to fully know good from evil, as Adam and Eve partook of the fruit of the tree of knowledge, fully conscious that they were disobeying God's command and thereby sinning. All have a desire to do what pleases the carnal mind best, as our first parents had after being tempted. Paul says, "All have sinned and come short of the glory of God." All have obeyed their carnal desires, and "to be carnally minded is death." Rom. 8:6. For this reason all need redemption. That is why these things can be and must be. All were dead, so "Christ died for all," 2 Cor. 5:14. Now the first thing we need is faith, which "is the substance of things hoped for, the evidence of things not seen."

"What is not of faith is sin." Rom. 11:23. "Without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him," Heb. 11:6. Believing this we see our own condition, and by faith ask for help; and then the kind invitation comes to us, "Come, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. The Apostle Paul also kindly teaches us, that "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:9, 10. Having made an unconditional surrender, and having accepted Christ on these terms, and sealed it with the baptismal vow as taught in Matt. 28:19, 20, then we are saved, in the kingdom of truth, and are His servants, and receive a pound and are to occupy till He comes.

Our Savior spoke these words to the people in that parable where He taught them the nature of His kingdom. The people expected Him to set up a natural kingdom on earth, and reign as the king of the Jews. But they did not fully understand Him, for they were not spiritually minded.

These words are also for us. In order to occupy we must first receive, and in order to receive we must become like servants. We learn from the parable that only His servants received the pounds. When Christ was speaking about the nobleman in the parable, He had reference to Himself. He said, "I will give unto every one that asketh, and I will give more abundantly." The Apostle Paul also kindly teaches us, that "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:9, 10. Having made an unconditional surrender, and having accepted Christ on these terms, and sealed it with the baptismal vow as taught in Matt. 28:19, 20, then we are saved, in the kingdom of truth, and are His servants, and receive a pound and are to occupy till He comes.

#### "OCCUPY TILL I COME."

Luke 19:13.

BY J. B. MILLER.

Our Savior spoke these words to the people in that parable where He taught them the nature of His kingdom. The people expected Him to set up a natural kingdom on earth, and reign as the king of the Jews. But they did not fully understand Him, for they were not spiritually minded.

These words are also for us. In order to occupy we must first receive, and in order to receive we must become like servants. We learn from the parable that only His servants received the pounds. When Christ was speaking about the nobleman in the parable, He had reference to Himself. He said, "I will give unto every one that asketh, and I will give more abundantly." The Apostle Paul also kindly teaches us, that "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:9, 10. Having made an unconditional surrender, and having accepted Christ on these terms, and sealed it with the baptismal vow as taught in Matt. 28:19, 20, then we are saved, in the kingdom of truth, and are His servants, and receive a pound and are to occupy till He comes.

arose triumphant over death, and, telling His disciples that "all power is given unto me in heaven and in earth," He ascended to heaven, which is the "far country" referred to in the parable; from whence he will come, Matt. 25:31-46; John 14:3.

This is the way our Savior established the kingdom of heaven. He is King of kings, and has power over all the universe. Nevertheless man can choose life or death. His kingdom is over all His creation; but only those that choose life and are His servants are in this kingdom of heaven, as He taught, Matt. 13:38. Now it is to such servants that He gives the pounds and commands to "Occupy till I come." Let us notice the condition in which they must be before they can enter this kingdom and receive the pound which every servant receives, and which is the gift of the Holy Ghost with the opportunity of using it to His honor and glory. Only His servants received the pounds, not the citizens. So in order to occupy we must receive; and in order to receive we must enter His kingdom, and Jesus said, "Ye must be born again." For "Except a man be born again he cannot see the kingdom of God." In order to be born again we must be converted. "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven," Matt. 18:3.

Someone may ask, as did Nicodemus of old, "How can these things be?" or why must they be? Through the transgression of our first parents the desire to sin is hereditary to the whole human family, yet becoming accountable for it only when one arrives at the age to fully know good from evil, as Adam and Eve partook of the fruit of the tree of knowledge, fully conscious that they were disobeying God's command and thereby sinning. All have a desire to do what pleases the carnal mind best, as our first parents had after being tempted. Paul says, "All have sinned and come short of the glory of God." All have obeyed their carnal desires, and "to be carnally minded is death." Rom. 8:6. For this reason all need redemption. That is why these things can be and must be. All were dead, so "Christ died for all," 2 Cor. 5:14. Now the first thing we need is faith, which "is the substance of things hoped for, the evidence of things not seen."

"What is not of faith is sin." Rom. 11:23. "Without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him," Heb. 11:6. Believing this we see our own condition, and by faith ask for help; and then the kind invitation comes to us, "Come, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. The Apostle Paul also kindly teaches us, that "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:9, 10. Having made an unconditional surrender, and having accepted Christ on these terms, and sealed it with the baptismal vow as taught in Matt. 28:19, 20, then we are saved, in the kingdom of truth, and are His servants, and receive a pound and are to occupy till He comes.

ly the grace of God we are justified and saved from our past sins, and although we are subject to temptation at any time, yet we will not willingly sin.

Now, "Occupy till I come." But one will say, How will I know that I am saved and that I received a pound? "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new," 2 Cor. 5:17. "For the Father has delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son," Col. 3:13. Now we need not look for a miraculous sign. Christ said, "A wicked and perverse generation seek after a sign," but we will bear the "fruit of the Spirit" and be "alight to the world." We will not be unbelieving; for "the fearful and unbelieving shall be cast into a lake which burneth with fire and brimstone, which is the second death," Rev. 21:8. We will serve Christ willingly. To illustrate: Think how you entertain your best friends when they come to pay you a visit. How willingly and cheerfully you meet and greet them, and to prepare them a good meal is your delight; and the expense you bear joyfully. Just with such willingness of the spirit we should deny ourselves and take up the cross and follow Christ. When we are tempted by the carnal desires to enjoy the pleasures of life, we will think of the pound we are to use and not lay away in a napkin, and we will not idle our time away by drinking at saloons or in loafing about certain places, or in doing anything which we counted pleasure when we were out of Christ. We will use the pound to teach others by example and precept. We will be meek and humble, not puffed up, because pride is not pleasing in the eyes of God. Yes, says one, but we must have pride enough to keep ourselves dressed nice and in order. We need no pride to keep ourselves in Christian order. If we have the Spirit of Christ we have a desire to be dressed in modest apparel, and be temperate in conversation as in all other things. This leads upward, but the desire to be like the honored world leads to destruction. "Yes, but I never could wear such plain clothing," one will say. If you still have the same desires you always had, how can you be a new creature in Christ? Old desires must pass away with the old man. We must overcome these and all other desires of the flesh by His grace, for He said we must hate our own lives, Luke 14:26. Paul says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." If this is our heart's desire we will be willing workers in the vineyard of the Lord.

We will occupy the pound by being active workers in the Sunday school, teaching and learning the precious truth. "Well, but I do not see much good in the Sunday school," someone will say. Look at the new things it is bringing into the church. The earnest desire to teach and to learn at a Sunday school is a help to the Christian church, and does not bring any harm into the church. I will admit, that some that attend are out of the way, and I am glad they do attend; they may learn the right way. But all this does not say that we would be better off without a Sunday

school. Where would we be if it were not? Apostles would have stopped teaching on account of what some called new things? They occupied the pounds at the risk of their lives. Are we that claim to be followers of Christ (and if we are in Christ He has given us a pound) making use of and trying to gain other pounds, when we spend all our time during the week trying to accumulate wealth for honor or for self gratification or for the pleasure of our children, or in a fearful way as though we had to do all in our own strength? I think when we get into such channels we lay the pound away. We are commanded to work six days out of seven, but with confidence in God as an obedient child has in its parents. The child works, not for selfish gratification, but because it loves its parents, and trusts its parents to provide for all its wants. So we should be when we have labored and God has blessed us with an increase of goods. We must use it to His honor and glory, not laying up treasures on earth. Herein God also tries His servants as gold is tried by the fire. Some He causes to be poor to try their confidence in God, while He will bless others with a larger increase of goods, trying them in that they will occupy the pound till He comes, as Paul taught the Corinthians, 2 Cor. 8; or as those that believed at and after Pentecost. All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men "as every man had need," Acts 2:44, 45. I do not say that we must obey this to the letter, but we will have the same love and do as Paul teaches in 2 Cor. 8, "If ye have food and raiment be therewith content." If our money is needed for food and raiment and the support of our families we will use it there and be contented. If we have a surplus we will cheerfully give to the needy and to the cause of Christ in whatever way we have an opportunity to do so. If we occupy the pound till He comes we will not go together on Sundays just to talk about good farming and improving the same, or of other things pertaining to nature alone. We will set our affections on things above, not on things on the earth," Col. 3:1, 2. We will try to encourage one another in the way of righteousness; we will use our influence to save the unsaved whenever opportunity presents itself, whether by day or even at night. Let us look at some of the wonderful things that came to pass by the power of God and that at night. The good news of a Savior being born came to the shepherds by night. Read Acts 16:25-33 about the jailer's conversion, which occurred at night. Read Acts 12:5-19, how Peter for the good cause was imprisoned, two soldiers guarding him, having him bound in chains. But earnest prayers were offered in his behalf that night. How wonderfully the chains fell from his hands, and the iron gate opened of its own accord and Peter was released from all expectation of the Jews.

I had also called his brethren to remembrance that "by the space of three years I ceased not to warn every one night and day, with tears," Acts 20:31. It is true that they were under persecution and had to come together when they had a chance, but if the apostles would have laid their pounds away, and accepted the advice of man like many

in our day, they would not have been persecuted, and then Paul could not have said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." And how would the churches have been established, and how would the gospel have been spread, and then, oh where would there be any hope for us, but thanks be to God, they put their trust in God and overcame the enemy. Dear readers, let us take these things into consideration and occupy the pound till our Savior comes, by "having our loins girded with truth, and having on the breastplate of righteousness, and our feet shod with preparation of the gospel of peace, and above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked." "And take the helmet of salvation and the sword of the Spirit, which is the word of God," that we may bear that welcome voice, as will those that occupy the pound till He come, "Well done, thou good and faithful servant," etc., and not as those who lay the pound away, "Thou wicked servant, out of thine own mouth will I judge thee." Let us watch and pray that we may hold out faithful.

Mammansburg, Pa.

For the Herald of Truth.

#### GROWING IN GRACE.

(Bethany.)

BY HENRY HORST.

Grace is a heavenly plant  
Within my heart,  
That warning sunshine grant  
To make it start.

O, help me keep, with care,  
This plant so dear and rare;  
Do Thou the soil prepare.  
Do not depart.

'Tis like the lilies fair  
Make it to grow,  
Thy loving watchful care  
On it bestow.

Send Thou a spark divine  
That this cold heart of mine  
Be mellow, warm and true;  
Set it aglow.

The poisonous wind of pride  
May blow this way,  
And storms of trouble hide  
The sun of day.

Be a protecting wall,  
And shelter from it all,  
That naught can it befall  
To cause decay.

The fronts of anions care  
May nip the shoots,  
But most of all beware  
The tender roots.

For coldness and greed  
Upon the roots will feed.  
Thy constant help I need  
To guard the fruit.

The pleasures of this world  
May choke it down,  
The leaves that have unfurled  
Turn pale and brown.

These are the tares, Give aid  
E'er they the soil invade,  
And with their swelling shade  
The harvest drown.

Then give it from above  
The dewing dews,  
Rain showers of heavenly love  
When Thou dost choose.

And bid my breezes send,  
O help me watch and tend,  
That Thou, when time shall end,  
This plant canst use.

For the Herald of Truth.

#### "WILT THOU BE MADE WHOLE?" John 5:6.

BY BARBARA SHEER.

Perhaps some of my readers will say, we have no disease, no fever, no cough, no pain, no ache. It is well if this is the case with your body. But you have a soul as well as a body, a soul which thinks and feels and knows, a soul which will never die, for after your body is mouldering in the grave your soul will still exist. It is this which needs healing, because it is ruined by sin.

I have read of a boy who was overtaken by a snowstorm, and after struggling long against the drift, he felt there was nothing left for him but to lie down and die.

Ere he did so he cried at the top of his voice, "Lost! Lost! Lost! The last word fell on the ear of the proprietor of a house near by, who had opened his window to hear the howling of the tempest, and he immediately sent out his servants, who brought the stiffened, weary traveler into a warm shelter.

That boy's cry describes your case, my unconverted friend, and shows you need of healing. Lost! What an awful significance in that short word, but how few realize it.

It is indeed a sad thing to be lost, be it in a snow-drift or out in the forest or wherever it may be, where the body may perish. But how much more sad is it when body and soul are lost for time and eternity, and though the body dies, the soul, the immortal part, lives on and on through eternity, and if it is not made whole in this life, it is lost forever. How little is all this realized. Most people think only of the present life and of caring for the body. When people are very ill, their friends often send a great distance for an eminent physician, but frequently when he arrives all he can do is to say, "I can do no more." But the disease of the soul can always be healed, as were those at Bethesda's pool, by the Great Physician, He who died that we may live, He who was wounded that we might be healed. His willingness to heal is thus shown and His ability to do so is proven beyond the shadow of a doubt, by all the wondrous cures He has effected. He heals all that come to Him, however desperate their case may be. Dear sinners, lost soul, in His name I plead with you; will you not hear His voice, and be healed and made whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and wish the attendance of an earthly physician, you send for him. Do the same with Christ. Send for Him by prayer. But we see Him not, you say, reader, whole, and be reconciled to God? You have long resisted His call. Will you not hearken to the voice of the Great Physician? When you are sick and



## HERALD OF TRUTH.

March 1, 1899.

**SUBSCRIPTION PRICE.**  
THE HERALD OF TRUTH, one dollar per year.  
The Herald of Truth, one dollar per year.  
Extra papers to our readers, \$1.00 per year.  
HERALD OF TRUTH & WORKS OF CHURCH  
one address, \$1.00 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conference:

1. Lancaster, Pa.
2. Western District (Pennsylvania).
3. Franklin Co., Pa. & Washington Co., Md.
4. "Middle District, Pa.
5. Virginia.
6. Ohio.
7. Ohio.
8. Ohio Mennonite.
9. South Western Pennsylvania.
10. "Indiana (Spring).
11. Indiana and Michigan District (Fall).
12. Illinois.
13. "Western District.
14. Minnesota.
15. Kansas and Nebraska.
16. Nebraska German.
17. Minnesota District.
18. (Amish Mennonite.)

## Monthly Calendar for March, 1899.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

Peletet's Notes on the International S. S. Lessons for 1899. An excellent book for S. S. Teachers especially. Very comprehensive. Illustrated. Bound in cloth, \$1.25.

MINNENTON PUBLISHING CO.

## BUSINESS NOTICES.

We have added a few new books to the Colportage Library. They are all good.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

The Family Almanac for 1899 is the best for the Mennonite and Amish people, because it contains a list of the ministers, with their addresses, and also the meeting calendar for 1899.

For Bibles and good religious books of all kinds, call on or write to the Mennonite Publishing Co. They have on hand a fine assortment of good books and cards of all sizes and prices. Send for catalogue.

We are pleased to note the large number of orders which are being sent in for our New Tracts. Surely these silent messengers can be of great use to workers in the Master's vineyard. See our list elsewhere.

It will soon be time to order Sunday School supplies for the second quarter. We therefore kindly request that those who order same please do so as early as possible, so that not so many orders

will crowd in on the last few days preceding the beginning of the new quarter. In this way errors and delays may often be avoided.

We desire to call the attention of our agents to the advertisement of the new book entitled, "Dying Testimonies of Saved and Unsaved," on another page. Now is the time to make a vigorous canvass of this book. It may be the means of helping some soul to decide for Christ, while meetings are being held at many places.

To Those in Arrears.—Our dear brethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

**SUBSCRIBE FOR THE HERALD OF TRUTH, \$1.00 a year.** This is a good time now to do it. Your church paper will interest you.



Peletet's Notes on the International S. S. Lessons for 1899. An excellent book for S. S. Teachers especially. Very comprehensive. Illustrated. Bound in cloth, \$1.25.

MINNENTON PUBLISHING CO.

We desire to call the attention of Sunday School choristers to the new book for Sunday Schools, entitled "Gospel Herald in Song." This is one of the most practical S. S. Song Books we have ever seen, containing a large number of New Gospel Songs, together with the most useful and favorite hymns of the day. It contains songs for all occasions—Special Sunday School Exercises, Missionary, Thanksgiving, Harvest Home, Easter, Christmas and New Year, and for Primary Departments. Price, in board cover, 30 cents per copy, post paid. Do not fail to examine it. Address all orders to:

MINNENTON PUBLISHING CO.

Elkhart, Ind.

We wish to thank our many friends for the liberal patronage accorded us during the past season. During the winter months we are always busiest, and on account of the exceedingly heavy correspondence, our office force was taxed to its utmost, and with our best efforts we were unable to give all orders as prompt attention as we should have liked to. However, with some changes we have made and since the rush is now about over, we are in a position to give all orders prompt and careful attention, and trust our many friends will kindly give us an opportunity to prove this assertion. We are constantly adding more books, and are making preparations to get out a new large English catalogue. We solicit your further patronage.

MINNENTON PUBLISHING CO.

## NEW AND TIMELY TRACTS

Every earnest Christian worker likes to use good, soul-stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secretism.
- No. 6. The House of Darkness.
- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. A Worker's Dream.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.

Address all orders to  
MINNENTON PUBLISHING CO.,  
Elkhart, Ind.

## A MORNING PRAYER.

BY J. B. SMITH.

Alas, dawn I will arise,  
And lift my voice to Thee,  
In thankfulness, in gladness praise,  
For Thy regard for me.  
With dark shadows of night had hung,  
And all was hushed in sleep,  
Thy watchful eye was over me,  
Thou still Thine own doest keep.  
The morning sun again appears,  
The mist of night departs;  
So may the Day Star on high  
Shine freely in my heart.  
O, may my soul be stayed on Thee,  
My Lord and Savior dear;  
Be Thou my guide, my strength, my shield,  
Be Thou my presence near.  
Give me true wisdom from above  
As I this day begin;  
Direct my tongue, my hands, my feet,  
And keep me free from sin.  
Impart to me Thy life divine,  
Endue me with Thy power,  
Teach me to glorify Thy name,  
By serving Thee each hour.  
So let me live from day to day  
Thy love and mercy near;  
And keep me ever at Thy side,  
Till then I need not fear.  
And when at last the night of death  
Enshrouds this house of clay,  
Help me to calmly bid the change,  
Into eternal day.  
And when at glorious morn shall come  
And I before Thee stand,  
May these glad words still be on my ears,  
"Come thou, to my right hand."

No more shall sorrow or distress  
A blight to capture be,  
But joy and peace shall be thy lot  
Through all eternity.  
Garden City, Mo.

THERE is no more absurd cant than that the culture of the mind favors the culture of the heart. What do opera and theaters for the moral elevation of society? Does a sentimental novel prompt to duty? Education seldom keeps people from folly when the will is not influenced by virtue.—John Lord.

March 1,

## SUNDAY SCHOOL LESSONS.

LESSON XI.—MARCH 12.  
CHRIST HEALING THE BLIND MAN.—John 9:1-11.

(Memory Verses 5-7.)  
GOLDEN TEXT.—One thing I know, that, whereas I was blind, now I see.—John 9:25.

INTRODUCTION.  
TIME.—October, A. D. 29, on the Sabbath day (verse 14); probably soon after our last lesson at the Feast of Tabernacles referred to in 7:2.

PLACE.—Jerusalem, near one of the gates of the temple of the city.  
SABBATH MIRACLES.—There were seven miracles wrought on the Sabbath: (1) The withered hand (Matt. 12:9). (2) The demoniac at Capernaum (Mark 1:23). (3) Simon's wife's mother (Mark 1:29). (4) The woman bowed down eighteen years (Luke 13:11). (5) The dropsical man (Luke 14:1). (6) The paralytic at Bethesda (John 5:10). (7) The man born blind (John 9).

THE POOL OF SILLOAM.—This pool is identified with the one which stands to the south of the temple mount, and consists of an oblong tank partly hewn out of the rock and partly built of masonry, measuring about 23 feet in length, 18 feet in width, and 19 feet in depth, with a flight of steps leading down to the bottom. Silloam was the source of the water poured on the altar at the Feast of Tabernacles, and the apostle's mind is naturally turned to its apt symbolism first suggested by Isaiah. Its spring was in the temple hill, and the waters thus "sent forth" from that sacred source were the type of the quickening stream which Jesus brought from heaven to men.

JESUS AT JERUSALEM.—Jesus still lingered for a time at Jerusalem, and in one of His walks, perhaps to or from a synagogue, for it was the Sabbath, He came across the blind man of to-day's lesson.  
DAILY READINGS.  
M. (Mar. 6.) Christ Healing the Blind Man. John 9:1-12.  
T. Questionings. John 9:13-23.  
W. "Now I See." John 9:24-38.  
Th. Bartimeus. Mark 10:6-82.  
F. Spiritual blindness. Matt. 13:10-17.  
S. Prophecy of Christ. Isa. 42:1-7.  
S. Darkness and light. 2 Cor. 4:1-7.

LESSON XII.—MARCH 19.  
CHRIST THE GOOD SHEPHERD.  
John 10:1-10.  
Memory Verses 14-16.  
GOLDEN TEXT.—I am the good shepherd; the good shepherd gives his life for the sheep.—John 10:11.

INTRODUCTION.  
TIME.—A. D. 29, probably October, soon after the last lesson.

PLACE.—Probably at Jerusalem or the immediate vicinity.

THE FIGURE.—The metaphor is for a double purpose: (1) To show the Pharisees that they are false shepherds. (2) To represent Christ as a true leader and a faithful shepherd.

CONNECTION.—There is a close connection with the last lesson, for by expelling from the synagogues the

1899.

who had been cured of his blindness, the Pharisees who held the place of shepherds of God's flock, had proved themselves bad shepherds, for they had driven away a member of their flock instead of leading him into green pastures. Jesus set before the leaders and the people a picture of the bad shepherd and the good shepherd that they might be convicted of their sin, and the people might find the good shepherd and the true fold.

DAILY READINGS.  
M. (Mar. 13.) Christ the Good Shepherd. John 10:1-10.  
T. Christ the Good Shepherd. John 10:11-18.  
W. Safety of the sheep. John 10:19-31.  
Th. Shepherding shepherds. Ezek. 34:1-10.  
F. Seeking and feeding. Ezek. 31:11-16.  
S. Safe folding. Ezek. 34:22-21.  
S. My Shepherd. Psalm 23.

For the Herald of Truth.  
"THIS IS THE CHRIST, THE SAVIOR OF THE WORLD."  
John 4:42.

BY GEORGE A. COSS.  
This was a confession made by the Samaritans after Christ had abode with them two days, during which time He taught the woman of Samaria at Jacob's well the great and noble lesson of the living water, that whosoever drinketh of it shall never thirst, but shall be in him a well of water springing up into everlasting life. The Samaritans, not taking the testimony of the woman, but hearing the very words and teachings of Jesus, confessed, "Now we believe, not because of thy saying; for we have heard him ourselves, and know this indeed is the Christ the Savior of the world."

This is a position that every soul must come to if he wishes to partake of this living water, and enter into this new life so that he can finally be received into the everlasting glory of Jesus. Paul says that at the name of Jesus every knee should bow, "of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Every one of us who have started for a glorious home in heaven have made this confession that Christ is indeed the Savior of the world. I ask, is it not a duty enjoined upon us to seek to get more souls to confess and trust in Him, souls that go down into everlasting ruin and punishment because they love darkness rather than light? Dear readers, let us who have made a confession seek to get others to confess and trust in Him as the Christ, the Savior of the world who is able to save us from all sin. Then, at the coming of His Lord, when He shall come to receive His own, we shall be received up into everlasting glory, "and be forever with the Lord."

Let us who seek a rest,  
While through this world we plod,  
Humbly at His feet confess,  
"This is the Christ the Son of God."  
Let each one trust in this dear name,  
While it is our lot to roam,  
Then will we escape eternal shame  
And dwell with Christ at home.  
Reid, Md.

## CORRESPONDENCE.

MAHONING CO., OHIO, FEB. 20, 1899.—A number of meetings at the North Lima meeting-house were held by Bro. John Blosser of New Stark, Ohio. The last one was held Sunday evening, Feb. 19th. The next evening Bro. Blosser held the first of a number of meetings at the East Lewistown Union meeting house, which closed on Sunday evening, Feb. 19th. We lift our hearts in gratitude to God that He has so richly blessed these efforts, resulting in 15 conversions to the church. We rejoice too that among these are many dear young souls who had not yet wandered so far into the labyrinth of sin, and whose service and influence for Christ is of inestimable value to the church. May God, to whom belongs all honor, richly bless them in their new relation to Him, so they may all remain steadfast and be come shining lights unto the world, reflecting His image and glory along their entire pathway of life. May we all stand together with them as one noble band of workers in the service for which God has created us, ever being willing instruments in His hands.

The brothers, VanBuren Shoup and Peter Miller, of Holmes Co., Ohio, were also with us several days and held a few meetings at Leetonia and at the Middle Church.

MIFFLIN CO., PA.—Bro. David Hostetter, of Ohio, labored with the brethren in Kishacoquillas Valley from January 17 to 31, when he came to McVeytown and did good and effective work until the 25th. Bro. David D. Zook of Newton, Kansas, also preached a number of times in the Valley, and at McVeytown. These brethren preached with power and from the heart. Some who are yet away from God were deeply moved, and to all of us these visits were an opportunity for deepening our spiritual life and of being brought nearer to God. May God bless the brethren for their visit and we hope to see them again.

A BROTHER.  
For the Herald of Truth.  
"WE ARE TROUBLED ON EVERY SIDE."  
2 Cor. 4:8.

BY A SISTER.  
Spoke to my troubled soul and stay  
These adverse winds that make me stray  
With faith for out on an angry sea;  
Stretch forth Thy hand and keep me close to Thee.  
When visited by affliction's pain,  
Teach me to see Thy hand, oh God,  
Though I cannot now quite understand,  
I cannot, through love, from Thy right hand.  
Help me to deem Thy chastenings sweet  
As cords that draw me to Thy mercy seat,  
Lest with all pleasures I should meet while here.  
But not be fit at Thy feet to appear.  
When by the sea's tumultuous roar,  
My fears increase and hopes give o'er,  
Speak Thou, O Lord, both clear and plain,  
And guide me safely over the main.  
Help me with patience to endure  
All sorrows sent from heaven's door,  
When burdened sore to remember Thee,  
When Thou wert in "Gethsemane."  
Chambersburg, Pa.

We shall be judged hereafter not by what we have felt, but by what we have done.—Robert Hall.

QUARTERLY MEETING  
of the Mennonite S. S. Mission held at  
Kinzers, Lancaster Co., Pa.,  
Jan. 14, 1899.

The meeting was opened at 9:45 A. M. by singing, "Jesus Lover of My Soul." Scripture reading and prayer by Bish. Isaac Eby. Hymn, "I want to be a Worker."  
Superintendent J. H. Mellinger briefly addressed the meeting, and called to the chair Bro. Christian Neff of Strasburg, who acted as moderator during the day.

The minutes of last meeting were read and approved.  
Hymn, "Tell Me the Old, Old Story." Bishop Eby chose for the basis of his sermon, Heb. 4:12. He spoke of the beginning of God's word. It was in the beginning. It continues unchanged forever. It is our guide to heaven. In the language of the text, "It is quick and powerful, and sharper than any two edged sword." It cannot be trifled with. He admonished all to adhere closely to the teachings of the Word.

Hymn, "Some day the Word will come to me."  
Address: "Gospel Evidence of Discipleship," by Amos Hoover of Kinzers. A disciple is a learner. A learner must believe his teacher. The Word says, "He that believeth shall be saved." Then a disciple is saved. What evidence have we that we are saved? I John 5:10 says, "Ye have the witness within yourselves." We know that we are saved just as we know other things. Communing with God in prayer brings us closer to Him. "The secrets of the Lord are with them that fear Him." We must believe God, and then we have the witness of His Spirit, that we are His disciples.

Hymn, "Enough for Me."  
Deacon Hershey of Buystown stated that subscriptions had been received warranting the building of a meeting house at Red Well, where Sunday school and preaching services are now being held in a school house. Additional subscriptions, however, would enable us to build a better house.  
After singing, "More like Thee" and "Send the Light," the meeting adjourned to 1:30 P. M.

AFTERNOON SESSION.  
One o'clock found the house filled with waiting people, and a song service was held from 1:00 to 1:30. After prayer by C. M. Brackbill of Gap, Supt. Mellinger appointed superintendents for the various mission schools as follows: Monument, I. E. Hershey, Emma B. Buckle; Kinzers, A. A. Resler, I. F. Herr, D. Z. Lantz; Mt. Pleasant, B. F. Hook, Christian Neff.  
Hymn, "At the Golden Gate of Prayer."

Address: "The Power of the Word," by D. Wenger, of Millersville. The word of God has the power of endurance. Its enemies never succeeded in destroying it. Examples were given of the power of the word in the creation, in the mouth of His servants who called water from the rocks, called the dead to life, and of the miraculous power of the word of Jesus while on earth. The Word saves. Even the enemies of the Bible feel safe only where the Bible casts its shadow. Bro. Wenger then

spoke briefly of his intended tour through the East, mentioning some of the places he expects to visit.

Reports were given by the superintendents of the (different mission schools. The Lancaster and Red Well schools are open all winter. The others are closed until returning mild weather and good roads in the spring.  
Hymn, "Dying, Dying, Dying."

Address: "The Heathen's Claim," by J. A. Resler, of Scottsdale. The word Iheathen meus, "a dweller in the heathens,"—they who were last to hear the Gospel. Examples were given of idolatry in our own land among the western Indians. But we need not go to the Indians to find those who have not heard the Gospel. We can find right around us, especially in our cities many who have never heard the name of Christ except in profanity. The apostles were to witness unto Christ first in Jerusalem, then in Judea, Samaria and unto the uttermost parts of the earth. Will we wait till persecution drives us to do what we ought to do gladly? The speaker occupied almost an hour, and the address throughout was a powerful setting forth of the claims of the unsaved of all classes upon God's people.

Hymn, "Realms of the Blest."  
Superintendent Mellinger announced that steps are about to be taken to open a mission school in Philadelphia. Hymn, "The Blood of the Lamb." Bro. Musselman gave a brief report of the Industrial Mission. Not much work is being done just at present. Would probably begin cutting wood soon. The condition of the colored people is better than during previous winters. Crime has diminished. A superintendent will probably be located on the grounds in the spring.

After a hearty rendition of the old hymn, "Sweet and Lowly," the meeting closed with the Lord's Prayer in concert, all feeling well filled with good thoughts for the soul.

AMOS A. RESLER, SEC.  
For the Herald of Truth.  
ARE WE SHINING LIGHTS?

BY TILLIE ENGEL.  
The Apostle Paul, in one of his letters to the Philippians, says, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shall be as lights in the world." Phil. 2:14, 15. Brethren and sisters: can the people speak of us, as Paul did of the Philippians? Do we shine as lights in the world? Can the world see by our life that we are Christians, or is there no difference between us and the world? Said it to be so many professing Christians who lack the light? They seem to think that being a member of a church is all that is necessary to be a Christian. They live and do as the world does, and very rarely so.

On Sunday they go to church simply because it is a habit; but when they generally look for a back seat and show by their behavior that they enjoy an occasional conversation more than listening to the word of God. Ah friends, if this be the case, where is our light?

We cannot in this way induce others to come to Christ. People will say if

there is not enough blessing in the word of God, that it is worth while listening to, there surely must be little in religion. 1 John 1:5, we are taught that "God is light, and in Him is no darkness at all." John 8:12, Jesus says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Hence it is impossible to be a follower of Christ and still walk in darkness. Unless we come wholly out of darkness, Christ cannot dwell within us; for "light hath no fellowship with darkness."

When once Christ enters into our heart, all darkness disappears, and there is light, and His light will shine out through our life. We will not be able to hide it. Our life, our conversation and all our doings will be so different from those of the world, that the people can not help seeing it.

We will not need to tell them that we are Christians, but our works will give sufficient proof that we have been with Christ and learned of Him. It is through our works that we are to let our light shine.

Kind friends, let us be earnest, active Christians, bright and shining lights, wherever we are, at all times and under all circumstances. Let us ever try to do our heavenly Father's will and please Him in all our works. It is only when we are doing just what God would have us do that we can have real joy. We have all had the experience and know how unhappy we felt after having disobeyed our parents or done wrong in any way. Every time we do any thing, though ever so small, that is contrary to the will of God, we are doing wrong; and if we are His children, we can not feel happy until we know that God has forgiven us and we are again doing His will. Let us spend more time in earnest prayerful study of the Bible. This is something that we too often neglect. We are too little acquainted with the book that contains the word and will of God. How can we do God's will if we do not know what His will is, and what excuse have we for not knowing it if we have the Bible in our home?

Christ says, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:29.

Oh, that we might come to the Lord and learn of Him, take His yoke upon our example and follow Him step by step. Not as Peter once did, try to follow Him afar off; but let us draw nigh unto Him, so near that we may feel His continual presence and care, and walk in the secret of His guidance.

May God help us all to be bright and shining lights for Him in this sinful world, that we may be able, through the influence of our godly life, to win souls for Him. Remember that "Actions speak louder than words."

Washington, Ill.

For the Herald of Truth.

JOSEPH WEE.

Who can read the latter part of the book of Genesis without being touched?

Hear Joseph in his wisdom making himself known to those guilty brothers of his. Notwithstanding the great evil they had done to him, when he sees and recognizes them he turns his back and weeps, and again when he

makes himself known unto them he weeps aloud and kisses them.

Oh! how must those guilty brothers have felt, for after all this manifestation of love we find that after the death of their father they thought, "Surely Joseph will hate us, and will certainly requite us of all the evil we have done unto him," and when they asked his forgiveness, "Joseph wept" and said, "Fear not, for I am in the place of God?"

What sympathy he manifested for them. How he gives their case over to the Almighty One who has said, "Vengeance is mine, I will repay."

Oh! that there were more Josephs to day, men who, though their brethren trespass sorely against them, could manifest such sympathy and act with such wisdom. Did not those brethren deserve the sympathy of Joseph? Joseph was made none the worse by their cruelty, but God meant it unto good "to save much people alive."

So it is to day. The humble follower of Christ is none the worse off for the cruel treatment of a brother or sister in the church. The promise is that all things work together for good to them that love God. If we wait with the wisdom and sympathy of Joseph we may not only melt our brother, but our light will shine forth in the world and perhaps save many people alive in eternity.

For the Herald of Truth  
LAW CHRISTIAN.

BY A. NETZLER.

There is so much spurious religion in the world to-day that it behooves us to enter into a self-examination and see whether we are Christians according to gospel teachings or whether we are simply complying with the law. God's people were governed by the law prior to the gospel dispensation, but Christ fulfilled the law and established a new covenant. Instead of "do and thou shalt live," as the law demanded, we now enter into the new life by faith, and "new works" will appear as a natural result of this new life.

We find some professed Christians to day, however, who allow themselves to be governed largely by the law instead of the gospel, seemingly forgetting that we are not saved by the law, but by grace through the atoning blood of Jesus Christ.

There is quite a contrast between the law Christian and the gospel Christian. The law Christian boasts that he is doing business on "business principles," while the gospel Christian transacts all his business on Christian principles, regardless of the liberty the law might allow him. The law allows many things the gospel forbids. This applies especially to the laws of our government—business laws if you please. It gives a man liberty to speculate, to take the advantage of his neighbor, to act lies, to accumulate wealth to the great detriment of his own soul. It allows him to oppress the needy, to sneer at true religion, to defame his brother by base insinuations of guilt, as pride. He is free to become guilty of many sins of omission; to look upon financial prosperity as a true indication of God's favor and approval. The law Christian measures with dollars and cents his success in this life. He calls himself a child of God because he submitted to the rite of baptism, observes outward

ordinances, transacts all his business in such a way that the law is satisfied and can not get a hold of him. He frequently speaks of religion and admonishes others to live Christian lives while the next moment he is perhaps planning how he may increase his wealth, how he may add acres to acres, and tries to "build" himself up by "tearing" down others. A dollar in his eyes looks about as large as a man's soul, and his prime object in life is to save dollars instead of souls. In short, he is a moral man plus a hypocrite.

But ye have not so learned Christ. Having food and raiment let us be therewith content, for godliness with contentment is great gain. They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition; for the love of money is the root of all evil.

Ezek. Leviston, Ohio.

For the Herald of Truth.  
UPHELD BY GOD.

BY D. H. ANDREWS.

"Hold up my goings in thy paths,"—Psalm 121:5.

Failures, follies, and mistakes should lead us to our forgiving God, and teach us the necessity of close walking with God. We need to be constantly upheld by divine power and to be guided by divine wisdom. We are prone to start aside as a broken bow. Many have fallen into sin; many do fall. We are as much exposed to temptations as they were, and are as liable to be overcome. Satan is watchful, temptations are powerful, and our hearts are sometimes weak. Let us therefore cry unto the strong One for strength, and let our daily prayer be,

"Hold up my goings in thy paths."

In every duty as well as in every trial, in the calm as well as in the storm, we need to be upheld; for unless the Lord uphold us, we shall fall into presumption or despair, into self-righteousness or secret backsliding. We are never safe but as the Lord keeps us, and He keeps us by showing us our weakness, our proneness to wander, and by leading us to walk softly before Him, in faith and in humility of mind.

We are never so liable to wander as when we think it impossible. If you are not daily seeking divine protection, you are in danger of being overcome. Examine! Watch! Pray! Mt. Clinton, Rockingham Co., Va.

THE MARTYRDOM OF VICE.

[HARRIET MOORE.]

The martyrs to vice far exceed the martyrs to virtue, both in endurance and numbers. So blinded are we by our passions that we suffer more to insure perdition than salvation. Religion does not forbid the rational enjoyments of life as sternly as avarice forbids them. She does not require such sacrifices of ease or ambition, or such renunciations of quiet, as pride. She does not murder sleep, like dissipation; or health, like intemperance; or scatter wealth, like extravagance or gambling. She does not embitter life, like discord; or shorten it, like duelling; or harrow it, like revenge. She does not impose more vigilance than suspicion, or half as many mortifications as vanity.

This greater your real strength and power, the more quietly it will be exercised.—J. R. Lowell.

March 1,

For the Herald of Truth.  
MODE OF BAPTISM.

BY W. H. BENNER.

Since we have entered the service of God, we have heard many arguments on this subject. In these lines it is our humble purpose, however, to look at God's word as it is handed down to us, without reflecting on, or judging any creed. When we carefully read a part of Matt. 3:15 we find the words, "For thus it becometh us to fulfill all righteousness;" we conclude that the ceremony which Jesus and John were about to perform must be done because the law required it. Now let us see what part of the law they were fulfilling. In Heb. 5, 6, 7 and 8th chapters we read of Christ's priesthood, not of the tribe of Levi but after the order Melchizedek. Then it is necessary to see when and how the priests of the Mosaic law were initiated to their priestly office. They could enter the service of a priest until they were thirty years of age. Num. 4:3, 23, 30, 35, 39, 43. Luke says, "And Jesus began to be about thirty years of age." In Num. 8:6, 7, we find a part of the cleansing consisted in the sprinkling of water upon the person who would enter the holy office. This is easy to understand that this part of the law was fulfilled in the baptism of Jesus. Not long since we heard the assertion made, and that very emphatically, by an advocate of trine immersion, that when the Bible was translated from the original Greek to the English language in England, the enemy had taken a hand in it and caused them to translate the Greek word, "baptizo" to baptize, instead of immerse. If Satan has caused a mistake in this part of God's word, and wrought so much discord, we might conclude he caused errors to be made in other parts of the translation as well, and thereby challenge God's promise, "The word of God shall stand forever."

We will now give some remarks as given by E. Greenwood, which are based upon plain reasoning. Baptism consists not of one, but two elements. These two are water and the Holy Ghost. All sacred ordinances have a twofold nature, an earthly and a heavenly element; the earthly element in baptism is water, the heavenly element is the Holy Ghost. The two elements of baptism are usually mentioned together. If the heavenly, which is the greater, is applied by pouring, it is evident that the earthly, or the lesser element, is also by pouring. Jesus said before He ascended to heaven, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." We note here the word "baptized," both in English and in Greek, is applied to water and to the Holy Ghost. As the same word is used in both connections, it is evident the mode of the one is the mode of the other. Since this theory can be used to adjust the mode of baptism in every instance where baptism was administered in the divine Book, and because Bro. Daniel Kauffman has given this subject due attention, in his long needed work, "Manual of Bible Doctrines," this will suffice.

Hinkleton, Pa.

1899.

For the Herald of Truth.  
"I WILL WALK IN THY TRUTH."

BY GEORGE McCLELLAN.

Every resolution expressed by a good man, in a proper frame of mind, will be founded, not in self-confidence, but in dependence on divine grace. As such, it will be useful, it will tend to stimulate, and to humble, to bring to remembrance, and to bind; it will be like a creed. When we carefully read a part of Matt. 3:15 we find the words, "For thus it becometh us to fulfill all righteousness;" we conclude that the ceremony which Jesus and John were about to perform must be done because the law required it. Now let us see what part of the law they were fulfilling. In Heb. 5, 6, 7 and 8th chapters we read of Christ's priesthood, not of the tribe of Levi but after the order Melchizedek. Then it is necessary to see when and how the priests of the Mosaic law were initiated to their priestly office. They could enter the service of a priest until they were thirty years of age. Num. 4:3, 23, 30, 35, 39, 43. Luke says, "And Jesus began to be about thirty years of age." In Num. 8:6, 7, we find a part of the cleansing consisted in the sprinkling of water upon the person who would enter the holy office. This is easy to understand that this part of the law was fulfilled in the baptism of Jesus. Not long since we heard the assertion made, and that very emphatically, by an advocate of trine immersion, that when the Bible was translated from the original Greek to the English language in England, the enemy had taken a hand in it and caused them to translate the Greek word, "baptizo" to baptize, instead of immerse. If Satan has caused a mistake in this part of God's word, and wrought so much discord, we might conclude he caused errors to be made in other parts of the translation as well, and thereby challenge God's promise, "The word of God shall stand forever."

We should walk in the *profession* of God's truth. This is as necessary as the fact, and the evidence of it, for we are to show our faith by our works. "Faith without work is dead." The gospel is according to the godliness. Every part of it has a practical tendency. We are required to obey it from the heart.

It is well to hear the gospel. "Blessed are they that hear the word of God and keep it." "If ye know these things, happy are ye if ye do them."

We should walk in the *enjoyment* of God's truth, for it is not only of a sanctifying, but consolatory nature; it brings us glad tidings of great joy. It is written for our learning, that we, through patience and comfort of the Scriptures, might have hope. If therefore our conversation becometh the gospel, it will be happy as well as holy. Thus it was with the first Christians. They walked not only in the fear of the Lord but in the comfort of the Holy Ghost. They were not free from trouble, but as the suffering of Christ abounded in them, the consolation also abounded by Christ. They were not free from complaint and self-abhorrence, but in His name they rejoiced all day, and in His righteousness they were exalted. Of ourselves we can do nothing, but we are strong in the grace that is in Christ Jesus.

We should walk in the *profession* of God's truth. If we know that joyful sound, so as to be blessed by it, we shall feel His yoke easy and His burden light. We will not act to be seen of men, but we shall have no objection that men should see us. Praise will draw us out of a corner, and fear will not drive us into one. The love of God will constrain us, not only to confess Him with the mouth, but with the life. We will honor them that fear the Lord, attending only where His truth is preached, and His glory is maintained, and go forth to do His will, the camp, bearing His reproach. The whole of Christianity is called, "The truth as it is in Jesus." Religion from first to last is wisdom, and it is justified of all her children.

We should walk in the *profession* of God's truth. If we know that joyful sound, so as to be blessed by it, we shall feel His yoke easy and His burden light. We will not act to be seen of men, but we shall have no objection that men should see us. Praise will draw us out of a corner, and fear will not drive us into one. The love of God will constrain us, not only to confess Him with the mouth, but with the life. We will honor them that fear the Lord, attending only where His truth is preached, and His glory is maintained, and go forth to do His will, the camp, bearing His reproach. The whole of Christianity is called, "The truth as it is in Jesus." Religion from first to last is wisdom, and it is justified of all her children.

We should walk in the *profession* of God's truth. If we know that joyful sound, so as to be blessed by it, we shall feel His yoke easy and His burden light. We will not act to be seen of men, but we shall have no objection that men should see us. Praise will draw us out of a corner, and fear will not drive us into one. The love of God will constrain us, not only to confess Him with the mouth, but with the life. We will honor them that fear the Lord, attending only where His truth is preached, and His glory is maintained, and go forth to do His will, the camp, bearing His reproach. The whole of Christianity is called, "The truth as it is in Jesus." Religion from first to last is wisdom, and it is justified of all her children.

We should walk in the *profession* of God's truth. If we know that joyful sound, so as to be blessed by it, we shall feel His yoke easy and His burden light. We will not act to be seen of men, but we shall have no objection that men should see us. Praise will draw us out of a corner, and fear will not drive us into one. The love of God will constrain us, not only to confess Him with the mouth, but with the life. We will honor them that fear the Lord, attending only where His truth is preached, and His glory is maintained, and go forth to do His will, the camp, bearing His reproach. The whole of Christianity is called, "The truth as it is in Jesus." Religion from first to last is wisdom, and it is justified of all her children.

We should walk in the *profession* of God's truth. If we know that joyful sound, so as to be blessed by it, we shall feel His yoke easy and His burden light. We will not act to be seen of men, but we shall have no objection that men should see us. Praise will draw us out of a corner, and fear will not drive us into one. The love of God will constrain us, not only to confess Him with the mouth, but with the life. We will honor them that fear the Lord, attending only where His truth is preached, and His glory is maintained, and go forth to do His will, the camp, bearing His reproach. The whole of Christianity is called, "The truth as it is in Jesus." Religion from first to last is wisdom, and it is justified of all her children.

We should walk in the *profession* of God's truth. If we know that joyful sound, so as to be blessed by it, we shall feel His yoke easy and His burden light. We will not act to be seen of men, but we shall have no objection that men should see us. Praise will draw us out of a corner, and fear will not drive us into one. The love of God will constrain us, not only to confess Him with the mouth, but with the life. We will honor them that fear the Lord, attending only where His truth is preached, and His glory is maintained, and go forth to do His will, the camp, bearing His reproach. The whole of Christianity is called, "The truth as it is in Jesus." Religion from first to last is wisdom, and it is justified of all her children.

We should walk in the *profession* of God's truth. If we know that joyful sound, so as to be blessed by it, we shall feel His yoke easy and His burden light. We will not act to be seen of men, but we shall have no objection that men should see us. Praise will draw us out of a corner, and fear will not drive us into one. The love of God will constrain us, not only to confess Him with the mouth, but with the life. We will honor them that fear the Lord, attending only where His truth is preached, and His glory is maintained, and go forth to do His will, the camp, bearing His reproach. The whole of Christianity is called, "The truth as it is in Jesus." Religion from first to last is wisdom, and it is justified of all her children.

We should walk in the *profession* of God's truth. If we know that joyful sound, so as to be blessed by it, we shall feel His yoke easy and His burden light. We will not act to be seen of men, but we shall have no objection that men should see us. Praise will draw us out of a corner, and fear will not drive us into one. The love of God will constrain us, not only to confess Him with the mouth, but with the life. We will honor them that fear the Lord, attending only where His truth is preached, and His glory is maintained, and go forth to do His will, the camp, bearing His reproach. The whole of Christianity is called, "The truth as it is in Jesus." Religion from first to last is wisdom, and it is justified of all her children.

THE HABIT OF PRIVATE DEVOTIONS.

It is safe to say that, unless this habit be maintained conscientiously, the quality of our piety suffers. Doubtless neglect of it has been the cause of more backsliding from spiritual success and service than any of what we commonly call severe temptations. There is a peculiar and vital profit in communion, public devotions. They enrich and uphold the soul by kindling our holiest sympathies and quickening our most sacred purposes. But they do not, and cannot, do for us what private, individual communion with God accomplishes.

We need to be alone with Him some times and often. Otherwise we cannot enter into those close and confidential relations with Him which mean so much to the truly Christian heart. In public worship, even though we do but join as silent participants, we cannot make confession of our faults, yet before our Father freely our own personal and special needs, and become aware of His Holy Spirit's response and interest, as we can when we are in our closets. We need, and most who truly belong to Christ have learned how to profit by, such personal intercourse with God. It is an unspeakable privilege which must not be disregarded.

But the spirit of our times in a large degree is unfriendly to it. Engagements of many sorts press upon us until to reserve even a little time for it becomes hard. This or that excuse is allowed to justify neglect of it, until, insensibly yet really, we have grown to regard it as of minor consequence. Moreover, not a few declare frankly that it is not essential to true godliness. They might as truly urge that the mutual knowledge and love of a mother and child would not weaken if they never were to meet and converse.

But the testimony of Christian history is conclusive. The purest, noblest, holiest souls, those whom even the most careless of us all cannot help revering, have been those who have lived in the closest fellowship, the most regular and intimate devotional union, with the Almighty. Have we not known in our own experience, too, some memorable hour when we have tasted of the blessedness of being, as it were, face to face with the Divine Father, when His word has taken on a new richness and pertinence of meaning as we have studied it by ourselves, and we have talked with Him in prayer with the precious freedom never possible in the presence of others, no matter how sympathetic? We may, we ought to, have such an experience frequently. To neglect private devotions means loss and sorrow incalculable.

UNSPOTTED FROM THE WORLD.

See how intolerant religion is. She starts with what men have declared impossible. She refuses to bring down her standards. She insists that men be as she is. No man is thoroughly religious, she declares, unless he does this which it seems so hard to do, unless he goes through this world untainted, as the sunbeam goes through the mist. Religion refuses to be degraded into a mere means to be deified, the purposes of man's selfishness. She

proclaims absolute standards, and will not lower them. She will not say to any man, weak and compromising with the world, "Well, your case is a hard one and for you I waive a part of my demands. For your religion shall mean not to do this sin or that sin. These other sins, in consideration of your feebleness and temptations, I give you leave to do." Before every man, in the very thickest of the world's contagion, she stands and says with her unwavering voice, "Come out. Be separate. Keep yourself unspotted from the world."

There is something sublime in this unsparringness. It almost proves that our religion is divine, when it undertakes for man so divine a task. It could not sustain itself in its great claim to be from God unless it took the high and Godlike ground, that whoever named the name of Christ must depart from all iniquity. My dear friends, our religion is not true unless it has this power in it, unless the merchant taking it into business, the man or woman entering it with needs, whether they go in all their ordinary occupations and recreations, do indeed find it the power of purity and strength. We must bring our faith to this test. Unless our Christianity does this for us it is not the true religion that James talked of, a d that the Lord Jesus came to reveal and to bestow. Phil. Ilya Brooks.

A PATHETIC STORY.

I was sitting at my breakfast table one Sunday morning when I was called to my duty by the ringing of the bell. There stood a boy about fourteen years of age poorly clad, but tidied up as best he could.

He was leaning on crutches; one leg off at the knee. In a voice trembling with emotion, and tears coursing down his cheeks, he said:

"Mr. Hoagland, I am Freddy Brown. I have come to see if you will go to the jail and talk and pray with my father. He is to be hung to-morrow for the murder of my mother. My father was a good man, but whiskey did it. I have three little sisters younger than myself. We are very, very poor and have no friends. We live in a dark and dingy room. I do the best I can to support my sisters by selling papers, blacking boots and odd jobs, but, Mr. Hoagland, we are awfully poor. Will you come and be with us when father's body is brought home? The governor says we may have his body after he is hung."

I was deeply moved to pity. I promised and made haste to the jail, where I found his father.

He acknowledged that he must have murdered his wife, for the circumstances pointed that way, but he had not the slightest remembrance of the deed. He said he was crazed with drink or he never would have committed the crime. He said: "My wife was a good woman and faithful mother to my little children. Never did I dream that my hand could be guilty of such a crime." The man could face the penalty of the law bravely for his deed, but he broke down and cried if his heart would break when he thought of leaving his children in a destitute and friendless condition. I read and prayed with him and left him to his fate.

The next morning I made my way to the miserable quarters of the children.

I found three little girls upon a bed of straw in one corner of the room. They were clad in rags. They were beautiful girls had they had the proper care.

They were expecting the body of their dead father, and between their cries and sobs they would say, "Papa was good, but whiskey did it."

In a little time two strong officers came, bearing the body of the dead father in a rude pine box. They set it down on two old rickety stools. The cries of the children were so heartrending that they could not endure it, and made haste out of the room, leaving me alone with this terrible scene.

In a moment the manly boy nerved himself and said: "Come sisters; kiss papa's face before it is cold." They gathered about his face and smoothed it down with kisses, and between their sobs cried out: "Papa was good, but whiskey did it." Papa was good, but whiskey did it.

In the face of one such scene—as, there are thousands—can we say there is no special harm in the liquor traffic, is it a necessary evil? Can we favor the continuation of the iniquity that makes men murderers and teach our children by our precept and our example that such iniquity is lawful? It may be lawful before an earthly court, but never before the court of Heaven.

EVIL ASSOCIATIONS.

The influence of evil companionship is one of the most powerful agencies for evil against which the virtuous are urged, and are seeking to elevate and benefit their fellow-men, have to contend. One bad boy may do more harm in a community than can be counteracted by clergymen, Sabbath school teachers, tract distributors, and other Christian workers combined. An evil boy is a pest, compared with which the cholera, small pox, and even the plague, are nothing. The damage which would be done by a terrific hurricane sweeping with destructive force through a thickly settled district, is insignificant compared with the evil work which may be accomplished by one vicious lad.

No community is free from these vipers. Every school, no matter how respectable it may be, contains a greater or less number of these young moral lepers. (Often they pursue their work unsuspected by the good and pure, who are in the dream of the evil influences set up in the system.)

These young men which have not yet learned the multiplication table and scarcely learned to read. I have known instances in which a boy seven or eight years of age has implanted the venom of vice in the hearts and minds of half a score of pure minded lads, who in a few days of first association with him, were as vile as wild fire. It is more "catching" than the most contagious disease, and more tenacious, when once implanted, than the leprosy.

Boys are easily influenced, either for the right or wrong, but especially for the wrong. Hence it is the duty of parents to select good companions for their children, and it is the duty of children to avoid bad company as they would avoid carrion or the most loathsome object. A boy with a match box in a pocket

"Faintness would be in no greater danger than in the company of many of the laity who attend our public schools and play upon the streets. It is astonishing how early children, especially boys, will sometimes learn the hideous, shameless tricks of vice which yearly lead thousands down to everlasting death.

Parents cannot be too careful of the associations of their children. (Often those who would be least suspected of such wickedness are the agents of sin, and will instruct their innocent little ones in the most debasing habits. Trust your little ones under your own roof until you are sure that their characters are sufficiently well-formed to resist the encroachments of evil. Build up bulwarks against vice by developing the pure and the good in their characters and repressing evil tendencies. The first impulse thought instilled into a child's mind is usually the source of all the subsequent ruin. A prurient curiosity is excited, which craves satisfaction, and will not rest until the desired information is obtained. Thus the evil seed germinates and develops, and in due time under ordinary circumstances, brings forth an abundant crop of in-pure ideas, which fill the mind and result in impure acts. A child whose mind has been contaminated by evil communications may be rescued, but cannot be fully restored to the innocence which when once lost, is gone forever! A scar will always remain which cannot be effaced. Hence it is vastly better to prevent evil communications than to undo their effects after the work of mischief has been done.

#### THE DIFFERENCE.

An incident is related of two old men who in early life had been intimate friends. One chose what this world can give, and had obtained the object of his choice.

The other sought God; and though he had known affliction and suffering, and had far less of earthly comfort than the man of the world, yet as the latter listened to the story of the patient endurance and the glad hope of his old-time friend, he exclaimed:

"Yes, yes; you wonder why I cannot be as quiet and happy too; but think of the difference—he is going to his treasure, and I must leave mine."

#### DISAPPEARED RELIGION.

"I suppose that John Atkins is one of your best worshippers? remarked a clergyman, who was being shown through a great mill by the foreman.

"Not much, he isn't," replied the foreman. "The trouble with John is that he stands around talking about his religion when he ought to be attending to his loom."

He is a good enough fellow, and has the making of a fine weaver in him, but he hasn't learned yet that while he is in this weaving shed his religion ought to come out of his fingers, and not out of his mouth."

A CHRISTIAN, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others. *Thomas Becker.*

#### LINES

On the death of Barbara S. Gingrich.

One link is missing in the chain,  
One whom we loved is gone,  
Gone never to return again,  
To this once earthly home.

She is gone to heaven there to dwell  
In that bright, happy place,  
And with the holy angels shall  
Behold her Savior's face.

Oh, how we miss her here on earth,  
Oh, how we miss that smile,  
The one who was to us great worth  
Was taken in her prime.

True she was yet so young in years  
But Jesus knoweth best,  
He needed her in heavenly spheres  
And she is with the blest.

The eyes that sparkled once are closed,  
The hands crossed on her breast,  
The voice that used to cheer us most  
Is stilled, and all may rest.

While she is now in that fair home  
Let us who yet are spared,  
Watch, that whenever our Lord shall  
Come, we will be then prepared.

To meet our loved friend gone before,  
And with her strike glad hands,  
And on that bright eternal shore  
Meet all departed friends.

Barbara, dear, we say farewell,  
You left us sad and lone;  
Our sorrow, oh, no tongue can tell,  
Since thou art dead and gone.

#### MARRIAGES.

KAUFFMAN-WEAVER.—On the 12th of January, 1899, by William Auker, Bro. S. D. Kauffman, of Freeburg, Pa., to Sister Lizzie M. Weaver.

LANE-HUCK.—On Jan. 19, 1899, at the residence of the bride's parents, at Levin, Bucks Co., Pa., by Bish. Henry R. Rosenberger, Bro. Sister H. L. Landis, of Dublin, Pa., to Sister Bertha Hockman of Levin, Pa.

KING-YODER.—Near Belleville, Minn. Co., Pa., January 9, 1899, by Menno Yoder, Isaac Y. King and Sarah B. Yoder.

ZOOK-KANAY.—In Menno Twp., Minn. Co., Pa., January 5, 1899, by Benjamin Hartzler, Benjamin Y. Zook and Nancy E. Kanay.

SOLTZBUS-RIEHL.—At the home of Jacob B. Zook, in Union Twp., Minn. Co., Pa., by Benjamin Y. Hartzler, Noah Z. Soltzbus and Lydia Riehl.

FISCH-GRIEG.—On the 25th of Dec., 1898, at the residence of the bride's parents, near Wayland, Iowa, by Bish. Sebastian Gerig, Jacob Elgert of Tazewell, Ill., to Lydia Gerig of Henry Co., Iowa.

GRABER-NEBEL.—On the 20th of Dec., 1898, at the residence of John K. Conrad, by Peter E. Stuckey, John Noble, Washington Co., Iowa.

CHRISTENSE-CONRAD.—On the 20th of February, 1899, at the residence of the bride's mother, near Noble, Iowa, by Bish. Sebastian Gerig, Christian E. Christensen to Emma Conrad, all of Noble Co., Iowa.

GRABER-EGLE.—At Wayland, Wash., by P. E. Stuckey, Peter Graber of Washington Co., Iowa, to Barbara Egle of near Merriam, Henry Co., Iowa.

#### DEATHS.

NAVINGER.—Near McFeterson, Pa., February 8, 1899, Mary Navinger, aged 74 years, 11 months and 20 days.

YODER.—In Belleville, Minn. Co., Pa., Catherine Yoder, widow of Yoder, aged 82 years and 22 days.

YODER.—In Menno township, Minn. Co., Pa., February 3, 1899, Catherine Yoder, widow of Jonas Yoder, aged 69 years, 10 months and 5 days.

YODER.—In Spruce Hill township, Juniata Co., Pa., Dec. 28, 1898, Joseph Yoder, aged 81 years, 5 months and 14 days.

RIEHL.—At Lewisburg, Union Co., Pa., Jan. 11, 1899, Lovina Riehl, aged 70 years, 2 months and 6 days.

FREED.—On the 9th of February, 1899, in Dekalo Co., Ind., of inflammation of the brain, Samuel C. Freed, aged 4 years, 3 months and 23 days.

RIEHL.—Funeral services by Eli Stoffer and H. Elson in the Lutheran church at Fairfield Center. Interment in the adjacent graveyard.

The little crib is empty now,  
The playthings laid aside,  
And loving hearts are weeping  
For our little pet that died.

So farewell, dear mamma,  
You nursed and watched me well,  
But Jesus took you darling,  
No mamma, dear, farewell.

And farewell, dear papa,  
You to your bosom pressed  
Your child, your Samuel dear,  
Who now has gone to rest.

Farewell my sisters dear,  
You loved me well while I was here;  
God loved me too, and that is why  
He called me to the world on high.

FREED.—On the 11th of February, 1899, in Dekalo Co., Ind., of lung fever, Daniel Lawrence Freed, aged 4 years, 1 month and 7 days.

At the same place, the same ministers officiating. Both these little boys were the sons of Bro. John and Sister Emma Freed. The loss falls heavily upon the parents, as it divided the happy flock in half, leaving only two girls, both older. May God's richest blessings rest on the bereaved ones, and may they look forward to the resurrection when there will be a happy reunion in heaven.

Another little lamb is gone  
To dwell with Him who gave.  
Another little darling  
Is sheltered in the grave.

God needed one more angel child  
To assist Him shining band,  
And so He bent with loving smiles  
And clasped our Daniel's hand.

Weep not for me, my parents dear,  
Since I must go and leave you here.  
With Jesus I shall happy be,  
Oh, parents, do not weep for me.

Weep not for me, since 'tis in vain,  
In heaven above I'll meet again,  
Where we can then together be  
Forever in eternity.

SNIDER.—Kate Florence, daughter of Bro. Orlan and Sister Barbara Snider, was born Nov. 12, 1898, died Jan. 10, 1899, aged 1 month and 29 days.

Funeral services at the house by Jacob S. Woolner, and at the Crossman meeting house by J. A. Wambold. Text, Matt. 19:14, "Of such is the kingdom."

A blossom rich in brightest hue,  
Given to the Father, given  
To us, so early bade adieu,  
To bloom afresh in heaven.

Katie has passed from all below  
To join the ranks above;  
Shedding grand sorrow, pain and woe,  
She's gone where all is love.

Sad thoughts are ours when we must  
The stage of death draw nigh, (see  
But quickly do our sorrows flee,  
While Jesus stands near by.)

He said, "Suffer the little ones  
In multitudes to come,  
"Forbid them not," ye older ones,  
Of such is my kingdom.

Weep not, fond parents, weep not for  
No single tear do cast; (me  
No single tear shall all ended be,  
Ere Jesus stands near by.)

LINES BY T. D. BURKHOLDER,  
Grove Grove.

GREENWALD.—On the 27th of Jan. 1899, in Chicago, Ill., of consumption, Bertha L., oldest daughter of Christian and Amanda Greenwald, aged 19 years, 10 months and 5 days.

years and 5 months. She leaves her parents, one sister and three brothers to mourn her departure. Bertha and her mother were baptized in the German Lutheran church two days before her death. Her father, Samuel, and her mother are now reunited in the land of rest.

Dear Bertha and Sarah now in Paradise  
In that bright, happy place,  
On earth we shall see them no more,  
And tho' now they are gone, we must  
Safely mourn.

Yet we trust we will meet on the  
Evergreen shore.

Dear father and mother they have left  
On this side,  
Three brothers, one sister alone;  
We think of them now with a sorrow  
ing brow,

But the Father's sweet will must be  
done.

Yet why should you complain, since to  
you there remain  
A dear daughter and three sons beside,  
Whom you certainly love as you do  
those above,

Who already with Jesus abide.  
Oh let us live so that we too may go  
And meet those waiting us there;  
Oh how blessed 'twill be when with Je-  
sus we'll see

Our loved ones, their joy to share.  
PRISCILLA MOORE.

HOSSTETTER.—On the 13th of February, 1899, in McPherson Co., Kansas, of consumption, Bro. John Hosstetter, aged 26 years, 4 months and 12 days.

A large congregation followed the remains to their last resting place in the West Liberty churchyard on the 16th. Funeral services by Charles Yoder in English from 1 Thess. 4:13, and by Jacob Zimmerman in German from Gal. 6:7, 8. The deceased united with the church in the fall of 1898, and gave good evidence during his illness of a bright hope of the heavenly rest.

YODER.—Bro. Joseph Yoder, of Spruce Hill township, Juniata Co., Pa., departed this life at the advanced age of 84 years, 2 months and 24 days.

He was born Nov. 24th, 1815, in Lancaster Co., Pa., her maiden name being Weaver. She came to Ill. in 1855, and was united in marriage to David G. Yoder, Nov. 2, 1856, was converted and united with the church shortly after her marriage. Six sons and three daughters survive.

Bro. Yoder, of Millin Co., in German, and by Isaac Block in English.

HESS.—David M. Hess was born in Lancaster Co., Pa., Sept. 22, 1834, moved to Ohio with his parents in April, 1856. Was united in marriage with Mary Buchwalter, Dec. 25, 1858. Four children were the fruits of this union, three of whom have preceded their father.

He died Dec. 14, 1898, aged 64 years, 2 months and 22 days. Funeral services at Martin's meeting house, conducted by David Garber from Rev. 22:12, as assisted by Amos Mumaw.

GRAYBILL.—Bro. J. B. 1899, near Richfield, Snyder Co., Pa., Sarah, wife of Joseph Graybill, died 4 years, 8 months and 24 days. She was born May 11, 1824. The husband, two sons and three daughters remain to mourn their loss.

"Dear friend, farewell, I do you tell,  
Since you and I must part,  
I go away and here you stay,  
Till I shall see you here again."

Your love to me has been most sweet,  
How can I bear to journey where  
With you I cannot meet.

I long to go, then farewell woe,  
My soul will be at rest.  
No more shall I complain or sigh,  
But taste the heavenly feast.

O may we meet and be complete,  
And sing together, with all  
And serve the Lord with one accord  
And so, dear friends, farewell."

Funeral services by William Auker in German, and by Peter E. Stuckey in English. Text, John 11:25, 26.

GOOD.—On the 3d of February, 1899, three and one half miles north-west of Peabody, Marion Co., Kansas, of pneumonia, Franklin Roy, son of Frank and Maggie Good, aged 1 year, 11 months and 13 days. Buried on Sunday, the 5th. Services were conducted by Michael Hlort and Henry Hoberger.

ZEHR.—On the 3d of February, 1899, in Wellesley township, Waterloo Co., Ont., Michael Zehr, in his 87th year, deceased was a member of the Amish Church and was highly esteemed. A large concourse of people followed the remains to the grave on the 6th, in the Amish cemetery on the farm of the deceased. He leaves an aged widow and young family to mourn their loss.

REITZEL.—On the 10th of Feb., 1899, near Sterling, Ill., of dropsy, Bro. Jacob Reitzel, aged 79 years, 11 months and 28 days. Bro. Reitzel was born Feb. 12, 1819 in Lancaster Co., Pa., was united in marriage to Susan Ritt, Dec. 3d, 1840, children, two sons and two daughters.

Four sons and six daughters. He was a member of the Mennonite church in Mummasburg. Funeral services were conducted by V. H. Stittmeyer, at the house, and by Martin Wisler at the church. Text, John 5:28, 29.

M. WISLER.

HURSH.—Mora Ellen Hursh, infant daughter of Joseph Hursh and wife of near York Springs, Adams Co., Pa., of pneumonia, Elizabeth Rife, widow of Isaac Rife, deceased, aged 80 years, 3 months and 7 days. Deceased was a faithful member of the Lutheran Church for many years, and was respected by all who knew her. She leaves three children to mourn their loss. Buried in the Mennonite graveyard in Mummasburg. Funeral services were conducted by V. H. Stittmeyer, at the house, and by Martin Wisler at the church. Text, John 5:28, 29.

M. WISLER.

MACKSON.—Near Hellem, York Co., Pa., George Arthur Mackson, aged 22 years, 11 months and 6 days. Buried January 25th, at Stony Brook. Services by Martin Wisler and E. H. Hursh. Text, 1 Cor. 15:22. May the good Lord bless the dear brother and sister who have been called upon to lay away their loved son in heaven.

MILLER.—On the 5th of February, 1899, near Noble, Washington Co., Iowa, of pneumonia, Peter P. Miller. He had been in poor health for a long time, and when this cold weather came on he was attacked with the influenza, to which he succumbed. Bro. Miller was born in Holmes Co., Ohio, Oct. 26th, 1828, and was married to Barbara Summers, Jan. 27th, 1863. To them were born five sons and two daughters, all of whom with his wife survive him to mourn their loss. Funeral services were held on the 6th, at the Elchler meeting house, conducted by P. E. Stuckey in the English language, and Daniel Graber in German.

S. S. WISE.

BRUBAKER.—On the 7th of Feb., 1899, near Fort Trevorton, Snyder Co., Pa., Fannie Brubaker, aged 50 years, 10 months and 15 days. She died in the hands of three doctors who were performing an operation. She and her sisters lived together. She leaves three sisters, two nieces and three nephews to mourn her departure.

Funeral services were held in the Brubaker family graveyard. Funeral services were held in the Susquehanna meeting house, conducted by Jacob Weaver and Solomon Graybill, from John 11:25, 26. H. B. H.

SMITH.—Raymond Henry, only son of Mr. and Mrs. Samuel E. Smith, died on the 7th of February, 1899, from a brain blood poisoning. He was born Dec. 13, 1896, making his age at the time of death, 2 years, 1 month and 23 days. Raymond was a bright little boy, and his winning ways attracted him to every one who knew him. No longer will his little smiling face bring sunshine into the home of his parents.

He was loved and respected by all who knew him. Nevertheless, with all his good and noble qualities, we are grieved to state that in a season of mental anguish he died by his own hand, and before him, and who were near him to receive him on the other shore. Funeral

more deeply stirred than on this occasion. It seemed as if a gloom of sorrow had enshrouded everybody. Funeral services were conducted by Philip Nicke, Text, 1 Sam. 31:3, latter clause. May the Lord who is the only source of true comfort, ever sustain, comfort and strengthen the bereaved family.

Our hearts are burdened with sorrow,  
Since husband and father has left us  
Alone in this dark world below.

Where can we find a Physician,  
To heal our sorrow and grief?  
The God who knows our condition,  
And in mercy will send us relief.

RIFE.—On the 16th of January, 1899, near York Springs, Adams Co., Pa., of pneumonia, Elizabeth Rife, widow of Isaac Rife, deceased, aged 80 years, 3 months and 7 days. Deceased was a faithful member of the Lutheran Church for many years, and was respected by all who knew her. She leaves three children to mourn their loss. Buried in the Mennonite graveyard in Mummasburg. Funeral services were conducted by V. H. Stittmeyer, at the house, and by Martin Wisler at the church. Text, John 5:28, 29.

M. WISLER.

WEAVER.—On Feb. 6, 1899, at her home two miles south-east of Millington, Juniata Co., Pa., of dropsy, Grandmother Margaret Weaver peacefully entered rest, aged 86 years, 3 months and 21 days. Buried Feb. 9th, in the graveyard near Weaver's farm.

Services at the house were conducted by Saml. Gayman. Text, 2 Kings 20:1. The deceased sister was a faithful member of the church, and was a fair way of recovery. Some members of the family were attending church services at Mountville, and in the temporary absence of the wife from the room to bring him a drink he quietly fell asleep in Jesus.

CULP.—At Nappanee, Ind., on the 15th of February, 1899, Bro. George Culp, aged 80 years, 5 months and 6 days. He was born on the 9th of September, 1818, in Adams Co., Pa., and was married to Magdalen (Garinger), March 25th, 1839, moved from Mahoning Co., Ohio, to Elkhart Co., Ind., in 1854. His correspondence during this life July 3d, 1892. They both united with the Mennonite Church in early years and remained faithful until the end. To this union were born ten sons and one daughter, all of whom grew to mature years and live at this time, except the oldest son. There are in all 109 grandchildren, and two great grand-children. He suffered twelve weeks but bore his sufferings with patience and was fully resigned to the will of God. He was faithful to the teachings of his church and maintained the doctrines and forms of worship of the church with unchanging fidelity and he entertained a blessed hope of the life beyond. He indeed fought the good fight, kept the faith, and with the Apostle Paul looked for the crown of righteousness promised to all the children of God. He was buried on the 17th of February, 1899, at a place where a large concourse of friends and relatives met to pay the last tribute of respect to their departed brother. Funeral services were conducted by Henry Weldy and John P. Funk from 2 Tim. 1:6, 8.

WEAVER.—Son of Jacob and Kate Weaver, born June 22d, 1828, and died Feb. 14th, 1899, aged 70 years and 18 days. Funeral services were held at the Yellow Creek M. Ch. on the 20th, by J. F. Funk from 2 Kings 1:26. The little child died unexpectedly as it was peacefully sleeping just a short time before its death. May God comfort the sorrowing parents, and may these afflictions lead them to obtain a true faith and give them brighter hopes of the beautiful life beyond.

To know one's self is an advantage, to correct one's self a virtue, and to give thanks for one's sins a necessity. Success and perseverance. *James Rehnke Rossett.*

services at the home and at the Roanoke Hill meeting house, Feb. 9th, by Peter Sommer from Psalm 103:13.

"The young, the lovely, pass away,  
Never to be seen again;  
Earth's fairest flowers too soon decay,  
Its blasted trees remain.

Full oft we see the brightest thing  
That lifts its head on high,  
Smile in the light, then droop its wing,  
And fade away and die.

And kindly is the lesson given;  
They dry the falling tear;  
They came to raise our hearts to heaven—  
They go to call us there."

SOUTHER.—On the 28th of January, 1899, in Peel Twp., Wellington Co., Ont., Barbara Kauffman, widow of Jacob Souder, aged 76 years, 4 months and 21 days. She was born in Germany, on the 13th of September, 1822, and married in 1841. In 1841 she came with her husband to Canada. She was a member of land to Canada. She was a member of land to Canada. She was a member of land to Canada.

Services by Bish. Jacob N. Brubaker, Benj. Hertzler and A. M. Wimmer. Text, Matt. 23:12, 14 and Heb. 11:4. He leaves a widow, two daughters and one son, also two brothers and two sisters.

Bro. Shellenberger especially well qualified for his office as he was a man of very even temperament. In his church uses an office that will be difficult to replace. Shortly before his death he was visited by Bish. Ira Buckwalter of Ohio and A. M. Wimmer, when he requested them to sing, "My heavenly home is bright and fair." His death was rendered more sad and full of grief, as it was on a fair way of recovery. Some members of the family were attending church services at Mountville, and in the temporary absence of the wife from the room to bring him a drink he quietly fell asleep in Jesus.

CULP.—At Nappanee, Ind., on the 15th of February, 1899, Bro. George Culp, aged 80 years, 5 months and 6 days. He was born on the 9th of September, 1818, in Adams Co., Pa., and was married to Magdalen (Garinger), March 25th, 1839, moved from Mahoning Co., Ohio, to Elkhart Co., Ind., in 1854. His correspondence during this life July 3d, 1892. They both united with the Mennonite Church in early years and remained faithful until the end. To this union were born ten sons and one daughter, all of whom grew to mature years and live at this time, except the oldest son. There are in all 109 grandchildren, and two great grand-children. He suffered twelve weeks but bore his sufferings with patience and was fully resigned to the will of God. He was faithful to the teachings of his church and maintained the doctrines and forms of worship of the church with unchanging fidelity and he entertained a blessed hope of the life beyond. He indeed fought the good fight, kept the faith, and with the Apostle Paul looked for the crown of righteousness promised to all the children of God. He was buried on the 17th of February, 1899, at a place where a large concourse of friends and relatives met to pay the last tribute of respect to their departed brother. Funeral services were conducted by Henry Weldy and John P. Funk from 2 Tim. 1:6, 8.

WEAVER.—Son of Jacob and Kate Weaver, born June 22d, 1828, and died Feb. 14th, 1899, aged 70 years and 18 days. Funeral services were held at the Yellow Creek M. Ch. on the 20th, by J. F. Funk from 2 Kings 1:26. The little child died unexpectedly as it was peacefully sleeping just a short time before its death. May God comfort the sorrowing parents, and may these afflictions lead them to obtain a true faith and give them brighter hopes of the beautiful life beyond.

To know one's self is an advantage, to correct one's self a virtue, and to give thanks for one's sins a necessity. Success and perseverance. *James Rehnke Rossett.*

services at the home and at the Roanoke Hill meeting house, Feb. 9th, by Peter Sommer from Psalm 103:13.

"The young, the lovely, pass away,  
Never to be seen again;  
Earth's fairest flowers too soon decay,  
Its blasted trees remain.

Full oft we see the brightest thing  
That lifts its head on high,  
Smile in the light, then droop its wing,  
And fade away and die.

And kindly is the lesson given;  
They dry the falling tear;  
They came to raise our hearts to heaven—  
They go to call us there."

SOUTHER.—On the 28th of January, 1899, in Peel Twp., Wellington Co., Ont., Barbara Kauffman, widow of Jacob Souder, aged 76 years, 4 months and 21 days. She was born in Germany, on the 13th of September, 1822, and married in 1841. In 1841 she came with her husband to Canada. She was a member of land to Canada. She was a member of land to Canada. She was a member of land to Canada.

Services by Bish. Jacob N. Brubaker, Benj. Hertzler and A. M. Wimmer. Text, Matt. 23:12, 14 and Heb. 11:4. He leaves a widow, two daughters and one son, also two brothers and two sisters.

Bro. Shellenberger especially well qualified for his office as he was a man of very even temperament. In his church uses an office that will be difficult to replace. Shortly before his death he was visited by Bish. Ira Buckwalter of Ohio and A. M. Wimmer, when he requested them to sing, "My heavenly home is bright and fair." His death was rendered more sad and full of grief, as it was on a fair way of recovery. Some members of the family were attending church services at Mountville, and in the temporary absence of the wife from the room to bring him a drink he quietly fell asleep in Jesus.

CULP.—At Nappanee, Ind., on the 15th of February, 1899, Bro. George Culp, aged 80 years, 5 months and 6 days. He was born on the 9th of September, 1818, in Adams Co., Pa., and was married to Magdalen (Garinger), March 25th, 1839, moved from Mahoning Co., Ohio, to Elkhart Co., Ind., in 1854. His correspondence during this life July 3d, 1892. They both united with the Mennonite Church in early years and remained faithful until the end. To this union were born ten sons and one daughter, all of whom grew to mature years and live at this time, except the oldest son. There are in all 109 grandchildren, and two great grand-children. He suffered twelve weeks but bore his sufferings with patience and was fully resigned to the will of God. He was faithful to the teachings of his church and maintained the doctrines and forms of worship of the church with unchanging fidelity and he entertained a blessed hope of the life beyond. He indeed fought the good fight, kept the faith, and with the Apostle Paul looked for the crown of righteousness promised to all the children of God. He was buried on the 17th of February, 1899, at a place where a large concourse of friends and relatives met to pay the last tribute of respect to their departed brother. Funeral services were conducted by Henry Weldy and John P. Funk from 2 Tim. 1:6, 8.

WEAVER.—Son of Jacob and Kate Weaver, born June 22d, 1828, and died Feb. 14th, 1899, aged 70 years and 18 days. Funeral services were held at the Yellow Creek M. Ch. on the 20th, by J. F. Funk from 2 Kings 1:26. The little child died unexpectedly as it was peacefully sleeping just a short time before its death. May God comfort the sorrowing parents, and may these afflictions lead them to obtain a true faith and give them brighter hopes of the beautiful life beyond.

To know one's self is an advantage, to correct one's self a virtue, and to give thanks for one's sins a necessity. Success and perseverance. *James Rehnke Rossett.*

services at the home and at the Roanoke Hill meeting house, Feb. 9th, by Peter Sommer from Psalm 103:13.

"The young, the lovely, pass away,  
Never to be seen again;  
Earth's fairest flowers too soon decay,  
Its blasted trees remain.

Full oft we see the brightest thing  
That lifts its head on high,  
Smile in the light, then droop its wing,  
And fade away and die.

And kindly is the lesson given;  
They dry the falling tear;  
They came to raise our hearts to heaven—  
They go to call us there."

SOUTHER



—FATHER Chinloy, the "Apostle of

A note from Lord Rosebery approving the purpose of the meeting was also read, and resolutions were adopted unanimously looking to the achievements aimed at by the callers of the conference.

ITEMS.

—A YOUNG lady loved a young man. He had the habit of moderate drinking.

—THE Egyptian Exploration Fund has published some of the documents discovered some time ago in Egypt by Messrs. Grenfell and Hunt. The explorations were made in the ruins of Oxyrhynchus—first in the cemetery and then in the dust heaps of the city. There, fragments of torn or disused manuscripts were found in rich abundance, belonging to periods as widely separated as 230 B. C. and the eighth century of the present era.

freezing and no clear day. February came in with mercury close to zero and a spit of snow and drifting and by the 3d of the month the mercury dropped 10 degrees below zero. Mercury ran pretty evenly all through the month and closed with frost. March came in with heavy frosts and by the middle of the month mercury rose to 40 degrees and went out with a light frost, wind and snow. April came in with light frost and light snow and went out with mercury 80 degrees in shade, it being a

The finely illustrated pamphlet "The Sunshine State," and other publications of interest to all seeking New Homes in the most fertile section of the West will serve to entertain and instruct every farmer during the long evenings of the winter months. Remember, there is no charge—address as above.

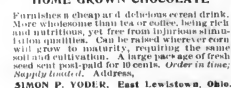
**Free Reclining Chair Cars**  
W. C. BIRKBEARD, GENERAL PASSENGER AGT., CINCINNATI, O.

Oscar G. Murray, Traffic Mgr.,  
Cincinnati, Oh.

**Mennonite Publishing Co.**  
**ELKHART, IND.**

## When The Stomach

## "FRIENDSHIP"



Address all orders to  
MENNONITE PUBLISHING CO.,  
Elkhart, Ind.

# DYING TESTIMONIES

## Agents Wanted Everywhere!

**MENNONITE PUBLISHING COMPANY,**  
ELKHART, INDIANA.

are positively the best. They will hatch chickens when others fail. Every where winners of highest honors in strongest competition. Our 1966 Catalogue is now ready, the finest printed. It contains a line of poultry supplies. Tells how to successfully. Tells a and how to make. Everything made fail to send for one app. Address, **ATOR CO.,** 60. Freeport, Ill

Organ of 16 Conferences in the United States and Canada.

**We are called upon** to chronicle the death of our aged Elder, Bishop Jacob Hildebrand, of Madrid, Augusta County, Va. On another page will be found a short sketch of his life. He entered into his rest, full of years and leaving behind him the record of a busy life spent in the Master's service.

To confess Christ is an essential part of man's work, even if it is not all that he needs to do. How can men be expected to glorify God when they see us perform good works, unless we let them know that we are seeking God's help to enable us to do those works? If anyone is trying to serve God without letting anyone else find it out, he is trying to do that which is impossible. If anyone is ashamed to own Christ

Bro. I. J. Buchwalter, of Dalton, Ohio, left home on the 20th of Feb., to visit the congregation at Berne, Mich., and hold meetings there. The attendance and interest were good. Two persons confessed Christ and one other person desires to unite with the church there. On account of appointments at home Bro. Buchwalter was obliged to cut short his stay at Berne. This congregation, numbering about thirty members, was organized about thirty years ago. It is in charge of the Canadian Conference, and it is a promising field of labor, but should be more frequently visited by our traveling ministers.

"We know that we have passed from death unto life because we love the brethren." Some one who was unacquainted with this beautiful message of assurance read it, by mistake—"We know that we have passed from death unto life because we love the *heathen*." He may have made a mistake in reading, but the very mistake nevertheless expressed an undeniable fact. God so loved the world of sinners—heaven in fact if not in name—the He gave His only begotten Son. While we were yet sinners Christ died for us ungodly, even for them that were set off. He who has passed from death unto life will have a Christ-like interest in his fellow men, and will desire the salvation of the world. He will love the heathen, because he knows their need of salvation from the bondage of Satan. Hence we may take it as a pretty sure evidence that if we have

no interest in the salvation of our fellow men, no love for the brethren, there is something wrong with our spiritual life. The description of the judgment (Matt. 21) shows that the saved ones who shall enter into rest are those who were actively interested in the welfare of those about them.

Several questions.—Here are a few questions for those who say they cannot believe anything that they cannot understand or "reason out." Does reason make it clear to you how it can be that space has no end? If it cannot, and you are therefore inclined to think that space must have an end of some kind, somewhere, will you please explain what that end might be? Can even the eye of your imagination look to the end of space? Again, is it clear to you how it can be possible for a being to exist without having had a beginning? If it is not, how do you account for the existence of a divine Creator? Surely no reasonable person will think that there is no Creator, or that He created Himself. Thinking for a moment of an omnipotent, eternal God should lead any one to the conviction that there are some things which human reason alone cannot enable man to understand how they can be as they are, nor can it enable him to conceive how they could possibly be otherwise. While no one is expected to believe an absurdity, yet truly there are some things so far above and beyond the grasp of human reason that God-inspired statements about them must be accepted by faith.

For the Herald of Truth.  
CHIDE ZENKY.

When we read the story of the Pharisees of old who brought to Jesus the woman taken in adultery, we notice their harsh uncharitable manner and their eagerness for the indignation of a righteous Jesus to fall upon her if possible with more violence than their own indignant condemnation. They knew all about the sin, and their desire was only for the utter downfall of her whom they had already condemned in their own tribunal.

I have been wondering whether this account does not apply very well to some of the work done by well meaning people in our day.

There is much of darkness in our world to-day. Sin in many forms is all around us. Satan has for thousands of years been practicing his arts to overcome all the good God has ever placed within reach of His creation.

All who have ever experienced any of his power, know that he assaults each unguarded spot in human nature with the fell purpose of overthrowing the good, the pure, the noble; striving only to build up the kingdom of darkness.

There are weak places in many, nay, all of our characters and while we know that God is strong enough to fortify against every assault if we trust Him, nearly all of us have by sad experience found that the average of us

sometimes forget to look for that divine fortification, and while trying to fight our battles alone we are worsted and lose ground.

The woman spoken of had sinned; Jesus did not for a moment dispute that. The angry mob about her told the truth, we have no doubt.

The stoning suggested would no doubt have been "accusing to law," but, notice the quiet, powerful reproof of the Savior to their hasty judgment and cruel exposure of the erring one.

Our divine Master, the Friend of sinners, only said, "Let him that is without sin among you cast the first stone."

His all-seeing eye saw deeper than the harsh judgment of the self-righteous Pharisees pointed. His divine nature saw the dark temptations, the cruel snares that had been laid for the one suspecting feet of her who, tho' now covered with guilt, had at one time been pure and noble.

He knew the odds she had been fighting against, and He also knew that many a life is hurried on in the downward road, by the cruel friends (?) who only clamor for the carrying out of the "law." "Let him that is without sin cast the first stone," says the compassionate Savior who, as far as His own life was concerned, had a right to condemn the erring one.

If this rule is in force in His kingdom, how is it carried out? If He intends that we to-day "judge not," where do we find ourselves even in Christian work?

In dealing with the lost and erring we need to remember His way of dealing with them:

How well I remember, years ago, when quite young in the Master's service, the very earnest appeal from a Christian parent to speak to a girl several years my senior who had sinned so as to arouse the indignation of the neighborhood so that no one would speak to her.

I pitied the lost one, and I have not yet been able to understand why, as one noble young sister expressed it, we should "kick one who has already fallen."

Sin is a terrible thing, a very real thing, and so slyly does it gain its serpent-like hold on its victim, that we need to stand together and help each other to withstand its awful power.

If one, near us in the battle is wounded or overthrown, should we rush over the fallen one and forget to stop and help? If Satan, our awful enemy, makes an inroad into our lines and takes a stronghold, is it the right thing for us to shout the news all along the line, neglecting our own work in our eagerness to publish the news and thus to more thoroughly "down" the one who is perhaps struggling to rise again?

At friends, we too often forget to watch our conduct in these particulars. "God hath made of one blood all nations of the earth." That lost one is my brother, my sister; that fallen one has a real individual, personal claim on my sympathy and help, and our Elder Brother has told us how to behave toward them.

While in Chicago this thought came to us in such a real way so many times, for there we are brought face to face with such awful sins and the misery so sure to follow. It takes grace such as only God can give to meet those who are so low with the compassion we be-

lieve our Savior would manifest were He here; and we believe He would wish His messengers to follow His footsteps for He came to save the lost. Child gently, then, my brother. Correct in a Christ-like way, my sister, and see if such work will not reach hearts sooner than the cold, cruel fault-finding way we see and hear so much of. Life is so short at best. There is so much of sadness, sorrow, heartache and tears, why should we increase the world's woe? Why should our words and actions harm and cut and bruise the hearts about us?

We are told to "be kindly affectionate," "love your enemy," "love the brotherhood," "live at peace," and not only this, but God himself gives the rule, the measure for our love, and it is limited only at "the world." John 3:16.

May we think of this rule, may we study it, remembering what it meant for us, and then may we pass it on to the one next to us who may be weakly struggling along, who may need our help and sympathy much more than our criticism, our judgment or our "stone."

For the Herald of Truth.  
NOTES BY THE WAY.  
No. II.

BASEL, SWITZERLAND, FEB. 18, 1899. Space and time will permit me to give but a few of my notes.

Great Britain we call the Mother Country because we sprang from her. On account of excessive taxation, in 1776 the thirteen colonies threw off the British yoke. After eight years of bloody war independence was acknowledged. Their language is our language, although when it was decided what language to use the German lacked but a few votes of being made the established language of our nation.

After a union of many petty kingdoms and larger ones, Great Britain has become a powerful kingdom and controls one-fourth of all the people and one-third of all the land in the world. In a union there is strength. If all the different factions of the professed followers of Christ would unite on a strictly gospel basis, the kingdom of God would be wonderfully enlarged. God's kingdom is an everlasting one and will crush every other out of existence.

In Liverpool were some unfamiliar things; such as queer carts and wagons, large horses said to be the finest in the world, great loads of cotton, damp penetrating air but no frost, small chemists rising out of the main ones, engines and cars much smaller than ours. At my lodgings the proprietor asked me if I would attend the theatres. The reply was, "No, my profession takes me where I may hear the Word of God." He remarked that a certain minister from the United States spent a week with him some time ago, and enjoyed the theatre so well that he went every night. The minister said it would not do for him to attend theatres at home. We should remember that what we do matters more with God than with men.

A visit to the walled city of Chester was quite interesting. Within these stone walls several miles in length and from ten to twenty feet high, built first

by the Romans 210 A. D., many have been slain by starvation and sword while besieged and battling with the foe. It reminds one of the ancient walls that stood between the people of God and the enemy. Jesus is our refuge and our fortress. "The rock that is higher than I" is around and beneath the Christian to secure him from every foe. No battering rams of theosophy and infidelity can demolish this Rock of all the ages.

Here as well as in several other places soldiers were taking military drill. If the commands of Jesus were fully obeyed there would be no soldiers for carnal warfare. All would be soldiers of the cross. "For the weapons of our warfare are not carnal." 2 Cor. 10:4.

In a cathedral about a thousand years old the Church of England were having service. Their service especially in the cathedrals is much like that of the Roman Catholics. Here the dead lie buried not only outside but all about under the stone flooring of the place of worship.

Oxford was the next place visited. Here is an immense institution of learning consisting of some twenty stone buildings, some of which are crumbling with hoary age. Here John Wycliffe, "the morning star of the Reformation," who gave us the first English translation of the Bible, was educated. It has always taken learned men to translate the Bible from the original Greek into other languages. The Methodists originated at this place. Just beside the street stands the Martyrs' Memorial to the memory of three noble men who stood out against the corrupt teachings of the Church of Rome. They were willing to lay down their lives for Christ. On the north face of the base of the structure we find the following inscription: "To the glory of God, and in grateful commemoration of His servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, etc., who, near this spot, yielded their bodies to be burned, hearing witness to the truths which had been affirmed and maintained against the Church of Rome; and rejoicing that to them it was given not only to believe in Christ but also to suffer for His sake." No fair promises could induce them to give up their faith. "The fire was lighted, the crackling flames ascended, and at last smoldering flames only marked the spot where they had stood."

One of these streets was formerly called the "Seven Deadly Sins Lane." It is a curious coincidence that there are now seven places of worship on that street. There are streets now-a-days that we fear have fully ten deadly sins on them. In fact each sin is a deadly bite of the serpent and will cause death unless the great Physician is employed.

Another car ride and I am at the great castle in Windsor. Queen Victoria spends part of her time here. Millions have been lavished upon paintings, statuary and furniture to make this the abode of royal families. Soldiers and policemen are stationed all about. In one of the state-rooms is a dining table that may be extended to 150 feet.

Jesus Christ is King of kings and Lord of lords, "and has made us unto our God kings and priests." Rev. 5:10.

The mansions fitted up and the streets laid out for the saints are of transparent gold.

Sunday morning, Feb. 15th, I attended service in London at the first Methodist church-house ever built. The Methodists worship more like the Roman Church there, I suppose, than in any other part of the world.

At service in St. Paul's Cathedral in the afternoon I heard little of the gospel of Christ, and much of the rules of the Church of England. It seems as though you are in the rocky chambers of some great cave. The cathedral is 510 feet long, 282 feet wide and with the cross 404 feet high. It cost about 3½ million dollars and was 35 years in building.

In the evening I heard Thomas Spurgeon preach a sound gospel sermon to about 2,000 people. Young Spurgeon had others to assist him in the communion which was given to about 1,500 people in a short time. The service was held in the basement of the new tabernacle. The old one that his father preached in was burned last April.

In Westminster Abbey we find the remains of 1300 noted men and women nearly all of whom are buried beneath the stone floor. A few are in costly catacombs above. To the memory of the Wesleys are engraven the words, "God hurries His workmen but carries on His work." Around the visitor lie kings, queens, statesmen, philosophers, historians, lawyers, poets, martyrs and heroes of war slain in many parts of the world. At no other place on earth is there such a collection of famous dead.

Many thoughts arise as we wander through the Abbey and see the busts, statues and epitaphs of the departed heroes. Here we can contemplate human life and be reminded afresh that death is the leveling process of all mankind. The proud form of the most arrogant king is brought to an equality with the humblest peasant. These sepulchres of cost and magnificence add nothing to the joys of the departed. As we live so shall he live or the woe of the woe of the future.

The British Museum is a wonderful collection of antiquities of every age and country. Here we find the most ancient manuscripts of the Bible. The library contains two million volumes.

The established church of England is the Church of Ireland; of Scotland, Presbyterian; of England, Roman Catholic. These derive special benefits from the government much to the displeasure of other religious bodies. In England alone there are 129 religious denominations. There are twelve kinds of Baptists and thirteen kinds of Methodists. The antagonism between Protestants and Roman Catholics is greater here than in our country. They frequently assail each other in pulpits and press.

Through England there were many flocks of sheep and some herds of cattle grazing upon the green pastures. Farmers were plowing in their fields. The people are principally given to mining and manufacturing. This country is as far north as Labrador, Canada, yet the climate is very mild, being tempered by the warm waters of the Gulf Stream which are heaved as in a great caldron in the Gulf of Mexico.

After a day over land and sea I reached Paris, Feb. 10th. In the valley of the Seine river the farmers were

busy upon their beautiful farmlands putting out their spring crops. Upon the trees were large bunches of mistletoe. On the hillside fruit trees were abundant.

Near Rouen, France, we passed an ancient monastery of which there are many in Europe. In centuries gone by many spent their lives in these places in poverty, celibacy and seclusion. The idea was to retire from society in order to attain to an ideal of life which only self-denial and withdrawal from the world could give.

Paris is substantially built of stone in every part. The streets and parks are spacious and clean. In one sense it is the most splendid city in the world. However, it is full of pomp, pride and skepticism. Many will not believe that the Bible is the word of God. The Christian Sabbath is much desecrated. The world looks to her for patterns. While in Paris I picked up a London daily and noticed that the title of a long article was, "Latest Fashions from Paris." It is understood that wicked women of this city lead the world in fashionable dress. To attract and captivate their patrons they attire in gaudy apparel. Thousands of professing Christian women imitate their personal adornment. How contrary to the word of God! "And be not conformed to this world." Rom. 12:2.

An afternoon's walk took me by Napoleon's tomb, the Exposition grounds for 1900 and the Eiffel tower 955 feet high, all near together on the left bank of the Seine.

The people of France are nearly all Roman Catholic in name at least. The most of them do not attend religious services at all.

While coming through a land of many vineyards in southeastern France I was reminded of an occurrence in those parts that will ever be a disgrace to the pages of French history. On the day of St. Bartholomew, Aug. 24, 1572, by order of Charles IX, a terrible massacre took place. It did not cease until 30 thousand Christians—men, women and children—had been slain.

Another day farther on and Basel, Switzerland, was reached about midnight of Feb. 11th. In ascending Mt. Dinkelberg from Riehen to St. Christoph next day I was overcome by the loveliness of God's creation about me some description. The day was unusually warm and pleasant and the air pure and invigorating. This was highly appreciated after a few weeks in large cities. In the large vineyards around were men and women pruning the vines, and one might wish that these many vineyards might yield grapes the year around instead of wine. There are orchards of apple, cherry and pear.

In the trees were humming bees and songs of familiar birds. "The fields were green with beautiful flowers. Just here the severer winter at home and here the missionaries just now setting sail from New York are suggested.

Around beneath are a number of towns, while farther away the whole horizon is met by the summits of the Alps rising higher and higher until the dim distance peaks 30 miles away the snow-clad peaks with their perpetual coverings lift their heads 10,000 feet to

adorn the heavens as the fleecy white clouds. It brings an anticipation of the view we all hope to have of the elysian fields of glory from Zion's holy mount.

The first one to meet me at St. Christoph was Bro. John G. Widmer of Chona, Iowa. Here and in Basel are nine young Mennonite brethren preparing themselves for missionary work. Seven are from Russia and one is from France. One appreciates a warm reception by those who love the Lord when far from home and friends.

The Swiss people are not as proud as those of England and France and I feel quite at home among them.

On the morning of the 20th I expect to start north on a circular tour, which I get at much reduction from this point, through Germany, Holland and Belgium. I hope to get some mail at Gelsenheim bei Ochenfurt on the Main, Germany. In a little more than a month I expect to be in Rome, Italy. My address will be,

1 B Piazza di Spagna, Rome, Italy.  
Care of Thomas Cook & Son.  
God be with you,  
In His name,  
A. D. WENGER.

For the Herald of Truth.  
PREMILLENNIAL AND POST-MILLENNIAL.—WHAT IS IT?

BY FRANK SEIDNER.

In 1st Cor. 15:23, I read that "death and the grave (marginal reading) delivered up the dead which were in them . . . and death and the grave were cast into the lake of fire." In 1st Cor. 15:23 Paul says, "The last enemy that shall be destroyed is death, and the grave delivered up the dead, and if death and the grave were cast into the lake of fire, and if death itself is destroyed, it is evident that the ungodly shall live forever in the lake of fire, and is an unanswerable argument against those who hold that the ungodly will be destroyed (annihilated) soul and body. No, death and the grave at Christ's glorified kingdom, had for the fire prepared for the devil and his messengers, so they can forever see him (the devil) as he is."

Satan Bound.—Rev. 20:3 tells us that Satan was shut up in the bottomless pit, that he should not deceive the nations any more till the end of the thousand years (or end of time, when Gospel grace is at an end). Then Satan is loosed and at liberty (as of old), to deceive the nations again like as he did before Christ was born in the flesh and suffered and died, was buried, arose and ascended to heaven, and came again in His Spirit on the day of Pentecost, and saved the real Israel out of the Israel which was not.

As the Israel out of the Gentiles, Rom. 11:25, Paul says, "I would not, brethren, that ye should be ignorant of this mystery: lest ye should be blind in your own conceits, that blindness (hardness of heart) in part (a part of or some hardened unbelievers in Israel were broken off). Like as you take a saw and graft on it, so were the Gentile Israel grafted in place of the fallen and severed part. Verse 17 speaks of this,

and explains what is meant by the words in verse 25, "until the fulness of the Gentiles be come in," that is, the place left open by the fallen or severed part—or those that were Israel in name only—was filled out or grafted with the Gentile Israel. "And so" (in this sense) all Israel shall be saved," verse 26, that is, the Israel in heart. See Rom. 2:28, 29, and further Rom. 11:28, which says, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." This is what Christ did. When He suffered, died and was resurrected from the dead He took away the sins of the real Israel (Israel) and the sins of the real Israel among the Greek (Gentile) and saved them both by mercy (verse 30-32).

I am well aware that there are many who take verses 25 and 26 as a prophecy that the Israelites shall in time to come be saved as it were in a body. Some go so far as to restore them to their former tabernacle worship in a manner. But Christ had redeemed them from their shadow worship to the real, but it is folly to forsake the real and fall on the shadow, in a manner, for this would be letting Satan and sin in again. No, for God in Christ destroyed the shadow worship for the Jew and bound Satan to the Gentile (nations) and made out of the two one, and took away the enmity of the law.

In Col. 2:13, we see Satan bound as far as Jew and Gentile are concerned, and all they can come and, with an equal promise, approach God, and with the power of salvation. The shadow Satan, and Satan cannot touch them, for he is bound, and a prisoner, and, according to Rev. 12:9, is cast out of heaven (the church) into the earth and his messengers with him. This was brought about by the kingdom of God and power of His Christ, according to verse 10. Notice the weapons whereby Satan was expelled, verse 11. First, they overcame him by the blood of the Lamb; second, by the word of their testimony; third, they loved not their lives unto the death. If he is so, did not Jesus Christ Himself cast out Satan when He suffered and died? He gave His life blood, He gave His testimony, and loved not His life unto the death. Did Christ not by this cast out (bind) Satan then and there, for one and for all? For all of us who suffer with Christ, do also reign with Him, and those who are dead, with Christ, do also live with Him. 2 Tim. 2:11, 12.

Again I call your attention to Rev. 12:7, "And there was war in heaven, Michael and his angels (messengers) fought against the dragon, and the dragon fought and his angels (messengers), and when the dragon was cast out, he was slain. Verse 8 and 9, then it was said (verse 10), "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down." Was not salvation wrought here when the dragon and his angels were cast out, and such salvation, the strength and God's kingdom, and the power of Christ?

Some one might attempt to say that this battle was in heaven, and not on earth. Ah, do you think that the devil will be in heaven, to fight with God's glorified angels? I think not. Read Eph. 6:12, "We wrestle not with flesh

and blood, but with the principalities, powers, and the rulers of the darkness of this world, which are in heaven, and the power of Christ."

Some one might attempt to say that this battle was in heaven, and not on earth. Ah, do you think that the devil will be in heaven, to fight with God's glorified angels? I think not. Read Eph. 6:12, "We wrestle not with flesh



and blood, but with principalities, with spiritual wickedness in high places,"—marginal reading, "heavenly places." So also Michael and his angels fought it out in the heavenly places, and prevailed against those wicked spirits, by the weapon, the blood of the Lamb. This shows plainly that these conquerors were then as yet living in their earthly tabernacles (see 1 Cor. 5), and that they also used (as weapon) the word of their testimony, and still planted yet, because they loved not their lives unto the death. These messengers fought not alone with being sprinkled (in faith) with the blood of the Lamb, but they added the word of their own testimony, and not alone so, they added their life also. But in the face of all this, some dare to say that Jesus established no kingdom on earth, when it is plain that the devil is vanquished everywhere with the blood of the Lamb. With this blood the dragon is conquered in his own form, in the form of the beast, in the form of the beast's image, in the form of his mark, or in the form of the number of his name. These are the ones that are living in God's kingdom here on earth, by the power of His (God's) Christ (Anointed One). These are they which were beheaded, Rev. 20:4, whose souls are in the first resurrection, Rev. 20:5, 6, and are sitting on thrones in God's kingdom reigning with Christ the thousand years, waiting for the judgment day to enter the glorified kingdom.

Jude says, in the 6th verse, that "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains unto darkness, unto the judgment of the great day." See also 2 Peter 2:4. If the angels (messengers) of God, who sinned by not keeping their place, were cast down to Tartarus and reserved for judgment, why should we not believe that Jesus Christ, the Son of God, who said, "To me is given all power in heaven and earth," "Who ye therefore and teach," (Matt. 28:18, 19) and (Mark 16:17) "In my name shall they cast out devils," (in the Greek it is demons), did bind the dragon and cast him into the earth, or deep, and at His coming will bind him again the second time and cast him into the lake of fire, the second death. See Rev. 20. For as there are two resurrections, and two deaths, so also there are two bindings. The first binding (that of the serpent) was absolutely necessary in order that the souls poisoned by the serpent (which is death of the soul, the first death), see John 8:14, be taken away in the first resurrection in order to attain the second (glorified) resurrection. The first binding was done then by Christ when He was here in His flesh. The second binding will be when He comes in the throne of His glory. The first loosing and resurrecting of the soul is wrought by Christ and the second loosing and resurrecting of soul and body will be at the second coming in Christ's glory. This also is the first judgment of the souls and Satan. See John 3:11. For believers are saved from sin, and therefore from Satan. Unbelievers are judged (condemned) already, because they believe not the Word, but abide in sin and Satan, or the first and second death.

Who then shall or will say in the face of all such truth that Christ's kingdom did not come with His first coming (spiritual power), and that it was not

continued in the believers in His name. None but those very ignorant of God's kingdom will say it. Those that think that they are learned may read Matt. 11:35; and more especially 1 Cor. 1:19. Head-work in these things will not answer the purpose, for Satan is bound and God's kingdom is come. Read Matt. 12:28; 29. "But if I cast out devils (demons) by the Spirit of God, then the kingdom of God is come unto you." The learned say is coming. Christ says, it is come, or has suddenly or unexpectedly come. Proof: "I cast out devils by the Spirit of God." Yes, God's power is come in Christ, and He reigns and casts out demons and liberates those souls who are bound by these devils and saves them; and how? By blinding those serpents and casting them out. Read verse 29 and consider it, and it will say to you as Rev. 12:11, 29 does, "I have bound the dragon and I cast him out." Those that are not with Christ (in this work) are scatterers with the devil. See also Mark 3:27; Luke 11:20, 22. "If I by the finger of God cast out devils, no doubt the kingdom of God is come upon you." Christ, the Son of God, came to bind Satan, stronger of the two, overcome Satan and his armor of deceit and falsehood wherein he trusted, and divideth the spoil. Yes, Satan is bound, his armor is taken, and souls are resurrected and saved, by the power of Christ in the kingdom of God. Satan fell from heaven.

Luke 10:17, we read that the disciples came saying, "Lord, even the devils (Greek, *daimons*) are subject unto us." These demons, translated devils, are, in verse 18, called Satan by Christ, and in verse 19, they are called "scorpions, serpents, and power of an enemy," and verse 20, "spirits." These powers Christ Himself has bound. This is the power of Satan's kingdom, and it is cast out. This is the power of Christ, with power over all power of the enemy as stated in verse 19. Who would be willing to say that God's kingdom did not come in Christ, and that it did not continue in His followers? Yes, it did abide, and became more fully established (Acts 2), and will abide till Christ comes in His glory, and then His followers shall be glorified.

John 12:31 says that judgment of this world is come, and their prince is cast out. How? By Christ being "lifted up." See Chap. 3:14, 15. That is for believers, those who have part in the first resurrection. See also Chap. 10:11. The prince of this world is judged: How? By what? By the sending of the Comforter (the reception of the Holy Spirit). See verse 7. The Helper or Comforter being come, He will reprove (convict) the world sin (verse 8), because they believe not in me." This will stand in eternity. "Of righteousness," because Christ is not present in body—but present in Spirit to fulfill (do) all righteousness (verse 10), and verse 11, "Of judgment." How so? Because the prince of the world is judged, that is, his power is taken away by Christ, and His Spirit in His followers, and Satan is ruled over. Thus the prince of the world is now judged; judged also with second judgment. The world also is here judged with the prince thereof, and will be finally with their prince at the coming of Christ in His glory. Here again see Rev. 12:8, 9. He is judged, cast out, and all by the "Blood of the Lamb" and by the word of their testimony" and because they had a higher love than their bodily life.

Let us now consider Acts 26:16-20. Here we read of Paul's appointment (verse 16), Paul's safety by Christ's keeping—when he personally did tread into that is from the parasites in name only, and from the Gentiles, the rest of the world, or Satan's kingdom (verse 18). His work in Satan's kingdom was to open the eyes of Satan's subjects, get them out of the darkness into the light, unbinding them from Satan's power, and bringing them to God, to the receiving of forgiveness of their sins. Is not this the first resurrection from the dead in sin, in order to the second resurrection out of the dead who are with Satan doomed to the second death? 2 Cor. 4:3, says, "If our gospel be hid, it is hid only to them that are lost" to Christ's kingdom now, and then as a matter of course—a natural consequence—lost when Christ comes. Lost? Why? Because the god of the world, "the prince of the power of the air, the spirit that worketh in the children of disobedience" (Eph. 2:12), "hath blinded their minds." But Paul saved some of them by strict conformity to the law of Christ, 1 Cor. 9:19-27. See also Eph. 6:12.

Being delivered from Satan's rule, we will now have to, with Christ's armor, wrestle against Satan's power, and stand in our first redemption in order to the second redemption, yes, keep separate and away from the world (Satan's kingdom), for Satan and the world are doomed to second death. Col. 1:13, Paul teaches us how God has "delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son," that is from Satan's kingdom into Christ's kingdom. Is there anything plain written there the foregoing Scripture that Christ did establish a kingdom, and now delivers the subjects of darkness and translates them into His own kingdom? In other words, the Father does this work through the Son.

(To be continued.)

SERMON  
preached at the Elkhart Meeting House,  
Feb. 12, 1899.

BY J. A. RESSLER.

Text: "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

Peace and holiness are associated. Where there is a life of holiness, there is peace. Not necessarily outward peace, not necessarily peace in the sense that all men shall agree with us, and all think we are right. Not necessarily that peace that will have us enjoy outward peace and happiness with no care for anything; but peace that will not let us attain to that peace, because all men did not agree with Him, and follow Him. He did not attain that outward peace or they would not have sought to destroy His life, and end it on the cross. Paul, the author of our text, did not attain to that degree of peace, or they would not have persecuted him. It does not mean that kind of peace. We do not need to expect to have "peace with all men"; but, blessed thought, Jesus gives us the promise of the peace which the world cannot receive.

Two painters tried to show upon their canvas the pictures of peace and rest. One painted a placid lake, with trees

around it, whose quiet branches were mirrored upon the still waters, so that everything was at rest. But that was not really rest—it was stagnation. The other painter painted upon his canvas a water-fall. You could almost hear the roaring of the waters. On the cliff beside the water-fall stood a tree, whose branches overhung the foaming torrents. On one of the limbs a bird had built her nest, so close to the water that she had a sudden gust of wind would blow the branch downward a foot, or had the water risen her nest would have been destroyed with all that was in it. But there she sat in her nest in perfect rest and peace, with no thought of danger, while below her rushed the roaring waters. So the Christian, in the midst of his disturbances, finds rest and sweet peace amid danger; a union with the Father which the world cannot disturb. Have we within our hearts that peace Jesus promised to His disciples, when His soul was "exceedingly sorrowful, even unto death"? If we have, we need not expect to have outward peace or strict about their outward piety. They had long prayers, and fasted much, but what did Jesus say about them? "Outwardly they are beautiful, but within they are full of dead men's bones." Those people that think they are all right in their own eyes should study Isa. 1:10-13.

But how then can this holy life be attained? It is not attained only by Christian giving; although giving is one of its fruits. It is not attained alone by working for the Lord, and yet how much we need to emphasize that! How much we need to work for the Master! We call it *work*. Testifying for Him. It is a holy occupation that the Christian is engaged in, relieving the suffering, speaking a kind word here, doing a good act there. We can be ministers for Him in this way. In many ways we can do service for Him. We need more than half the people of the globe going down in heathen ignorance; when we think of the awful condition of India, of Africa, and of the other heathen lands; when we think of the thousands of unsaved souls there, we need to emphasize Christian work. And yet all this work will not bring the Christian into this holy element. It is necessary for Christians to work, as it is for the natural body to exercise that it may live. In order to die a physical death it is not necessary to commit a crime; simply do nothing and we will die soon enough. So the spiritual man will die if he does nothing for God or for man. We must *work*. But that alone will never bring holiness, if we ourselves are unholly. Like Paul said: "Let while I preach to others I myself might be a castaway."

Holiness does not all consist in giving for the Lord. And yet that needs to be emphasized. All we have is the Lord's. It was only given to us, and it is our Christian duty to render some of it back to Him. We sometimes hear people say, "I cannot give much, but I will give the 'widow's mite.'" She gave all her living. Ah! how few of us know what that means! She gave her *whole living*, and how few of us do that. We need to learn to give more, which is the element of the life of holiness within. We measure our love for God by what we give. "God so loved the world that he gave"—that was most precious and

all these things bring the holy life. True, they are a part of the Christian life, but these alone do not make us holy.

I read a tract not long ago entitled, "Empty Seats." It told about a lady who decided not to go to church one Sunday morning, as she felt so tired. She took up her Bible and read, but was soon dozing. She dreamt she saw the arch-enemy of our souls, who was in council with his angels how to discourage the children of God, and make them careless. After planning for a time they concluded the most effective way was to make empty seats in the churches. No matter how earnestly and eloquently the gospel is preached, it will be empty seats, and the victory can be easily won by Satan. This brought that woman to attend church services ever afterward.

But all these things do not bring a life of holiness. There never was a time when there was more outward piety than when our Savior was upon the earth. The Pharisees were very strict about their outward piety. They had long prayers, and fasted much, but what did Jesus say about them? "Outwardly they are beautiful, but within they are full of dead men's bones." Those people that think they are all right in their own eyes should study Isa. 1:10-13.

But how then can this holy life be attained? It is not attained only by Christian giving; although giving is one of its fruits. It is not attained alone by working for the Lord, and yet how much we need to emphasize that! How much we need to work for the Master! We call it *work*. Testifying for Him. It is a holy occupation that the Christian is engaged in, relieving the suffering, speaking a kind word here, doing a good act there. We can be ministers for Him in this way. In many ways we can do service for Him. We need more than half the people of the globe going down in heathen ignorance; when we think of the awful condition of India, of Africa, and of the other heathen lands; when we think of the thousands of unsaved souls there, we need to emphasize Christian work. And yet all this work will not bring the Christian into this holy element. It is necessary for Christians to work, as it is for the natural body to exercise that it may live. In order to die a physical death it is not necessary to commit a crime; simply do nothing and we will die soon enough. So the spiritual man will die if he does nothing for God or for man. We must *work*. But that alone will never bring holiness, if we ourselves are unholly. Like Paul said: "Let while I preach to others I myself might be a castaway."

Holiness does not all consist in giving for the Lord. And yet that needs to be emphasized. All we have is the Lord's. It was only given to us, and it is our Christian duty to render some of it back to Him. We sometimes hear people say, "I cannot give much, but I will give the 'widow's mite.'" She gave all her living. Ah! how few of us know what that means! She gave her *whole living*, and how few of us do that. We need to learn to give more, which is the element of the life of holiness within. We measure our love for God by what we give. "God so loved the world that he gave"—that was most precious and

all these things bring the holy life. True, they are a part of the Christian life, but these alone do not make us holy.

I read a tract not long ago entitled, "Empty Seats." It told about a lady who decided not to go to church one Sunday morning, as she felt so tired. She took up her Bible and read, but was soon dozing. She dreamt she saw the arch-enemy of our souls, who was in council with his angels how to discourage the children of God, and make them careless. After planning for a time they concluded the most effective way was to make empty seats in the churches. No matter how earnestly and eloquently the gospel is preached, it will be empty seats, and the victory can be easily won by Satan. This brought that woman to attend church services ever afterward.

But how then can this holy life be attained? It is not attained only by Christian giving; although giving is one of its fruits. It is not attained alone by working for the Lord, and yet how much we need to emphasize that! How much we need to work for the Master! We call it *work*. Testifying for Him. It is a holy occupation that the Christian is engaged in, relieving the suffering, speaking a kind word here, doing a good act there. We can be ministers for Him in this way. In many ways we can do service for Him. We need more than half the people of the globe going down in heathen ignorance; when we think of the awful condition of India, of Africa, and of the other heathen lands; when we think of the thousands of unsaved souls there, we need to emphasize Christian work. And yet all this work will not bring the Christian into this holy element. It is necessary for Christians to work, as it is for the natural body to exercise that it may live. In order to die a physical death it is not necessary to commit a crime; simply do nothing and we will die soon enough. So the spiritual man will die if he does nothing for God or for man. We must *work*. But that alone will never bring holiness, if we ourselves are unholly. Like Paul said: "Let while I preach to others I myself might be a castaway."

dear to Him—"His Son." If money is the dearest thing we have, and we give much to God's cause, we can measure our love that way.

You ask, "How shall we attain the holy life?" It is a life separate from the world; separated from sin and everything that defiles. On the other hand this is a life separated not only from the world, but set apart to God unto a holy work, not only to live an ordinary (good) life, but a perfect life in Christ Jesus.

How shall we attain it? Some have sought to attain this life through training. There have been schemes of all kinds to *train* children into the right way, by teaching them good things, and not allowing evil influences to come in contact with them, so they will live a right and holy life. We need the training of early childhood. It is necessary, and it is indispensable, almost. It is so natural to us that we do not think of having lived in wickedness and sin. We form habits by acting out our thoughts—acts form character; character forms destinies; destinies form nature. Habits are formed in very early childhood. The first steps to train children cannot be emphasized sufficiently.

A few months ago I was working at home in the field. My little daughter was with me. Just outside the fence some neighbor children were playing. They wanted her to join them, but she did not care to go, and I was not particular about having her go. After awhile one of the girls said: "Come, I have some candy for you." She went, but there was no candy there. A few days afterward I found that one of the neighbor's girls trying that same trick upon another child. She was not three years old, and yet had learned to lie! Now we see, no matter how careful our training has been, there comes a time when *something* will draw that life away, and by all our training we will not get the holy life.

I was traveling through western Pennsylvania a few months ago, and stopped over night at a certain place, and they told me that I should meet some of their brethren. We went to visit at one brother's home. His wife was there (he was not), and we were talking about various matters when I invited them to come and take part in some Sunday school work. He answered, "Oh! we are not used to Sunday school here." Not used to Sunday school! And that was the conclusive argument that the Sunday school was of little or no account. Not used to it! And I caught that word and gave it back to her several times during the conversation that day. We must be careful what we allow ourselves to get used to. There is a circumstance connected with this. That same day I met a young man, and I asked about his soul. They said he was out in the world, and I caught the word *out*. He was the son of a son and spoke in evident carelessness about his spiritual life. *He was out* to that. She was not used to Sunday school. That was not because she was out in the world, but she was not used to it. Wrong because she was not used to it. That did not matter; she and her mother were used to it. Let us be careful what we allow ourselves to get used to. It means much to us in after life.

All our good training will not bring holiness. Evil influences will come

sometimes and make us guilty of some sin. There are some who have sought to gain this holy life by living a good moral life. And we must emphasize this fact that some people outside the church are just as good and honest as some in the church; and because they hold back and say, "I cannot trust any one any more; the people in the church are dishonest." When such charges are brought in (and sometimes some of them are only too true), is it not time that things go differently, that more holiness be found in the churches?

Christian *giving* means more than simply giving money or time, it means giving *life* for the Master. We must give ourselves unreservedly to His work. This does not, however, necessarily imply that we are living a life of *holiness*. Holiness is something we cannot purchase. You remember that Queen of England who tried to establish her religion; she tried to purchase the lives of her subjects by giving them money. But money cannot purchase a holy life. When that other queen, Elizabeth, was dying, she offered to give her kingdom for a "moment of time." But she could not buy life that way.

I wish I could emphasize the element of prayer in this life of holiness. How much we need prayer—but from the life! A fervent prayer of faith in God accompanied with life! I was speaking in Millin County, Pennsylvania about prayer when the minister said: "Yes, we need to pray more, but let us not forget that God may use us to answer our prayers. We get to praying for missions, for the conversion of the lost world. God may answer that prayer by calling one of our dearest friends to that work. It costs *something* when we get to praying for the missionary cause. It may cost nearer home than that. God may call some near and dear one of ours. It may be a brother, a daughter, or a son, who will have to go to the heathen land."

Dr. Hush once preached a strong and stirring sermon, asking for volunteers to go out to do mission work. After the sermon he asked those who were willing to go to the foreign field to come forward, and to his surprise and consternation his own daughter came. He did not look for that! He had not expected that! He retired to an ante room and fell on his knees before God in prayer. He could do nothing but ask God to help him bear it, and strengthen her for so great and glorious a cause. Yes, it is expensive when we get to praying with our *lives*. It may come nearer home than that! When we are praying, God may lay His hand on us. This calls for a separation from our country, friends, and everything we hold dear and dear to us. Yet this is only a little sacrifice, compared with what the Savior has borne for our sins. That was more expensive; that cost more!

Yes, it is expensive, but only to the heart that is not fully surrendered to Him. We need prayer, and yet prayer is not all of the life of holiness. Praying need not necessarily be the rejection of so many words. True prayer is a part of our life.

What, then, is the life of holiness? It is the life of holiness, as there are two sides to the matter of salvation. There is God's side and man's side.

We have heard it said: "The work of the Spirit is love, joy, peace, etc." But that is a mistake. Read more carefully, and you will find that it says, "the fruit of the Spirit," the "fruit of righteousness," but we read about the *works* of darkness. *Works and fruits* are two different things. We are servants of God. A servant is a slave to his Master, having the mind of the Master, with will but that of his Master's. The Master simply tells us what to do and we obey Him. "That is our part. Rom. 6:22, reads: 'But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life.'"

God's part we read in John 15, "I am the vine, ye are the branches, etc." He speaks of the union between us and Himself, "As the branch cannot bear fruit of itself," etc. He is the vine, we are the branches. Work is something we do, but fruit does not require labor on our part. The vine does not work to obtain its fruit, it simply exists. Nature does the work, and the fruit comes in due season. So with us. Christ simply holds us. This is His work, and to give her kingdom for a "moment of time." But she could not buy life that way.

Our life unto holiness, then, consists in our subjection to God, having no will of our own. It means entire surrender of will, entire surrender of soul; giving up everything we call our own. This is our part of it. The result is our "fruit unto holiness." Having communion with Christ we allow Him to work in and through us.

May God add His blessing that we may bear much fruit unto holiness.

For the Herald of Truth.

#### IMPRESSIONS AWFOAT.

At last the anxious waiting and preparation are over and we are on the steamer in midocean. We had intended to sail a week earlier by the ship *Paris* but were prevented from doing so. We suppose the intervention was providential for Paris is a wicked city while the very name of the ship we are on, *St. Paul*, suggests the missionary spirit. Besides, the exceptionally fine weather we have had so far in contrast with the rough weather of a week ago shows the kindness of Providence in intervening in our behalf.

It is now Sunday afternoon. This morning at 10:30 we attended worship in the first cabin dining room. The first mate read the Episcopal service. This evening Bishop Dwayne of the Methodist church in South Africa will speak in the second cabin dining room. The bishop has been in America trying to awaken interest in his people along the educational line. When their young men come to England or America for their education the climate almost invariably starts them on the way to consumption and they die two or three years after returning home. So his idea was to provide a place where they can get an education in their own climate.

On Friday a large mass of coal fell on one of the firemen injuring him about the head and breaking two or three ribs. He lived till yesterday morning. His body was committed to the deep at the still hour of midnight in the presence of some of the crew and a few passengers who had happened to hear of the occurrence. The Episcopal





## HERALD OF TRUTH.

March 15, 1899.

## SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. Sent papers to one address, \$1.50 per year. HERALD OF TRUTH & WORKS OF CHURCH to our address, \$1.50 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa. & Washington Co., Md.
4. Middle District, Pa.
5. Virginia.
6. Canada.
7. Ohio.
8. Ohio Mennonite.
9. South Western Pennsylvania.
10. Indiana (Spring).
11. Indiana and Michigan District (Fall).
12. Illinois.
13. Western District.
14. Minnesota.
15. Kansas and Nebraska.
16. Nebraska German.
17. Minnesota District.
18. (Amish Mennonite.)

## BUSINESS NOTICES.

We have added a few new books to the Colportage Library. They are all good.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

For Bibles and good religious books of all kinds, call on or write to the Mennonite Publishing Co. They have on hand a fine assortment of good books and cards of all sizes and prices. Send for catalogues.

We are pleased to note the large number of orders which are being sent in for our New Tracts. Surely these silent messengers can be of great use to workers in the Master's vineyard. See our list elsewhere.

Now is the time to order Sunday School supplies for the second quarter. We therefore kindly request that those who order same please do so as early as possible, so that not so many orders will crowd in on the last few days preceding the beginning of the new quarter. In this way errors and delays may often be avoided. Where a new secretary has been appointed, it will greatly facilitate matters for us if, when the order for supplies is sent in, the name of the former secretary is also mentioned in the letter.

We desire to call the attention of our agents to the advertisement of the new book entitled, "Iying Testimonies of Saved and Unsaved," on another page. Now is the time to make a vigorous canvass of this book. It may be the means of helping some soul to decide for Christ, while meetings are being held in many places.

To Those in Arrears.—Our dear brethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send as the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

SUBSCRIBE for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. Your church paper will interest you.



Peloubet's Notes on the International S. S. Lessons for 1899. An excellent book for S. S. Teachers especially. Very comprehensive. Illustrated. Bound in cloth, \$1.25.

MENTONITE PUBLISHING CO.

We desire to call the attention of Sunday School choristers to the new book for Sunday Schools, entitled "Gospel Herald in Song." See advertisement on another page.

We wish to thank our many friends for the liberal patronage accorded us during the past season. During the winter months we are always busiest, and on account of the exceedingly heavy correspondence, our office force was taxed to its utmost, and with our best efforts we were unable to give all orders as prompt attention as we should have liked to. However, with some changes we have made and since the rush is now about over, we are in a position to give all orders prompt and careful attention, and trust our many friends will kindly give us an opportunity to prove this assertion. We are constantly adding new books, and making preparations to get out a new large English catalogue. We solicit your further patronage.

MENTONITE PUBLISHING CO.

## NEW AND TIMELY TRACTS

Every earnest Christian worker likes to use good, soul stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concurring Missions.
- No. 5. Against Secretism.
- No. 6. The House of Darkness.
- No. 7. (Against secret societies.)
- No. 8. Dying Without Hope.
- No. 9. A "Name to Live" Rehearsed.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S.?"
- No. 13. The Scentor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.

Address all orders to

MENTONITE PUBLISHING CO., Elkhart, Ind.

## HERALD OF TRUTH.

March 15,

## SUNDAY SCHOOL LESSONS.

LESSON XIII.—MARCH 20.  
REVIEW OF THE FIRST QUARTER.—1899.

GOLDEN TEXT.—My sheep hear my voice, and I know them, and they follow me.—John 10:27.

TEXT.—The time of the seasons of this quarter begins near the first of the year A. D. 27 and continues till near the close of A. D. 29, covering most of the ministry of Jesus.

PLACES.—The principal events of these seasons transpired in the vicinity of Jerusalem, Nazareth, and the Sea of Galilee.

## DAILY READINGS.

M. (Mar. 20.) Christ the True Light. John 1:1-14  
T. Christ's First Disciples. John 1:35-46  
W. Christ and Nicodemus. John 3:1-16  
Th. Christ at Jacob's Well. John 4:1-15  
F. The Nobleman's Son Healed. John 4:43-54  
S. Christ's Divine Authority. John 5:17-27  
S. Christ Freeing from Sin. John 8:12, 31-36

READING LESSON.—John 1:1-14; 5:17-20.

## LEADING THOUGHTS.

Let us find in each lesson of the quarter one privilege of those who follow Christ.

LESSON I. CHRIST THE TRUE LIGHT. In verse 12 of this lesson we find that those who receive Jesus Christ are bestowed the high honor of SONSHIP TO GOD. He adopts us as His brothers, and thereby we become the children of God.

LESSON II. CHRIST'S FIRST DISCIPLES. These earliest disciples enjoyed the privilege of FELLOWSHIP WITH CHRIST. They could talk with Him, and He communed with them. Though we cannot see Him, yet we also may be acquainted with Jesus; may tell Him our needs and receive encouragement from Him.

LESSON III. CHRIST'S FIRST MIRACLE. The presence of Jesus at the wedding feast hallowed the family relation and gave a higher pleasure to social life. Christ will be present at our tables as the unseen guest bringing true SOCIAL JOY.

LESSON IV. CHRIST AND NICODEMUS. The great truth revealed to Nicodemus was that of regeneration, or THE NEW BIRTH of the nature in likeness to God. Newly born as children of God, we bear His likeness in newness of life.

LESSON V. CHRIST AT JACOB'S WELL. The woman who came to Jacob's well was thirsting for SALVATION, though she may not have realized it. The water of life which Jesus promised was the salvation of her soul, and this every one receives who seeks it from Christ.

LESSON VI. THE NOBLEMAN'S SON HEALED. The health of body which the nobleman sought for his son was only a faint picture of that HEALTH OF SOUL which Jesus bestows upon every seeker. Our favored natures find peace in Him.

LESSON VII. CHRIST FEEDING THE FIVE THOUSAND. The highest honor conferred upon the disciples on the day of feeding the five thousand was not the privilege of eating the bread, but that of breaking and bestowing it upon others. WORKING WITH CHRIST is our joy as it was His.

LESSON IX. CHRIST AT THE FEAST. Every man is a Christ, not for earthly

water, not for the strong drink of worldly pleasure and of sin, but for the water of life, for the SATISFYING OF THE SOUL. This is found only in Jesus.

LESSON X. CHRIST HEALING THE BLIND MAN. That blind beggar in the street of Jerusalem is a picture of every sinner—darkened, helpless, needy, incurable. Christ brings ENLIGHTENMENT to every soul that will submit to His will.

LESSON XII. CHRIST THE GOOD SHEPHERD. The ideal shepherd leads, and his flock follow. So we may obtain GUIDANCE and care from Christ the Shepherd of our souls.

LESSON XIII. CHRIST THE RAISING OF LAZARUS.—EASTER LESSON. [Study John 11:1-46; 1 Cor. 15:1-58. Memory Verses, 41-44.]

GOLDEN TEXT.—I am the resurrection and the life.—John 11:25.

INTRODUCTION. TIME.—The winter of A. D. 30. The miracle was followed, after a brief retirement, by the triumphal march from Bethany to Jerusalem.

PLACE.—Lazarus lived in Bethany, a village on the eastern slope of the Mount of Olives. When Jesus received the message that Lazarus was sick, He was in Perea beyond Jordan where John had baptized Him.

BETHANY.—There appear to have been two places by that name; the first, as described above, the home of Lazarus and his sisters, was about a mile beyond the summit of the Mount of Olives. It is now in ruins, a village of some twenty families. The second is Bethabara, in Perea, also called Bethany.

THE FAMILY AT BETHANY.—Jesus had no home of His own, but He sometimes rested at the homes of His friends. There was a family that Jesus loved, and in whose home He loved to dwell. There were three members, Martha and Mary and Lazarus. The family seem to have been in prosperous circumstances, as we judge from their owning their home, from the costliness of the ointment (equal to over \$400 in our day) which Mary used upon Jesus, and from the mourning who came to console the sisters. A few weeks after the sisters had entertained Jesus in their home [Luke 10:38-42], Lazarus was taken sick. The first thought of the sisters, when common means failed, was to send a messenger to Jesus. It was right for them and it is right for us to do as Jesus loved in trouble.

Much as Jesus loved Lazarus he was left to die. There are often reasons for allowing sicknesses to come upon us which are clear and wise in the divine mind, but are a mystery to us. After two days Jesus started for the home of the sorrowing sisters.

DAILY READINGS. M. (Mar. 27.) Sickness of Lazarus. John 11:1-16  
T. Death and sorrow. John 11:17-31  
W. The Raising of Lazarus. John 11:32-45  
Th. Testimony of witnesses. John 12:1-19  
F. Perfect through suffering. John 12:20-36  
S. Certainty of resurrection. 1 Cor. 15:50-58  
S. Resurrection of Christ. Matt. 28:1-10

1899.

## CORRESPONDENCE.

NEW DUNDIE, ONT., FEB. 23, 1899.—On the 12th inst. fifteen young people were received into the Mennonite Church by baptism at the Blenheim meeting house in presence of a large congregation. Bishops Amos Cressman and Daniel Wanner officiated. May the dear young brethren and sisters go on their way rejoicing, following closely in the footsteps of the Master.

COR.

FROM MIFFLIN CO., PA.—On Sunday, Feb. 20, one person entered into a covenant with the Lord and was received into the church.

We were encouraged and made glad by the stop off visit of Bro. D. H. Bender, on his way home from the eastern parts of the State. During his stay he preached several times in daytime and also one evening at each of our three meeting houses. McVeety, on the main line of the Pennsylvania Railroad, is only about half a mile from one of our meeting houses, so it is convenient for brethren passing along to stop off, and we have been blessed with some good and spiritually edifying meetings of this kind lately. A BROTHER.

FROM CLINTON, ELKHART CO., IND. Bro. Levi Miller, of Missouri, held a number of meetings with us, preaching the word with simplicity and truth. We are thankful to God that He has lent the efforts resulting in nine conversions to the church. May God bless them, that they may sink down before Him in humility, meekness, patience, and surrender to His goodness and mercy. May we all be on our guard and as soon as possible as the meetings last, but when showers cease to fall and a long hot and dry summer comes upon the church, may then grow like the cedar of Lebanon, meetings or no meetings. "Their leaves also do not wither; they bring forth fruit in due season."

Why? Because "the shall be like a tree planted by the rivers of water." The roots go down and take hold of the inexhaustible fullness of a living God, who loves and desires to save them.

Not only is Christ's life in us as a power, but His presence is in us as a Person. But His likeness must be wrought into us, which consists chiefly in two things, viz., the likeness of His death and resurrection. Rom. 6:5. May we seek in God's presence to have the anointing of the Spirit of Christ so truly that our whole life may always be spiritual, knowing that of the Lord we shall receive the reward of inheritance, for we serve the Lord Christ. Col. 3:24.

COR.

## SUNDAY SCHOOL ITEM.

USTICK, ILL., JAN. 24TH, 1899.—The Morrison, Ill., Mennonite Sunday school was reorganized Jan. 15th, and the following officers were elected: Superintendent, Bro. H. T. Nice; Assistant and Secretary, Bro. Menno Steiner; Collector, Bro. Harry West; Librarian, Bro. W. G. Nice; Treasurer, Bro. J. McCulloch. We thank God that two, who are "evergreen" Sunday school workers with severity in attendance and eager teachers. We feel to ask an interest in the prayers of all Sunday school workers that we may go hand in hand in the work of God, that the children and

## HERALD OF TRUTH.

89

young people, and older ones too, may be taught to love God, and to know and accept Christ as their Savior, that there may be an ingathering of the seed that is sown, Sunday after Sunday, that the work that Christ has left to be done may be carried on when the present generation is called to leave their work and receive the crown of reward for their labor. If there is a starry crown for us to wear, as the poet says, let us all seek to receive at least one star in our crown.

B. N.

REPORT OF THE SUNDAY SCHOOL CONFERENCE FOR YORK COUNTY, held in the Wideman M. H., Tuesday Oct. 4th, 1898.

Conference was opened at 9:30, S. F. Coffman reading 1 Peter 4:1-11 for a Scripture lesson and leading in prayer. Conference was then organized. L. J. Burkholder was chosen moderator. Jesse Byer gave an address of welcome and David Berg responded. Isaac Reame was chosen secretary and S. S. Herber assistant.

No. 206 G. H. 1st topic, The field and its needs. Jesse Byer.—Our public schools should have good teachers, men and women who are live Christians. The field is the world, the harvest is truly great, but the laborers are few.

We are all teachers in the true sense of the word, and we should be careful how and what we teach, and let our daily lives be consistent with our teaching for children are good imitators. The week-day life of a certain teacher does not correspond with his Sunday profession. Everybody pretends to be good on Sunday, but they do not all lead a consistent life. Teachers often select their companions ill-advisedly; they should throw their influence in proper directions. Their main desire should be to get all in their class to become Christians. All should live godly lives. The church should take hold of the Sunday school work. I must say that here the older members do take an interest in our work. We should use all our influence for the promotion of God's kingdom and not be afraid when we hear the word money in our churches and Sunday schools, but should have more of the missionary spirit within us. We can help spiritually as well as financially. We should not retrograde in missionary work. There is work every where to do, but we do not see the need of it if we do not desire to do it. We are sure to go backward.

William Fretz.—The field is the world. Matt. 13 and in it there are two enemies still existing. The wicked sow the tares. God made a covenant with Abraham (Gen. 3; John 3:16; John 1:1-18, 14), the word was made flesh to supply needs for the field that we might have eternal life. Matt. 28:16.

We can take the apostles for our examples in extending the work. We have the liberty in God's name to go where we please in this land of ours without molestation which is a great blessing, thanks be to God for it. There is a great work in the Home and Foreign Mission fields and we should use our means to extend the work. There is a great work in our cities to try to reach the neglected classes. Our lives should be living ex-

amples as the young people ever watch what the older ones do. To be good examples we must possess a Christ-like spirit. The Sunday school is a grand institution to reach people that cannot be reached in any other way. Some people are very indifferent in church and Sunday school. How can we reach them?

Anson Grob.—The field is the world. Its needs are Salvation by Christ. Nearly nineteen centuries are passed, and not one half of the people know anything of a Savior. In heathen lands there is one ordained worker to every 230,000 souls, and we have one minister to every 800 souls. One fifth of the population is nominally Christian. In the foreign countries Christianity spreads faster than in America. Missionary workers are increasing. How many are going with us? How many are going to follow the group of Mennonites to preach the Gospel of Jesus Christ in India? America and its needs are self-denial and devotion. We are apt to spend our money for that which degrades and too little for the advancement of Christ's kingdom. Is it a credit to us to hear the Macedonian cry and not send forth workers? There are 150 services per Sabbath and nearly 800 ministers in the Mennonite Church. Do we send forth light in dark places through missionaries? In 100 years of the history of the Mennonite Church in Ontario in fifteen countries, eight or ten places of service have been closed.

What are we doing in this direction? Do we send light in the dark places? There are 60,000 ministers in America and two souls are gained per annum while four souls are lost to the church. What is the cause of all this? The religion of Jesus Christ is as strong as ever, but more power and grace must be used for God's kingdom. We do not need so many officers, but more earnest workers who have the love of God shed abroad in their hearts, workers that will give their time and talent for Christ.

No. 159 G. H. Open Discussion J. G. Hoover.—It embraces the whole world. If it is not for God, it is for evil in the sight of God. We should exert only one influence at a time. We should be careful not to disseminate impure literature to poison the minds of the people. Ministers should exert proportionate influence that they may bring their fallen brethren to see the error of his way for the enemy is always at work trying to lead astray. Many members hear the defects of sermons instead of encouraging their ministers in the work. The members should stay by their side and not listen to the enemy.

P. D. Burkholder.—The definition of the term is, an unseen power or agency that goes out from one person and prompts others to act in certain directions. (1) The influence of parents over children is either for good or evil, but they should be careful to throw out a proper influence and teach them early to fear God and keep their minds pure from trashy literature and to shun bad company, for they mold their character

when young. Early impressions continue through life. (2) School teachers have exert good influences as they have better opportunities than many others to mold the characters and manners of children. (3) Sunday school teachers should try to exalt character. They should be careful of their daily life. They should take an interest in the welfare of their classes. There are different fields in which to exert our influence. We must be born again and have a pure heart. We must be consistent in all our conduct. The world will be sure to take us for an example either for good or for evil. We must have the spirit of God within us.

Edwin Hoover.—Our faculties are given us by God, and we know that our influence should be for good. We should wield good influence. God's word teaches to be forgiving toward one another and love one another, for He loved us. Parents should be God-fearing and have the grace of God shed abroad in their hearts. What has bad influence done? One succumbed to the evil influence of the serpent. Take little characters for examples. Christ did good in this world. We cannot stop our influence; it continues, through time. We should use our influence always in the right direction.

No. 133 G. H. In the open discussion a number of brethren took part, showing the difference between good and bad influences. Influence is God given; every one has an influence, an eternal influence controlled by inspiration for good or evil.

No. 34 G. H. 3rd topic.—How to encourage young people in Christian work. James Moyer.—If we wish to encourage each other and encourage young people in Christian work we must be filled with the Holy Spirit and let our lights so shine that we have the right influence and not neglect opportunities to encourage the children by prayer and not to offend the little babes in Christ. They should have work to do, as exercise increases the capacity for more good. So we also gain strength, by exercise. Eph. 2:10. There is a work for every one. If we are born of the Spirit we encourage others. James 2:17-26. We can encourage one another by association. Many Christians do not enjoy their life. This should not be, for our service in Christ should be in love.

S. F. Coffman.—One thing of great importance is church organization to give the young people work. Every exercise increases the capacity of creating more and more energy. It is not a good thing to have too many ministers. Where there is energy to be expended there must be an avenue for escape of the surplus into wider fields of activity. Our young people will soon lay the axe to the tree. Let the church direct the energy of Sunday school work. We do not train people as we train horses, but direct the energy and we get active work from them. Work for young people is a necessity. We all have a work to do, but not all work the same. Some do more and some less.

We should work together and help one another. Many say, "I can't," but all should be interested in unsaved souls. Let the young people work. It is discouraging to hear that the young people



should not be engaged in active work. Each individual must work as he or she understands the work. Go with the young people and teach them to work. Use the tools that are suitable for that particular work. We need the sword of the Spirit, and must know how to use the word of God. Teach the young how to do so, for thus saith the Lord, "Believe on the Lord Jesus Christ, and thou shalt be saved." By teaching them we encourage them. In the Master's vineyard there is work enough for all. Teach them to work and let all be examples to the young.

In the open discussion that followed some additional good thoughts were presented.

No. 30 G. H.  
The forenoon session was brought to a close, S. Wideman leading in prayer. No. 291 Hymns and Tunes.  
Benediction by Noah Metzler.

**AFTERNOON SESSION**  
opened at 1:35 P. M.  
No. 38 G. H.  
Absalom B. Snider opened the afternoon exercises by a few remarks and prayer.

No. 107 G. H.  
4th topic, A talk to the children.  
Noah Stauffer:—This is the most important subject on the programme, and we are placed in a critical position. Sometimes too much is talked to the children and sometimes very unsuitable talk is heard by them, as their minds are not yet developed we should be careful what we talk about when in their presence. Children are desirous to grow up to be useful men and women. A good lesson can be learned from the hen. When danger is near how she warns her little chicks and how they run to her for protection, so children, you should keep close to your fathers and mothers when danger is near. Who is this evil one that tries to catch boys and girls? It is Satan. He tries to destroy the souls of men and women and boys and girls. David was a shepherd and trusted in his God, and God will take care of us if we put our trust in Him. Goliath defied the children of Israel, God's people, David heard that the Philistine army was going to fight the children of Israel. What had David? He had a sling and some smooth stones. Was David able in his own strength to slay Goliath? David said to the Philistine, "Thou comest to me with a sword, and a spear, and a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied." But the Philistine made sport of David, but David then slew him. So we should never fight against God. David did a good work in that he slew the Philistine, for it routed the whole army.

In our last quarter's lessons a little Hebrew maid led captive to Syria, taken from her parents in the land of Israel. She waited on Naaman's wife. Her master had that dreadful disease, leprosy, which is a type of sin. She said to her mistress, "Would to God my lord were with the prophet that is in Samaria; for he would cure him of his leprosy." She brought it so far that Naaman went to Samaria, and after being cured he was converted. Give your hearts to God, He can use you wonderfully.

No. C. Cressman:—The Savior said, "Suffer little children to come unto me, and forbid them not, for of such is the

kingdom of heaven." We want good young men and women, and what you are as boys and girls, you will likely be as men and women. You will take the place of the old people. Some will be farmers, some will seek education, but I hope none will misuse or abuse education. You are also all builders. We call you. You are building it, and you must be careful and build straight that it may not fall down. In putting up a building we must have good material, and nice material, that our building will be like a brick or black stone. Every bad act will leave a stain on the wrong act, when you are building it will be like a bad brick or black stone. Every bad act will leave a stain on the wrong act, when you are building it will be like a bad brick or black stone. Every bad act will leave a stain on the wrong act, when you are building it will be like a bad brick or black stone.

No. 166 G. H.  
5th topic, The mode and true spirit of singing.

T. McDowell:—The Bible gives a few reasons why the children of Israel sang praises. 1 Chron. 13:8. When they moved the ark David and all Israel sang praises. In 2 Chron. we learn they sang praises. Singing is acceptable before God if done in the true spirit. When we sing we ought to mean what we say. We should sing to God, not for if we are not serving God we are serving Satan. The mode of singing is all included in the true spirit. We should utter our words distinctly and sing to time. "Let everything be done decently and in order."

No. 341 and 367 G. H.  
M. M. Shantz:—When we think of the time when we first gave our hearts to God (Col. 3:16) then we had a new song in our mouths. If we "sing with grace unto the Lord" it is true singing. But not all people are andible singers, yet they can sing in the spirit. Singing is making music, and addresses the highest and loveliest emotion. We can make melody in our hearts. Man may not hear that kind of singing, but God can.

In the open discussion the brethren S. F. Coffman, I. Rosenberger and S. S. Herner took part. Song with grace in the heart is as sacred as prayer. Sing "with the Spirit and with the understanding also." Song pleases God. Prayer gives us relief. The melody in our hearts should be in harmony with the music. We should sing hymns suitable for the occasion and should have congregational singing.

No. 257 G. H.  
6th topic, How to gain the irregular in Sunday school.—(a) The teacher.

1. Rosenberger:—We are held accountable for all our deeds. A teacher is in a responsible position. He should be regular in his attendance, and always punctual as to time. If he is irregular, he sets a bad example for his class. If he is truly converted to God, he will have an interest in his class, and will cause him to be regular and that will cause him to be interested in his teacher. The teacher should bring his class before the throne of grace.

Absalom B. Snider:—Irregularity shows there is something wrong somewhere. Where a teacher misses quite a few Sundays without good reasons for

it, get him converted from his negligent ways. He should be interested in his class and should be consecrated to his work. If we have all this in the teacher should have a class to suit his ability. We should appoint persons as teachers, not as substitutes, and if the regular teacher cannot be present he should notify the superintendent in time.

(b) The scholar. S. R. Hoover:—Our Sunday school lessons link together. The responsibility rests on three individuals. (1) The parent. They should not say to the children, Go to Sunday school, but should say, Come; then they would show that they were interested in the work. (2) The teacher can do a great deal toward making the scholars more regular in attendance. He should notice the scholars and shake hands with them and then he will show that he is interested in them. No trifling matter will keep him at home. If this does not bring regularity, go and visit them. Get the children interested. The teacher should notice them everywhere. Let them know that you are interested in them. It is easier to keep them than to let them go out and then try to get them back again. If the teacher is irregular the pupil will be also.

S. S. Herner:—We should put ourselves in the place of the pupil and then we might perhaps know the cause of their irregularity. If the teacher is disinterested in his class, the pupil will be irregular. The teacher may sometimes fail to make the right preparation. He should show some earnestness and should not be indifferent or the pupils may become indifferent, also our girls and boys should take an active part in singing. We as parents must look after their moral training and see what kind of literature our little boys and girls are reading.

No. 295 G. H.  
In the open discussion that followed a number of the brethren took part. Parents should not speak of the teacher's imperfections before their children. We should all have less of self and more of Christ within.

No. 301 G. H.  
Moses Hoover led the closing prayer.

No. 124 G. H.  
The afternoon session was closed with the benediction by S. R. Hoover.

**EVENING SESSION.**

**Song Service.**

Devotional exercises conducted by John G. Hoover. Scripture lesson, Rom. 12:1-3 and prayer.

7th topic, The one thing needful.

(a) To teach the lesson. Wm. Wideman:—Every teacher should be a Christian in order that he may be successful (Matt. 11) in his work, and have the baptism of the Holy Spirit (John 14:26) to guide and teach, and we should be obedient in all things that we may bring forth the fruit of the Spirit. We can then teach with boldness (1 Tim. 1:8). A thorough preparation is essential to teach the lesson, and in order to get that preparation we must be consecrated to God and ask Him to help us; then we become willing workers. A Bible class is very helpful in the study of God's word.

David Bergy:—The most necessary thing is to be thoroughly consecrated to God, the pupils will be benefited by it. We should have as thorough knowledge of the Bible as possible to teach properly. We cannot teach with-

out knowing. We should also have the ability to teach; then we will show earnestness and pray God to help us. Bring your class before a throne of grace and get acquainted with them and their needs. Different classes require different teachers, as all are not adapted to the same kind of work. The teacher must at all times be desirous to do good to his or her class.

No. 179 G. H.  
(b) How to win souls. L. J. Burkholder:—There are a great many things needful to win souls. Some may be more essential than others. Christ, the great healer, is able to save. To be successful in winning souls to Christ we must be clad in the armor of prayer and endowed with the Holy Spirit. We must come to the feet of Jesus and hear His gracious word revealed unto us. We are to teach His word, and live His word, and preach His word, and the word will convince men of their sins.

John Littenhouse:—The teacher should use his influence to win souls by way of out of Christ; there are many ways to use our influence. The inclination of man in his unconverted state is to do that which is wrong in the sight of God. We must be truly converted to God before we can win souls to Christ, for we can do nothing of ourselves. We must all receive a Christ-like spirit. We must have the spirit of God within us; the grace of God is sufficient for all who are willing to accept it and keep His commandments. We must be earnest workers that we may win souls for Christ and not become weary in the work and only be professors. We should use the influence that Christ uses, and we should thank God for these golden opportunities.

No. 368 G. H.

**Open Discussion.**

The teacher must exercise influence. In the saving of souls there must be a personal work. We should have sympathy one toward another. The value of a soul is worth more than the whole world.

No. 337 and 216 G. H.  
In the open conference some grand thoughts were presented by the brethren. All showed a great interest in the work.

No. 338 and 408 G. H.  
Closing remarks and prayer by S. F. Coffman. We have reason to thank God for the remarks here to-day, for all has come from God. We believe the conference was a success because the hand of God was with us, and if we are influenced by the Spirit of God, and not by man, the abiding Spirit will be with us. Prayer.

No. 74 G. H.  
Benediction by S. R. Hoover.

**RESOLUTIONS.**

1. Since the condition of the world is such that there is a demand for earnest consecrated efforts to rescue perishing souls, be it *Resolved*, That this conference advocates more active work in the field at home and urges the extension of mission work in foreign fields.

2. *Resolved*, That it has been clearly shown that our influence is a great factor in our lives and we urge that Christians have as thorough knowledge of the Bible as possible to teach properly. We cannot teach with-

out knowing. We should also have the ability to teach; then we will show earnestness and pray God to help us. Bring your class before a throne of grace and get acquainted with them and their needs. Different classes require different teachers, as all are not adapted to the same kind of work. The teacher must at all times be desirous to do good to his or her class.

No. 179 G. H.  
(b) How to win souls. L. J. Burkholder:—There are a great many things needful to win souls. Some may be more essential than others. Christ, the great healer, is able to save. To be successful in winning souls to Christ we must be clad in the armor of prayer and endowed with the Holy Spirit. We must come to the feet of Jesus and hear His gracious word revealed unto us. We are to teach His word, and live His word, and preach His word, and the word will convince men of their sins.

John Littenhouse:—The teacher should use his influence to win souls by way of out of Christ; there are many ways to use our influence. The inclination of man in his unconverted state is to do that which is wrong in the sight of God. We must be truly converted to God before we can win souls to Christ, for we can do nothing of ourselves. We must all receive a Christ-like spirit. We must have the spirit of God within us; the grace of God is sufficient for all who are willing to accept it and keep His commandments. We must be earnest workers that we may win souls for Christ and not become weary in the work and only be professors. We should use the influence that Christ uses, and we should thank God for these golden opportunities.

No. 368 G. H.

**Open Discussion.**

The teacher must exercise influence. In the saving of souls there must be a personal work. We should have sympathy one toward another. The value of a soul is worth more than the whole world.

No. 337 and 216 G. H.  
In the open conference some grand thoughts were presented by the brethren. All showed a great interest in the work.

No. 338 and 408 G. H.  
Closing remarks and prayer by S. F. Coffman. We have reason to thank God for the remarks here to-day, for all has come from God. We believe the conference was a success because the hand of God was with us, and if we are influenced by the Spirit of God, and not by man, the abiding Spirit will be with us. Prayer.

No. 74 G. H.  
Benediction by S. R. Hoover.

**RESOLUTIONS.**

1. Since the condition of the world is such that there is a demand for earnest consecrated efforts to rescue perishing souls, be it *Resolved*, That this conference advocates more active work in the field at home and urges the extension of mission work in foreign fields.

2. *Resolved*, That it has been clearly shown that our influence is a great factor in our lives and we urge that Christians have as thorough knowledge of the Bible as possible to teach properly. We cannot teach with-

out knowing. We should also have the ability to teach; then we will show earnestness and pray God to help us. Bring your class before a throne of grace and get acquainted with them and their needs. Different classes require different teachers, as all are not adapted to the same kind of work. The teacher must at all times be desirous to do good to his or her class.

No. 179 G. H.  
(b) How to win souls. L. J. Burkholder:—There are a great many things needful to win souls. Some may be more essential than others. Christ, the great healer, is able to save. To be successful in winning souls to Christ we must be clad in the armor of prayer and endowed with the Holy Spirit. We must come to the feet of Jesus and hear His gracious word revealed unto us. We are to teach His word, and live His word, and preach His word, and the word will convince men of their sins.

John Littenhouse:—The teacher should use his influence to win souls by way of out of Christ; there are many ways to use our influence. The inclination of man in his unconverted state is to do that which is wrong in the sight of God. We must be truly converted to God before we can win souls to Christ, for we can do nothing of ourselves. We must all receive a Christ-like spirit. We must have the spirit of God within us; the grace of God is sufficient for all who are willing to accept it and keep His commandments. We must be earnest workers that we may win souls for Christ and not become weary in the work and only be professors. We should use the influence that Christ uses, and we should thank God for these golden opportunities.

No. 368 G. H.

**Open Discussion.**

The teacher must exercise influence. In the saving of souls there must be a personal work. We should have sympathy one toward another. The value of a soul is worth more than the whole world.

No. 337 and 216 G. H.  
In the open conference some grand thoughts were presented by the brethren. All showed a great interest in the work.

No. 338 and 408 G. H.  
Closing remarks and prayer by S. F. Coffman. We have reason to thank God for the remarks here to-day, for all has come from God. We believe the conference was a success because the hand of God was with us, and if we are influenced by the Spirit of God, and not by man, the abiding Spirit will be with us. Prayer.

No. 74 G. H.  
Benediction by S. R. Hoover.

**RESOLUTIONS.**

1. Since the condition of the world is such that there is a demand for earnest consecrated efforts to rescue perishing souls, be it *Resolved*, That this conference advocates more active work in the field at home and urges the extension of mission work in foreign fields.

2. *Resolved*, That it has been clearly shown that our influence is a great factor in our lives and we urge that Christians have as thorough knowledge of the Bible as possible to teach properly. We cannot teach with-

out knowing. We should also have the ability to teach; then we will show earnestness and pray God to help us. Bring your class before a throne of grace and get acquainted with them and their needs. Different classes require different teachers, as all are not adapted to the same kind of work. The teacher must at all times be desirous to do good to his or her class.

No. 179 G. H.  
(b) How to win souls. L. J. Burkholder:—There are a great many things needful to win souls. Some may be more essential than others. Christ, the great healer, is able to save. To be successful in winning souls to Christ we must be clad in the armor of prayer and endowed with the Holy Spirit. We must come to the feet of Jesus and hear His gracious word revealed unto us. We are to teach His word, and live His word, and preach His word, and the word will convince men of their sins.

John Littenhouse:—The teacher should use his influence to win souls by way of out of Christ; there are many ways to use our influence. The inclination of man in his unconverted state is to do that which is wrong in the sight of God. We must be truly converted to God before we can win souls to Christ, for we can do nothing of ourselves. We must all receive a Christ-like spirit. We must have the spirit of God within us; the grace of God is sufficient for all who are willing to accept it and keep His commandments. We must be earnest workers that we may win souls for Christ and not become weary in the work and only be professors. We should use the influence that Christ uses, and we should thank God for these golden opportunities.

No. 368 G. H.

**Open Discussion.**

The teacher must exercise influence. In the saving of souls there must be a personal work. We should have sympathy one toward another. The value of a soul is worth more than the whole world.

No. 337 and 216 G. H.  
In the open conference some grand thoughts were presented by the brethren. All showed a great interest in the work.

No. 338 and 408 G. H.  
Closing remarks and prayer by S. F. Coffman. We have reason to thank God for the remarks here to-day, for all has come from God. We believe the conference was a success because the hand of God was with us, and if we are influenced by the Spirit of God, and not by man, the abiding Spirit will be with us. Prayer.

No. 74 G. H.  
Benediction by S. R. Hoover.

**RESOLUTIONS.**

1. Since the condition of the world is such that there is a demand for earnest consecrated efforts to rescue perishing souls, be it *Resolved*, That this conference advocates more active work in the field at home and urges the extension of mission work in foreign fields.

2. *Resolved*, That it has been clearly shown that our influence is a great factor in our lives and we urge that Christians have as thorough knowledge of the Bible as possible to teach properly. We cannot teach with-

out knowing. We should also have the ability to teach; then we will show earnestness and pray God to help us. Bring your class before a throne of grace and get acquainted with them and their needs. Different classes require different teachers, as all are not adapted to the same kind of work. The teacher must at all times be desirous to do good to his or her class.

No. 179 G. H.  
(b) How to win souls. L. J. Burkholder:—There are a great many things needful to win souls. Some may be more essential than others. Christ, the great healer, is able to save. To be successful in winning souls to Christ we must be clad in the armor of prayer and endowed with the Holy Spirit. We must come to the feet of Jesus and hear His gracious word revealed unto us. We are to teach His word, and live His word, and preach His word, and the word will convince men of their sins.

John Littenhouse:—The teacher should use his influence to win souls by way of out of Christ; there are many ways to use our influence. The inclination of man in his unconverted state is to do that which is wrong in the sight of God. We must be truly converted to God before we can win souls to Christ, for we can do nothing of ourselves. We must all receive a Christ-like spirit. We must have the spirit of God within us; the grace of God is sufficient for all who are willing to accept it and keep His commandments. We must be earnest workers that we may win souls for Christ and not become weary in the work and only be professors. We should use the influence that Christ uses, and we should thank God for these golden opportunities.

No. 368 G. H.

**Open Discussion.**

The teacher must exercise influence. In the saving of souls there must be a personal work. We should have sympathy one toward another. The value of a soul is worth more than the whole world.

No. 337 and 216 G. H.  
In the open conference some grand thoughts were presented by the brethren. All showed a great interest in the work.

No. 338 and 408 G. H.  
Closing remarks and prayer by S. F. Coffman. We have reason to thank God for the remarks here to-day, for all has come from God. We believe the conference was a success because the hand of God was with us, and if we are influenced by the Spirit of God, and not by man, the abiding Spirit will be with us. Prayer.

No. 74 G. H.  
Benediction by S. R. Hoover.

**RESOLUTIONS.**

1. Since the condition of the world is such that there is a demand for earnest consecrated efforts to rescue perishing souls, be it *Resolved*, That this conference advocates more active work in the field at home and urges the extension of mission work in foreign fields.

2. *Resolved*, That it has been clearly shown that our influence is a great factor in our lives and we urge that Christians have as thorough knowledge of the Bible as possible to teach properly. We cannot teach with-

out knowing. We should also have the ability to teach; then we will show earnestness and pray God to help us. Bring your class before a throne of grace and get acquainted with them and their needs. Different classes require different teachers, as all are not adapted to the same kind of work. The teacher must at all times be desirous to do good to his or her class.

No. 179 G. H.  
(b) How to win souls. L. J. Burkholder:—There are a great many things needful to win souls. Some may be more essential than others. Christ, the great healer, is able to save. To be successful in winning souls to Christ we must be clad in the armor of prayer and endowed with the Holy Spirit. We must come to the feet of Jesus and hear His gracious word revealed unto us. We are to teach His word, and live His word, and preach His word, and the word will convince men of their sins.

John Littenhouse:—The teacher should use his influence to win souls by way of out of Christ; there are many ways to use our influence. The inclination of man in his unconverted state is to do that which is wrong in the sight of God. We must be truly converted to God before we can win souls to Christ, for we can do nothing of ourselves. We must all receive a Christ-like spirit. We must have the spirit of God within us; the grace of God is sufficient for all who are willing to accept it and keep His commandments. We must be earnest workers that we may win souls for Christ and not become weary in the work and only be professors. We should use the influence that Christ uses, and we should thank God for these golden opportunities.

No. 368 G. H.

**Open Discussion.**

The teacher must exercise influence. In the saving of souls there must be a personal work. We should have sympathy one toward another. The value of a soul is worth more than the whole world.

No. 337 and 216 G. H.  
In the open conference some grand thoughts were presented by the brethren. All showed a great interest in the work.

No. 338 and 408 G. H.  
Closing remarks and prayer by S. F. Coffman. We have reason to thank God for the remarks here to-day, for all has come from God. We believe the conference was a success because the hand of God was with us, and if we are influenced by the Spirit of God, and not by man, the abiding Spirit will be with us. Prayer.

No. 74 G. H.  
Benediction by S. R. Hoover.

**RESOLUTIONS.**

1. Since the condition of the world is such that there is a demand for earnest consecrated efforts to rescue perishing souls, be it *Resolved*, That this conference advocates more active work in the field at home and urges the extension of mission work in foreign fields.

2. *Resolved*, That it has been clearly shown that our influence is a great factor in our lives and we urge that Christians have as thorough knowledge of the Bible as possible to teach properly. We cannot teach with-

## MINUTES OF MINISTERS' MEETING

held at Bethel M. H., West Liberty, Ohio, Feb. 11-22, 1899.

**TUESDAY MORNING.**  
Session was opened by singing Hymn No. 431 Hymns and Tunes and reading of Scripture 1 Thess. 3, followed by prayer by Noah Metzler.

**Organization.**  
The Elders J. M. Shenk, Benjamin Gerig and Samuel Detweiler selected the brethren Eli Yoder, Samuel Weyer, S. E. Allger, C. H. Byler, and N. O. Blosser as a committee on organization and arrangements.

Committee on organization reported as follows: Moderator, J. M. Shenk; assistant moderator, J. S. Coffman.

Secretaries, D. S. Yoder and Daniel Shenk.

Treasurer, J. P. Bontrager.

Chorists, Lizzie Detweiler, S. H. Plank, Sannel Weyer and Noah Troyer.

J. M. Shenk spoke on the subject, Why have a Ministers' Meeting?

I. A. To become enthused in love and fellowship and more interested in the cause of Christ and the welfare of each other.

b. That we may receive blessings here and share them with others.

c. To increase our love to God and all God's children and our fellowmen.

II. To become better qualified for the work.

a. To obtain a clearer and more definite knowledge of the vital principles of the Christian work.

b. To bring together our several gifts and consequently have more power.

c. That our work may be more uniform in the church in general.

d. That we may be informed and instructed, not to make a display of our eloquence.

e. The salvation of many souls may depend upon our efficient work for the Lord.

Closing prayer by J. M. Shenk.

**TUESDAY AFTERNOON.**  
Scripture reading 2 Thess. 2:1-19 and prayer led by Jonathan Weyer.

Subject, The responsibility of the minister and his relation to God, was discussed by Benjamin Gerig and Noah Metzler.

1. Responsibility.

a. Our responsibility is great because it involves the salvation of souls. Ezek. 3:17.

b. Ministers are God's spokesmen or message bearers, and as such we must not change the message, nor leave part of it out, and as soldiers we must be willing to endure hardship and keep His order.

c. We are responsible for the message, but not for the result.

d. We must be consistent soldiers, spokesmen, message bearers and watchmen.

e. If the minister does not make progress, he does not feel his responsibility in a proper measure.

f. If we cannot defend the Mennonite Church by holding up Christ let her go down.

II. Their relation to God.

a. According to John 15 Christ says, "I am the vine, ye are the branches."

b. There is no higher relation than that which the minister sustains to God.

c. We as ministers must become a part of God and God a part of us.

We will then be a part of His body. Ministers, brother and sister have the same relation to God in the body, but He has a special work for each one to do.

According to Matt. 23:19, 20 the minister is to give the message to all the world.

Meeting closed with prayer.

**WEDNESDAY MORNING.**  
Opening services conducted by N. O. Blosser.

Noah Blosser and C. K. Yoder with others in general talks next discussed the subject, What relation does the minister sustain to the church?

I. That of a message bearer.

To proclaim the message or word of salvation, not according to the letter, but according to the spirit (2 Cor. 2:6).

We are not to add to nor take from said message.

II. That of watchman.

a. To care for and look after the weak of the flock.





**ROTH.**—On the 16th of February, 1899, near Archbold, Ohio, Christian Roth, aged 54 years and 3 months, 11 days, was married to Barbara Suckey. To this union were born two sons and two daughters; one son proved true to the spirit world. He leaves a sorrowing widow, one son and two daughters to mourn the loss of a dear father. He was called to eternity very suddenly. A very full call to be prepared to meet death. Funeral services on the 19th at the Amish M. H. conducted by C. S. Suckey in German and E. L. Frey in English.

**MAST.**—Mary Lantz was born in Ohio, Oct. 9th, 1811. When yet young she came to Howard Co., Ind., with her parents, and united with the Amish Mennonite Church, where she retained her membership, and was a true and devoted sister up to her departure. On March 14th, 1899, she was united in the bonds of holy matrimony with Jeremiah M. Mast. This union was blessed with four sons and four daughters. Two sons and three daughters preceded her to the spirit world. Sister Mast had been ailing for the last few years, and about a year ago consumption set in. Through all her afflictions she was a patient and was fully resigned to the blessed Master's will. On Saturday, Feb. 18, the pastor of M. E. Church came there and by her desire held a short service of prayer and sang her favorite hymn, "Nearer My God To Thee," after which she seemed to be revived very much, and she told the pastor that she was awaiting the Master's call and that she was glad that she was very near the time that she could go home to the glory world and be with Jesus where there is no pain, no sickness, no sorrow. At 4 A. M., Monday, Feb. 20th, she departed this life, aged 87 years, 4 months and 10 days. She was buried on the 21st. A short service was held at the house by P. Radcliffe, then the remains were taken to the funeral church at Plainville, where services were conducted by Jas. S. Horner from Job 14:14. Her remains were laid to rest in the Miller graveyard. She leaves a husband and two sons and one daughter and many friends to mourn her departure. Peace to her ashes.

Dearest mother, thou hast left us,  
Here our loss we deeply feel,  
But 'tis God that hast bereft us,  
He can all our sorrows heal.  
Yonder in the graveyard gently  
Rests the form we loved so well;  
But we look to heaven and glory,  
Where there will be no farewell.  
Mother, dearest, thou hast left us,  
Lonely in this world to roam;  
We may truly ask the question,  
What is home since thou art gone?  
Farewell mother, till we meet thee,  
In thy heavenly home above;  
There to sing God's praises with thee  
In the land of joy and love. G. W. N.

**LONGACRE.**—On December 30th, 1898, near Spring City, Chester Co., Pa., the residence of her son in law, Aaron Funk, of crops and paralysis, Lydia, wife of John H. Longacre, aged 62 years and 15 days, she was a consistent member of the Mennonite Church. Her remains were laid to rest on the 4th of January, at the Providence Mennonite church and cemetery. Services were conducted by Jacob Hunsberger at the house and John Lantz at the church. Text, Phil. 1:23.

**STOLTZ.**—On the 17th of Jan., 1899, near New Holland, Lancaster Co., Pa., of lung fever, Sister Fannie Stoltz, widow of near Stoltz, aged 62 years and 15 days, she was a consistent member of the Mennonite Church, and a devoted wife and mother. Her husband, four children, her mother, mother in law, two sisters and three brothers mourn their loss.

Her daughter, Dora, preceded her. The funeral was largely attended by friends, neighbors, relatives and also many kind and loving comrades. The services were held by Benjamin Stoltz of Stargowtown and Christian King of Lutesburg.

Oh mother, dear, you have gone to rest,  
In a dear home above,  
Where all is sweet and pure and best,  
Where all is peace and love.  
Yes, she is gone to Dora dear,  
Which is a welcome there;  
She has left this world of pain and fear,  
To wear a crown so fair.

Oh husband do not weep for me,  
Since I have left the family,  
I would be sad for you to stay  
Forever in mortality.

Oh mother dear, we miss you here,  
The days are dark and sad, and drear,  
But we will ask for heavenly grace,  
That we may see you face to face. A. K. S.

**BURKHOLDER.**—On the farm of Jacob Good in Upper Leacock Twp., near Monterey, Pa., Sanford G. son of W. L. and Barbara Burkholder. He was born October 23rd, 1898, and died on the 27th of February, 1899, aged 3 months and 24 days. The funeral services were held by Sanford Landis of near Lonsdale at the house and by David Buckwalter, of near Hill, Pa. The remains were laid to rest near by.

Sanford was not very old,  
Still old enough to enter God's great  
He died away from a tender mother's  
care.

In his young days so bright and fair,  
Selected by a NEIGHBOR.

**MUNSEY.**—On the 8th of January, 1899, near Emma, Ind., of diphtheria, Ada, daughter of William and Mary Munsey, aged 11 years and 11 days. Buried on the 10th in the Eldridge cemetery. A short address was given by C. Miller, from Isa. 63:1-6. A large crowd was present. It was a very sad occasion. We hope our loss is her gain.

**TRAEGER.**—On the 2nd of January, 1899, in Newburg Twp., Lagrange Co., Ind., Sadie, daughter of Bro. John and Sarah Traeger, aged 3 months and 10 days. She leaves her father and two brothers. Her mother preceded her a few days. Funeral services by the 4th in the Forks Amish M. H. by Joseph D. Miller and Y. C. Miller from Isa. 38:5.

**YODER.**—Daniel Y. Yoder, near Middlebury, Ind., was born in Stony Creek township, Somerset Co., Pa., died Jan. 7th, 1899, aged 61 years, 9 months and 4 days. Buried on the 9th. Funeral services at the home of his son, Y. C. Miller, in German and by John Garber in English. Text, 2 Tim. 4:1-8. A large congregation assembled to pay their last respects. Bro. Yoder was a member of the Mennonite congregation. The remains were laid to rest in the Miller cemetery. Peace to his ashes.

**MUNSEY.**—On the 23rd of January, 1899, near Emma, Ind., of enlargement of the lungs, son of William and Ada Munsey, aged 10 years and 22 days. Buried on the 24th in the Eldridge cemetery. Funeral service at the house by Y. C. Miller from 1 Cor. 15:53, 54.

**ANDERS.**—Mary Pata, daughter of Bro. and Sister L. P. Andrews, died Feb. 2nd, aged 7 days. Short service was held Mar. 1st at 2 P. M. at the home, interment in Clinton graveyard. Funeral services by L. H. Heitwoide from Psalm 90.

Her soul has now taken its flight  
To mansions of glory above,  
To mingle with angels of light,  
And dwell in the kingdom of love.  
Sweetly slept our dearest darling,  
Since our Saviour thought it best,  
Earthly life to change for heavenly,  
Cares and tolls for sweeter rest.

**SCHLAG.**—Maria Detweiler was born on the 18th of October 1860, died on the 25th of February 1899, aged 38 years, 4 months and 7 days. She lived in matrimony 3 years and 9 months. She leaves her deeply afflicted husband, one child, parents, three brothers, one sister and many relatives and friends to mourn her early death, yet not as those who have no hope. Funeral services by Nicholas Roth from 2 Cor. 5:12; Joseph Gascho from Isa. 48:12 and Jacob Stauffer from Isa. 57:2.

**EBERHOLE.**—John R. Eberhole was looked upon as one of the oldest and most respected citizens in this vicinity passed away at his home in this city on the morning of Feb. 23rd, after an illness of several weeks and much suffering. Bro. Eberhole was born in Lancaster Co., Pa., May 21st, 1826, and was married to Miss Anna Rutz, Feb. 10th, 1848. Sister Eberhole are Jacob R. Eberhole of Roseland, Neb., Lizzie Eberhole of this city, Dr. J. R. Eberhole of Monmouth, Ill., and Miss Anna Eberhole of this city. Funeral was held Thursday afternoon, Feb. 24th, at the Mennonite M. H. of near Lancaster, Pa., by a faithful member for many years. Interment at the same place—Philip Nice officiating. How blessed the righteous when he dies.

**STERLING, ILL.**  
**FORNEY.**—Bro. Abram Forney died February the 12th, 1899, in the city of New York, N. Y. Co., Pa., aged 70 years, 10 months and 28 days. Buried on the 15th in the Green Mount cemetery, York, Pa. Services by Martin Whisler. Text, Heb. 9:27, 28.

**MARTIN.**—On the 11th of Feb. 1899, in Hanover, Pa., suddenly, Noah Martin, 11 years old, died at the Mennonite M. H. of near Lancaster, Pa. Buried on the 14th at his home. Services by Martin Whisler. Text, Amos 4:12, latter part.

**STOLTZ.**—Elizabeth Stoltz was born August 24th, 1828, in Lancaster Co., Pa., was married to John S. Stoltz in November, 1849, and in 1872 they moved to Knox Co., Tenn., where she lived a Christian life and a faithful sister in the church. On the 24th of February 1899, after about two weeks of illness and after giving many loving instructions to her children she said, "I must go," and as they laid her down she calmly breathed her last as if going to sleep. Her age was 70 years and 6 months. Her disease was a gripe in connection with other ailments. Funeral on the 27th in the presence of a large congregation. Services by N. Z. Yoder and H. H. Good from John 1:1, 2, as selected by the family. She leaves a deeply bereaved husband, two sons, three daughters and nine grandchildren to mourn her departure, but they mourn not as those that have no hope.

**STATFELDER.**—On the 20th of February, 1899, near Spring City, Chester Co., Pa., of la grippe, Alma L. daughter of Jacob L. and Mary Jane Stauffer, aged 6 months and 1 day. The remains were laid to rest on the 25th of Feb. at the Vincent Mennonite M. H. and cemetery. Services by John Lantz, assisted by C. Miller. Text, "It is well with the child."

**BAKER.**—Alma, only daughter of John and Ida Baker, was born Feb. 20th, 1897, and departed this life April 25th, 1899, aged 1 year, 2 months and 5 days. Funeral on the 27th at the Galesburg Chapel near Emma, Ind. Services conducted by Amos S. Cripe.

So fades the lovely, blooming flower,  
Falls smiling soul of an hour,  
To mingle with angels of light,  
And pleasure only blooms to die.

In there no kind, no healing art,  
To soothe the anguish of the heart?  
Divine Redeemer, be thou true,  
Thy comforts were not made to die.

**MILLER.**—At Emma, Ind., James Grover, son of Charles and — Miller, died Feb. 19th, 1899, aged 3 years, 9

months and 7 days. Funeral at Shore on the 21st. Services by Y. C. Miller.

Once more death has stalked abroad,  
And struck a dismal blow,  
He still dear little Grover's heart,  
And laid his visage low.

So farewell dear, dear mamma,  
You nursed and watched me well,  
But Jesus took your darling,  
So mamma, dear, farewell.

And farewell dear, dear papa,  
You to your bosom pressed me,  
You held your little Grover,  
Who now has gone to rest.

'Tis hard to break that tender cord,  
When love has bound the heart,  
'Tis hard, so hard, to say the words,  
Must we forever part?

Yet again we hope to meet there,  
When the days of life are dead,  
And in heaven with joy to greet thee,  
Where no farewell tears are shed.

A precious one from us has gone,  
To heaven to blossom there.

**SPIDLE.**—Near Emma, LaGrange Co., Ind., Haskell Erin, infant son of David and Nettie Spidle. He was born March 2nd, 1899, died March 4th, 1899, aged 2 days. Funeral on the 5th at the home, interment at the same place by A. S. Cripe. Text, Matt. 24:42.

Sleep on in thy beauty,  
Thou sweet angel child,  
By sorrow unlighted,  
By sin unoffended.

Like a dove to the ark,  
'Thou hast flown to thy rest,  
From this wide sea of strife  
To the land of the blessed.

## ITEM.

—THE American Sunday school Union whose headquarters are in New York as President will on the 20th of next May celebrate its Seventy-fifth Anniversary in Philadelphia. A special committee of arrangements has been appointed. Clarkson Clothier, Chairman. William C. Stever, H. C. Gara of Philadelphia, Robert T. B. Easton and John H. Beach of New York, and J. M. Stevenson of Iowa as assistants to the chairman.

The Academy of Music, one of the largest auditoriums of the city, has already been secured for the meetings. Many leading speakers of the country are to be here and representatives of the Union from all parts of the United States will be present. No pains will be spared to make this one of the greatest gatherings of the kind ever held in this country.

This is the oldest and largest Sunday school Missionary Society in America, having for its field of operations the whole United States and has organized over one hundred thousand Sunday schools during its seventy-five years of work.

**Across the Line in Kandiyohi Co.,** lived Edward T. Roe, with Mr. H. E. Gandrud of Kerkhoven, Minn.; "I can send you a most remarkable report. I have almost incredible and yet I can testify to the truth of it. The whole family of Mr. Roe was covered with leprosy. Their entire bodies, and one of the children died of the disease. They used almost everything but with no result. Then my urgent recommendation he bought two bottles of the Blood Purifier and used it. The leprosy disappeared and the children recovered to directions. Some time thereafter I passed that way again and called on him and I must say I am surprised. They were all well and rid of those terrible eruptions. They are very grateful for what they have received for them."

Remember Dr. Peter's Blood Purifier is not a drug store medicine. It is sold to the people correct through local agents by the manufacturer, Dr. Peter Fahmy, 112-114 South Hoyne Ave., Chicago, Ill.

**ROYAL BAKING POWDER**  
ABSOLUTELY PURE  
Makes the food more delicious and wholesome  
ROYAL BAKING POWDER CO., NEW YORK.

**To Havana.**  
Reduced rate excursion round trip tickets on sale via the Queen & Crescent Route, \$88.75 from Cincinnati (including meals and berth on steamers). Finest limited trains. Tickets at low rates from all Northern cities via Cincinnati and the Queen & Crescent Route. 24 hours Cincinnati to Jacksonville, 30 hours Jacksonville to Havana. Write for printed matter, maps, and full particulars.  
W. C. RINEARSON, General Passenger Agent, Cincinnati.

## TO THE LAND OF SUNSHINE.

Take the Sunshine Route from Chicago to Los Angeles, San Francisco and other points in California, and escape the rigors of winter in the East and North.

Pullman Tourist Cars for first and second class passengers leave Chicago every Saturday at 2 o'clock P. M. via the Chicago, Milwaukee & St. Paul Railway to Los Angeles City, thence to California via the Atchafalpa, Topeka and Santa Fe Railway—a real Sunshine Route.

This is the earliest afternoon train leaving Chicago for the West after arrival of morning trains from the East, thus avoiding tedious delay.

The Sunshine Route is essentially the best and most patronized through car line for men, women and children. Every attention paid to the needs of passengers en route.

Send for a Sunshine Route time-table folder. It costs nothing.

Address E. G. Hayden, Traveling Passenger Agent, 131 Arcade, Cleveland, O.

## THE MOST PRACTICAL SONG BOOK FOR SUNDAY SCHOOLS

In the one which gives the best satisfaction, many so-called Sunday School Song Books contain very good hymns; but for the largest number of New Gospel Songs ever published before, together with the most useful and popular hymns of the day, both new and old, we would heartily recommend

**Gospel Herald in Song**  
By NICKLE, MEYER, and PUGH.

Compiled and arranged for use in Sunday Schools, Gospel Meetings, and all other religious services. It contains songs for all occasions in the year—Special Sunday Exercises, Mission, Rev. Thanksgiving, Harvest Home, Easter, Christmas and New Year, and for Primary and Infant Departments. Price, \$3.00. Address all orders to

**MENNONITE PUBLISHING COMPANY, ELKHART, INDIANA.**

**Winter Tourist Tickets**  
at reduced rates, to Florida, Havana, Nassau, New Orleans, Mexico and California, via the Queen & Crescent Route are now on sale.  
The Queen & Crescent through service cannot be excelled. When going South see that your tickets read via the Queen & Crescent. Through Cars to principal Southern Cities.  
**Free Reclining Chair Cars**  
W. C. RINEARSON, GENERAL PASSENGER AGT., CINCINNATI, O.

## A LAMPLIGHT COMPANION.

Between now and Spring time there will be many opportunities of an evening to read up on the different portions of the Great Northwest. To this end the Chicago, Milwaukee & St. Paul Railway Co. has printed for free distribution to Eastern friends a number of illustrated instructive pamphlets regarding the various states traversed by its lines.

In sending your address to W. E. Powell, General Immigration Agent, Old Colony Building, Chicago, Ill., please say if your preference is for information about Wisconsin, Iowa, Minnesota, Northern Michigan or North Dakota.

No charge for pamphlets or for replying to all inquiries about any section of the Great West.

## HOMES IN THE SOUTH.

Every man aims at success, some more wisely than others. For business success, the wisest man seeks the best location. To this end a Northern farmer will find the opportunities, great advantages in the south along the Southern Railway. Farming land is cheap, the soil is fertile and gives heavy yields. It is adapted for grains, grasses, stock, dairy or truck farming, or orchards. The climate is mild and so equable, pleasant all the year round. It is a land of health and prosperity. Garden, orchard and farm products bring good prices, and living is cheaper than in the North. Along the Southern Railway is the place for success, on the farm or in business. Information furnished, descriptive publications sent. M. V. Richards, Land and Industrial Agent, Southern Railway, Washington, D. C.

## GOOD WINTER READING

For farmers in the Eastern States is now being distributed by the Chicago, Milwaukee & St. Paul R.R., free of charge to those who will send their address to H. F. Hunter, Immigration Agent for South Dakota, Room 555, Old Colony Bldg., Chicago, Ill.

The latest illustrated pamphlet, "The Sunshine State," and other publications of interest to all seeking New Homes in the most fertile section of the West will serve to entertain and instruct every farmer during the long evenings of the winter months. (Remember, there is no charge—address as above.)

**Cleveland, Cincinnati, Chicago & St. Louis RAILWAY.**

**BIG FOUR ROUTE**  
MICHIGAN DIVISION.

Condensed Schedule of Trains.  
Effective Jan. 1, 1899.

RECAPTIVE JAN. 1, 1896.					
GOING NORTH.			STATIONS.	GOING SOUTH.	
No.	No.	No.		No.	No.
28.	104.	102.		106.	101.
801		pm		am	
8:50	2:10	6:45	Renton Harbor	7:10	1:10
8:52	1:22	6:45	Niles	8:02	1:37
7:58	1:27	5:26	Granger	8:52	2:52
7:30	1:37	5:07	Goheen	9:48	2:44
	12:17	4:47	Goheen	9:09	3:06
A. M.					
11:32	4:24		Midford Jet	9:31	3:27
11:27	5:56		Watson	10:02	3:58
10:05	2:45		Watson	11:31	5:15
P. M.					
9:15	1:54		Marion	12:21	5:38
8:00	12:40		Anderson	1:40	7:15
A. M.					
6:30			Indianapolis	3:10	8:45
	11:02		Greenville		3:26
	10:25		Roanoke		4:20



## Stop That Cough

by using Lehman's Indian Cough Balsam, the unparalleled remedy for the healing of the throat, chest and lungs. A few doses of this cough balsam will alleviate the most distressing cough, cure croup, and if continued will subdue any tendency to consumption.

Agents Wanted Everywhere.

For further particulars and terms, address,

**MENNONITE PUBL. CO.,**  
Elkhart, Indiana.

For free sample bottles, address the  
LEHMAN MEDICINE CO., Nappanee, Ind.

Have You Read....

## "FRIENDSHIP"



By HUGH BLACK.

Scotland's Great Preacher?

If not, do not fail to do so. It contains nine chapters as follows:

1. The Miracle of Friendship.
2. The Culture of Friendship.
3. The Fruits of Friendship.
4. The Choice of Friendship.
5. The Eclipse of Friendship.
6. The Wreck of Friendship.
7. The Renewing of Friendship.
8. The Limits of Friendship.
9. The Higher Friendship.

For young men, especially, this volume will be a golden possession, and it can hardly fail to affect their after lives. It is printed on very fine paper, with beautiful ornamental borders.

Price, in cloth binding, boxed, \$1.25.

Address all orders to

**MENNONITE PUBLISHING CO.,**  
Elkhart, Indiana.

## Four of the Very Best

General-Purpose POULTRY.

Recs for hatching for sale at the following prices, per setting of 12:

Black Plymouth Rocks \$1.50  
White Plymouth Rocks \$1.50  
Barred Plymouth Rocks \$1.25  
Silver Laced Wyandottes \$1.25

No stock for sale.  
Each variety is bred by a different party and is the only variety on his place, thus securing absolute purity of stock. Circulars free. Address:

**Fair Play Poultry Yards, Elkhart, Ind.**  
W. F. Gelfman, Manager, Box 296.

**POULTRY PAYS** If rightly managed, you should succeed. For the best practical monthly Poultry Paper, illustrated on the paper, 2 cents a year. Send for a copy.

THE POULTRY FARM, Elkhart, Ind.

## SHOEMAKER'S POULTRY

BOOK on POULTRY, including all the latest information on the raising of poultry, from the selection of the best breeds to the management of the flocks. It is a complete guide to the poultry raiser, and is a valuable addition to the library of every farmer or householder. Price, 50 cents. Address: C. C. SHOEMAKER, Box 901, Freeport, Ill.

Write for Our

**SPECIAL TERMS**  
on Club Orders

for Martyn's Mirror, Menno Simons' Complete Works, Manual of Bible Doctrines, Journeys of Jesus, Confession of Faith, Plain Teachings, History of the Mennonites, and our new book on Immersion.

No family library is complete without these very valuable books. Address: **Mennonite Publishing Co.,** Elkhart, Indiana.

## Have You Ever Read

the history of the Mennonites? What do you know about the Mennonite Church? Have you ever read its history? If not, you certainly should. Its history is among the most interesting of any church in existence. Read

## About the Illustrious Men

of the Mennonite Church and you will be amazed. The "Martyn's Mirror" (85) and the Complete Works of Menno Simon (84) are full of information, just such as you need. However the history of the Church, including the Faith and Practice of its supporters, are contained in brief form in the 40-page booklet entitled, "The Mennonites." Price 10 cents. At this price no one should be without it.

**Mennonite Publishing Co.,**  
ELKHART, INDIANA.

## IMMERSION

PROVED TO BE

## Not a Scriptural Mode of Baptism

+ BUT A +

## ROMISH INVENTION,

BY W. A. MACKAY,

is one of the ablest treatises on this subject that has ever been compiled. Every one who reads it will be interested in the convincing proofs which are so clearly presented, and a copy of same should be in every home. This is one of the fastest selling books that we ever published. It is eagerly read by members of various denominations. Will you help to increase its sales? Bound in paper cover, 85 pages, 10 cents. Liberal terms to agents.

Address all orders to  
**MENNONITE PUBLISHING CO.,**  
Elkhart, Ind.

## HOME GROWN CHOCOLATE

Furnishes a cheap and delicious drink. More wholesome than tea or coffee, being rich and nutritious, yet free from injurious stimulants. Can be raised wherever corn will grow to maturity, requiring the same soil and cultivation. A large sack of fresh seed sent post-paid for 10 cents. Order in time. Supply limited. Address:  
**SIMON P. YODER, East Lewistown, Ohio.**

## Kidney Troubles

require prompt attention to prevent evil development in the human system. A case neglected means an early death to the afflicted. The best regulator for all kidney affections is

## Dr. Peter's Blood Vitalizer

the old Swiss-German remedy—its constant use for over 30 years. It seldom fails to cure diseases caused by impoverished or impure blood or from a disordered stomach.

No Drug-Store medicine is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer, by sending \$2.00 obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

Write to **DR. PETER FAHRNEY,**  
122-124 South Heyne Ave., Chicago.

## Los Angeles and the Pacific Coast and Return.

Special excursion from points in Pennsylvania, Maryland, District of Columbia, Virginia, West Virginia, Ohio, New York and New Jersey, on the occasion of the National Educational Association meeting at Los Angeles, Cal., in July, 1899, at reduced rates. For full particulars, address E. G. Hayden, Traveling Passenger Agent, C. & N. Y. R. Ry, 131 Arcade, Cleveland, Ohio.

## DYING TESTIMONIES

— OF —

## SAVED AND UNSAVED

...IS THE TITLE OF...

## A New Book With Which Agents Are Having Wonderful Success.

These testimonies were carefully gathered by S. B. Shaw, author of "Touching Incidents and Remarkable Answers to Prayer." They are from authentic sources, and no book has ever come to our notice which portrayed so vividly the last moments on earth, of saved and unsaved. It presents in short, pointed chapters, the great contrast between the sweet peace and inexpressible joy of the righteous in his dying moments, and the terrible remorse of conscience and mental agony and distress of those who see they must meet death and the judgment unprepared.

## IT IS A WONDERFUL BOOK

And everyone who reads it will be better for having done so. It furnishes a vast number of useful illustrations for ministers and evangelists. It contains 312 pages, and is bound in two styles. In paper binding, 35 cents. In cloth binding, \$1.00.

## Agents Wanted Everywhere!

To whom we can allow very liberal terms. Address all orders and inquiries to

**MENNONITE PUBLISHING COMPANY,**  
ELKHART, INDIANA.

## Manual of Bible Doctrines

HAS A REMARKABLE RECORD  
...AS A SELLER...

and its sales are proof of its popularity. The first edition was exhausted in less than eight months after the appearance of the first copy. The second edition is likewise going rapidly. Agents find it a remarkably easy seller. It sells wherever introduced. Everybody will be profited by reading it.

Board binding.....50 cents  
Cloth binding.....60 cents

## LIBERAL TERMS TO AGENTS

Send all orders to

**Mennonite Publishing Company,**  
Elkhart, Indiana.

## GLOBE INCUBATORS & BROODERS



are positively the best. They will hatch chickens, turkeys, ducks, geese, and all other fowl. Everywhere winners of highest honors in strongest competition. Our latest catalogue is now ready, the finest printed. It contains a full and complete list of poultry supplies at very lowest prices. Tells how to operate an incubator successfully. Tells all about raising chickens, and how to make about the business. Everything made plain and easy. Don't fail to send for one. Price only 4 cents in stamps. Address: **SHOEMAKER INCUBATOR CO.,** Box 460, Freeport, Ill.

# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., APRIL 1, 1899.

VOL. XXXVI. No. 7.

ABRAHAM H. KOLB, Editor.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

## Contents of this number.

Editorial Notes.....87  
His Suffering.....88  
The Resurrection.....89  
Christ's Death and Resurrection.....90  
The Empty Tomb.....91  
Notes by the Way.....92  
The Resurrection.....93  
The Cross as a Law of Life.....94  
Things from our Missionaries.....95  
Eternally Lost.....96  
A Word on Mission Work.....97  
To the scattered Members in Kansas and Nebraska.....98  
Shipping news.....99  
A Mother's Circ.....100  
Conference.....101  
Sunday School Lessons.....102  
Correspondence.....103  
Treas. Report of H. & F. R. C.....104  
The Love of Jesus.....105  
Blessed Results of the Crucifixion of Christ.....106  
Conversation.....107  
Assurance.....108  
"We have done what we could.".....109  
Showers of Blessing.....110  
Salvator's Night.....111  
Overcoming.....112  
Old People.....113  
Marriages.....114  
Deaths.....115

## EDITORIAL NOTES.

He who overlooks little sins will soon overlook great sins.

The Great Physician has provided a preventive of sin as well as a remedy for it.

Change of Address.—Bro. M. B. Shank from Richland, Tenn. to Denbigh, Va.

Bro J. F. Funk spent Sunday, March 10th, with the congregation at Iowine, Kent Co., Mich.

There are probably about ten million excuses for wrong-doing, but probably only one reason—desire.

The entire Christian faith, in one sense, rests upon the resurrection of Christ. (See I Cor. 15:17.)

According to the Jewish year book there are about 11,000,000 Jews scattered throughout the world.

If Christ made a false claim when He claimed to be the Son of God, God would not have raised Him from the dead.

In heathen lands there is one missionary for about 400,000 people, and 750,000,000 people never saw the face of a missionary.

Bro. S. F. Coffman of Vineland, Ont. went to Huron Co., on the 17th ult. to remain with the congregation at Berne about two weeks.

Bro. David Garber sends us a communication which came too late for this issue. His address, after the 12th of April, will be Nampa, Idaho.

On account of the extra space given to articles on the resurrection and kindred topics there will be no installment of the continued articles in this issue of the paper.

Change of Address.—Bro. Abram Burkholder, deacon of the Crown Hill Cong., Wayne Co., and Treas. of the Mennonite Old People's Home, from Rittman, Ohio to Marshallville, Ohio.

Be not too ready to give the measure of a man's character. Before we can know any one's real character we must know what that person would do if he knew his doings would never be known.

About seventy Mennonite families from the vicinity of Winkler and Reinland, Manitoba will move to Rosthern, Saskatchewan Dist. in the Canadian Northwest, some time in April. Seventy-seven cars have been chartered by them to move them and their goods.

Bro. N. S. Steiner is at present busy preparing the matter for a little work, "Fifteen, and the One Excellent Thing," for the printer. He also hopes to have a "Book of Sermons" ready for the printer in three or four months. Both of these books will be helpful and we bespeak for them a large distribution.

The flowers, leaves, and grass of springtime may be regarded as fitting emblems of the resurrection; the "pleasing hope" and the "longing after immortality" may suggest the possibility of a resurrection; but outside of the Scriptures there is really no conclusive evidence that there will be a resurrection of the dead.

The S. S. "Caledonia" of the P. & O. Transportation Co., bearing our missionaries, arrived safely at Bombay, India on the 24th of March. All well on board. It will be about a month before we hear by letter of their arrival. Still all will be glad to hear this bit of news through the Associated Press dispatches.

Christ took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his own brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.—Paul.

It is hoped that at the Semi-Annual conference for the Waterloo County (Ont.) District to be held on the 13th inst. plans will be made to send a minister on an evangelizing tour in the Canadian Northwest this spring. This is a large field in which our church has hitherto done nothing, notwithstanding the fact that a number of our people, and still more children of our people have settled there in recent years. They should be visited if possible.

In this issue will be found a number of articles by brethren and sisters on the subject of Christ's suffering, death and resurrection. While the importance of Christ's atonement and His resurrection should ever be borne in mind, it may be well with the return of Easter tide to have our minds drawn more especially upon these things, that we may meditate anew upon the importance of it all to us as individuals. We feel that these articles will be an especial blessing to the many readers who will not be able to attend services on Easter Sunday, and these we are sure will feel especially grateful to their brethren and sisters who contributed these Easter meditations.

The Bubonic Plague, which carried off so many victims in India a few years ago when the famine was at its height, has again become epidemic in Bombay, and about fifty thousand deaths have occurred in that city alone. All passengers on trains leaving Bombay are examined by a physician, to prevent the spread of the disease. The disease rages almost exclusively among the natives. But very few white people have been attacked by it, and usually not with fatal results, while about ninety per cent of the natives who are attacked die. There need therefore be no special apprehension for our missionaries who by this

time have probably reached their destination, especially as, with the coming of the hot season the plague usually burns itself out.

To many people Easter is looked upon as a time of joy, and so indeed it is. But in the outward expression of it, the joy of many seems to be that it gives an opportunity for display, and hence that which should be a time of joy becomes a time of fashionable display, and a formal fashion-decreed return to the gaudies which are supposed to be out of order during the Lenten season. Let us rejoice and be glad," not for the privilege of letting pent up desires loose again, as decreed by man, but let us rejoice rather that the resurrection of Christ has brought about that possibility of which Paul speaks when he says that "like as Christ was raised from the dead, even so we also should walk in newness of life." It is the possession of this new life that brings true joy, that causes us to rejoice evermore, that seeks after heavenly things, not after the things of the earth or the foolish enjoyments of this world.

Non-conformity to the world is clearly one of the principles of the Christian religion, and yet many who profess this religion cannot be persuaded to comply with its requirements. Do not, however, understand non-conformity to be a separation from all society and business, and a withdrawal to some gloomy cloister. The Christian is in the world to do good, but if the world gets into him evil results will surely follow. The Bible, the same book that enjoins non-conformity, plainly and frequently recommends industry and hospitality, but it forbids the unceasing anxiety, the continual application, the following of silly fashions and the indulging in sinful pleasures and practices, all of which do not agree with the spirit of the Christian religion and would prevent man from reaching its great end. How can he who loves and clings to the things of this world, in which there is so much sin, be prepared to enjoy another world, in which there is no trace of sin? Instead of being conformed or even only reformed we are to be transformed by the renewing of our minds in order to fulfill the perfect will of God.

The great "Peace Congress" of European powers will begin on the 18th of May in The Hague, Holland. This great movement, looking toward disarmament of the European armies, was inaugurated by the Czar of Russia, who for several years has been making the subject a special study. His inquiries into the causes and the appalling results of war have, it is said, made a wonderful impression upon him, and resulted in his issuing a peace manifesto inviting the powers to a conference in the hope of formulating some plan whereby the immense standing armies of Europe may be done away with. Every lover of peace will pray that this conference may result in much good. The debts of the European nations have reached figures that are truly appalling, and yet they are rapidly increasing, and while the taxes become more and more burdensome the increase in the standing armies reduces the comparative number of tax payers. The situation in some countries is truly alarming. After the shedding of rivers of blood and the expenditure of untold millions of money it will yet be found by the world that the principles of the Prince of Peace, though long ignored, are the most practical and that they are also practicable, and that the only hindrance to their general acceptance long ago was the ungodly ambitions of the ruling classes.

The ministry has well been called the noblest of callings, and the meanest of trades. And yet many young men to-day are entering theological institutions with the expectation of becoming ministers for pecuniary benefit, and such usually feel that the loudest "call" is that from the church which offers them the highest salary. We believe in a supported ministry where the minister who labors faithfully as an ambassador for Christ and because of it needs assistance, but we do not believe that the plan of a salaried ministry is a safe one, for while there are no doubt many faithful ministers in denominations which support a salaried ministry, men who are not more concerned about this world's goods and the acquisition of wealth than some ministers in denominations where no salary is paid, yet a salaried ministry opens wide the door to the hireling, who in turn throws open the doors to the gravest dangers, such as are mentioned by our Lord, John 10:12, 13. Such men not only degrade the high and holy calling of the ministry, but they also put the Lord whom they profess to love and serve to open shame, and instead of gathering for Christ they are feeding the sugar-coated pills of perverted doctrine to humanity, which in turn becomes perverted instead of converted, a worldly church. Let our people

therefore be careful to distinguish between a supported ministry and a salaried ministry.

True liberalism is not that which discards principles for the sake of compromise or harmony with that which is different in principle. True liberalism is that which reaches out after and accepts everything that is truth, it proves all things, but holds fast only that which is good. A liberalism which accepts or tolerates anything but truth diminishes its sphere and its limits become narrower and narrower in proportion to the amount of error which it tolerates. The Savior said, "The truth shall make you free." He who is free by and through the truth is free indeed. All the world is open before him, because he has put darkness and error and superstition, with all else that belongs to Satan, behind him. That which generally goes by the name of liberalism is not true liberalism, because it is supposed to be more or less liberally inclined toward teachings and practices which are not strictly evangelical in their tendency. But such liberalism has the tendency to bring man again into the yoke of bondage to the power of sin. True liberalism, then, is true freedom, and no man is free unless he is free from himself, from selfishness. Such is the liberalism which Jesus brought into the world, and which He would that all men should possess. True liberalism is that which is free from and above all the entraining powers of sin. It is the liberty in which Paul admonishes us to stand fast. It is the charity which for the love of the souls of men seeks to save men from their sins, not raise them into a higher plane of life in their sins. It is the faith which believes in the utmost use of all gospel means for the salvation of souls. It is the liberalism which frees itself from all that is in opposition to God, that lays aside every weight and every besetting sin in order that the soul may be more and more free to revel in the delights of a divine love and mercy that is as wide and as long and as deep as space itself. The soul that has once tasted and feasted upon these delights has no longer any desire for the entraining influences of the so-called liberalism of to-day, but seeks to enter more into that true liberalism which is bounded only by God's will, God's mercy and God's love.

For the Herald of Truth.  
HIS SUFFERING.  
BY S. F. COFFMAN.

The life of our Savior, during the last struggles with the enemy until He could say, "Oh death, where is thy sting? Oh grave, where is thy victory?" was full of sorrow and extreme suffering. At the beginning of His ministry He knew of His sufferings, but

spoke more frequently of His demise and told the disciples plainly of what would shortly come to pass.

At the table of the Passover and the Lord's supper, He told the awful news that one present would betray Him. Before entering Gethsemane He said that all would forsake Him and that Peter would deny Him; and upon the cross He cried out, "My God, my God, why hast thou forsaken me?" Jesus had been rejected by the world long before this. It was with deep sorrow that He wept over haughty Jerusalem. Jesus did not shed tears for effect, or to show that the deeds of men were so evil, but, because He sorrowed. Great ominous clouds of trouble had gathered, darkening the sky of our Savior's life. At first they were but "as a man's hand," but now, at the time of His last supper, even the bright rift of glorious prospects which burst through the lowering tempest for a moment during His triumphal entry into Jerusalem, was closed. The world was turned against Him. Gethsemane began a cloudburst of sorrows and trials.

Satan could not win a victory over the Lord by tempting Him. He could do nothing but muster his forces to combat against the Holy One whom God had sent to bruise his head. Every device and cunning was used. By his crafty deceit and hypocrisy he mustered the leaders of the people into the ranks. By threats and fear of unpopularity the multitudes were gathered together. By smiting the Shepherd the sheep were to be scattered. The enemy would force God's Son to yield to him.

Jesus knew that His hour had come. It was no surprise to Jesus,—that array of forces to be hurled against Him. His disciples did not know it. Even Judas was purchased by the enemy; and Peter boldly denied his Lord on account of fear. He had to repent.

On that evening Jesus' sorrow sought comfort in His faithful eleven, and He invited the beloved three to watch with Him one hour. His humanity shrank from the awful ordeal awaiting Him. He was human in body, though He was the Son of God, and His sufferings were like unto the sufferings of men. Heb. 2:16-18 and 4:15.

With what seeming dread and hesitation did Jesus enter into dark Gethsemane. Matt. 26:36-45. This was the struggle of the Son of man with the power of darkness. Luke 22:57.

Thrice He returned to those who were to watch with Him. They slept. Thrice He prayed to His Father, "Let this cup pass away. If this cup can not pass away except I drink it, Thy will be done." (R. V.) Would the enemy crush the Son of man with sorrow?

Would he rob the cross and take away the atoning power, the blood of Christ, and thus leave the world under the curse of sin? Christ's struggle and His agony were great. He struggled on, His bloody sweat falling from Him in great drops, "even unto death," but He did not drink the cup of death there; God's angel ministered unto Him, He received strength for the next assaults of the enemy.

Dear friends, let us not lightly pass over the actual, physical sorrow and suffering of Jesus. It was mortal pain, mortal striving. It was not Christ's mortal power and strength that gave Him these victories over Satan, it

was His sinless life. God also spared His Son unto the cross, but spared Him not there. He gave Him up to die for our sins.

Jesus was led "as a lamb to the slaughter" and "He opened not His mouth." With calm dignity He went every step to the cross. Words of comfort and admonition were given to His friends, prayers of forgiveness for His enemies; what had He for Himself? He spared not His own body,—gave it to suffer, that we might be free. The enemy had every advantage. The cruellest torture could not make the Savior yield, nor could insults, revilings or temptations hurled at Him, cause Him to turn from the enemy's assaults. Steadfastly He faced death. Even His position on the cross,—being made a curse before God (Gal. 3:13) could not cause the Son to recede from His purpose. Even though His Father forsook Him, His sinless life would conquer the whole power of earth and hell. None to comfort Him, none to strengthen Him, Jesus died alone, the victim of sorrow and suffering. He was made a curse, sin, flesh and blood, an outcast, a blasphemer, a seditious man, a transgressor.

Was it not a worthy cause of sorrow? Did He not have sufficient reason to suffer? He was only sustained because He did the will of God. What lesson from this? 1 Pet. 4:1, 2.

The enemy was conquered again. Jesus was lifted up. His blood was shed. Redemption from sin was now assured. It was impossible for Satan to bar the grave against this Holy One. Death had lost all power over this conquering Son of man, who by the mighty power of God was raised up from the dead, exalted to the right hand of God in the heavenly places. This was not sorrow, but great joy, and it pleases God to-day to exalt the redeemed ones, who by Christ's triumphs are set free from sin and death, to the same heavenly places in Christ Jesus. Eph. 1 and 2. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Pet. 3:18.

Vineyard, Ont.

For the Herald of Truth.

#### THE RESURRECTION.

BY SAMUEL YODER.

"Destroy this temple, and in three days I will raise it up." John 2:19.

When we talk or think about the resurrection we touch one of the most profound of all Scripture subjects, both of the Old and New Testament Scriptures, one that was very frequently referred to by Christ and His apostles. When Christ spoke the words of our text it greatly enraged His enemies, for they supposed He was referring to the magnificent temple at Jerusalem, which they told Him had been under construction forty and six years. Such a claim as they understood Him to make they took as an insult. He however referred to the temple of His body and its resurrection. The temple which Herod rebuilt was indeed of wonderful dimensions, and great stones were used in its construction.

A certain writer says of this splendid temple which rose like a mount of gold and of its snow white marble that it

was once the admiration of the world. The disciples once called the attention of our Lord to the great stones that were used in this magnificent building, to which our Lord replied, "The days will come when not one stone shall be left upon another, that shall not be thrown down." This prediction of our Savior was fulfilled, according to history, A. D. 70. The prediction concerning His body was fulfilled much sooner.

When Martha came to the Savior with her heart full of grief and sorrow concerning the great loss of her only brother and told him, "If thou hadst been here my brother had not died," He comforted her by telling her, "Thy brother shall rise again." She had an implicit faith in His promise and replied, "I know my brother shall rise again in the resurrection, in the last day; and I know that whatsoever thou wilt ask of God, He will do it." He assured her that He indeed was the resurrection, and the life, and "he that believeth in me, though he were dead, yet shall he live." This is indeed a soul cheering promise. This is no doubt where the first resurrection with the sinner takes place. With a living faith he takes hold of Christ and His promises and is thus raised up out of a dark slumber into newness of life, the life of God. Paul expresses it thus: "Christ liveth in me," and again, "Your life is hid with Christ in God." But it seems strange indeed that Martha should express such a pious faith in the resurrection of the dead and there was clearly a doubt with the disciples before Christ's resurrection or concerning Christ at least, because Christ at one time reminded His disciples how that He must go to Jerusalem and "suffer many things; how He must be 'rejected of the elders and of the chief priests and scribes, and be killed, and after three days rise again.' In this saying Peter reproved Him and said, 'This shall not be so, Lord,' but now Jesus turned about and looked on His disciples and very sharply rebuked Peter, saying, 'Get thee behind me, Satan; for thou savorest not the things that be of God, but the things that be of men.' He no doubt received this rebuke for his unbelief. But ah, poor Peter saw this prediction sadly fulfilled and another prediction, still more sad, also fulfilled. Jesus told him, 'Before the cock crow, thou shalt deny me thrice.' When the time came, wherein Peter felt so sure, and so strong, his strength failed him, and he became weak. Hence the apostle gives the timely warning, 'Let him that thinketh he standeth take heed lest he fall.' Peter thought he stood immovable, but he fell. These predictions would all be fulfilled, Judas would sell and betray Him, Peter deny Him, all the disciples forsake Him; He would be taken by wicked men, false witnesses testified against Him and ungodly men condemned Him to death. He was maltreated, mocked and spit upon and most shamefully scourged, crowned with a crown of thorns, and nailed to the cruel cross. O the awful death He had to suffer for our sins, so that in the extremity of His love He cried out, 'My God! my God! why hast thou forsaken me?' The sun was darkened, the veil of the temple was rent in the midst, and He cried with a loud voice and said, 'Into thy hands, Father, I commend my spirit!' and gave up the

Ghost. Now Joseph of Arimathea, who was a good man, begged the body of Jesus and laid it in a sepulchre wherein never man had laid.

Very early in the morning, after the Sabbath, Mary Magdalene and the other Mary with certain others with their spices and ointment, came to embalm His body. But as they were on their way they were somewhat perplexed about the great stone which was placed to the entrance of the sepulchre. But while anxious about the great obstacle a mighty messenger descended from heaven and a mighty earthquake occurred. The great stone was removed and with mighty power the Son of God triumphantly rose from the dead. How the enemies of the Lord were defeated! The soldiers who were to guard the tomb and watch so the disciples should not steal the body, became as dead men. They were permitted to crucify the Son of glory, but now they were weak. They could not prevent His resurrection. The Marys were also surprised to find the heavenly messenger, whose countenance was like lightning and his raiment white as snow, telling them, "I know whom ye seek, but he is not here." The crucified One is risen! "Come see the place where the Lord lay," and then "go your way, and tell His disciples and Peter." Peter who had so lately denied Him must have special word given him. He wept bitterly over his error, and the compassionate Savior forgave him. This indeed was His plan for His most cruel enemies: "Father, forgive them, for they know not what they do." Wonderful love!

"Wonderful things in the Bible I see."

Oh me thinks the news of the immaculate Lamb's resurrection must have been the general conversation. Many a heart was made to overflow with joy. Jesus appeared at different places to different of His disciples. Two of them were going to Emmaus the same evening and were earnestly conversing about the sad affair that had so lately occurred. While they were thus communing and reasoning together, suddenly Jesus was walking with them and began to question them: "What are these interesting communications you are having as you are walking and seem so sad?" Cleopas answered: "Art thou any stranger at Jerusalem? We had heard that the things that have come to pass there?" Jesus said, "What things?" and they said, "Concerning Jesus of Nazareth, who was crucified on a tree before God and all the people, and how the chief priests and rulers have delivered him to be crucified, and we had trusted that he should have redeemed Israel," and furthermore, "Some women of our company greatly astonished us by telling us they were early at the sepulchre and have seen angels who also there and witnessed the same thing even as the women had said." Then He said, "O fools, and slow of heart to believe what the prophets have spoken concerning Christ, how he must suffer these things, and enter into important events that ever occurred in the history of the world. The effects of this event are designed to concern alike every soul that God ever created in this world as well as every one that will from henceforth have an existence on earth. That is what makes this subject pre-eminent—the focus around which cluster all Bible truths.

understand concerning Christ's resurrection. Hosea (6:2) no doubt refers to Christ's resurrection when he says, 'After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.' Job also believed in a resurrection. 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though worms destroy this body, yet in my flesh shall I see God.' Daniel (12:2) also says, 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame an everlasting contempt.' And again Malachi says (3:18), 'Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.' Ah yes, there will surely be a resurrection both of the just and the unjust.

Those who have been begotten unto a lively hope by the resurrection of Jesus Christ from the dead, are alive in Him, living for Him, seeking those things which are above, where Christ sitteth at the right hand of God, from whence He shall come to judge the quick and the dead. 'Behold, I show you a mystery,' says Paul. 'We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' Hear what Ezekiel says (37:3-5), 'And he said unto me, Son of man, can these dry bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live.' O there shall be no way of escape; all must come forth and every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father. 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.' He ye also ready, for the Son of man cometh when ye think not."

Elkhart, Ind.

For the Herald of Truth.  
CHRIST'S DEATH AND RESURRECTION.  
BY A. METZGER.

But while Christ's mission on earth was finished it remained yet for God to raise Him up on the third day that the victory over death, hell and the grave might be complete, the greatest triumph in the history of the world from its creation to the judgment. "For if Christ be not risen then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ." 1 Cor. 15:14, 15. What would it have availed if Christ had been born into the world, expounded the great plan of salvation and then shrunk from passing through these last agonizing scenes? No we get anything practical out of this for ourselves? The Son of God had to bear the bitter with the sweet.

We may contemplate the goodness of God in the case that He is the Creator of all things we enjoy in this life and that He has in store for His children in the eternal world; or we may look upon the horrors of everlasting doom, but is there in all this anything so pathetic, so dignified, yet so persuasive as the story of the cross, the culmination of God's boundless love for a world lost in sin and doomed to eternal death!

Did God owe the world anything? Why did He so love the world that He gave His only begotten Son to die for us? It is true we were His children by creation, though ungrateful, disobedient, rebellious; and His infinite love for us was manifested, not so much in that that He only Son was born into the world, but in the cruel, ignominious death He allowed Him to suffer for our sakes.

Let us for a moment behold this meek and spotless Lamb of God, pure, holy innocent Son of heaven! Yet throughout His ministry subject to the insults and frowns of the wicked world He came to save. Poor, hungry, thirsty, weary traveler, nowhere to lay His holy head, tolling off day and night to alleviate human sufferings. Despised, persecuted, rejected of men, bearing upon Him the sins of the whole world, He is agonizing in Gethsemane until drops of sweat like blood flow down His face. Betrayed into the hands of His most bitter enemies, who scourge Him, crown Him with thorns, spit upon Him, lay upon Him the cruel cross until He breaks down beneath the burden. Nails are driven through His holy hands and feet, and thus upon the cross He is suspended between heaven and earth, spectacles for the world to behold. Had ever a human being suffered as much? Well might the sun hide his face and refuse to shine. Well might the solid rocks quake and break asunder when stony hearts refused to bend before Him, but prompted wicked hearts to perpetrate deeds that caused heaven and earth to weep! His love knew no bounds when in the face of all this He could say "Thy will be done" when He could look upon His persecutors and pray, "Father, forgive them, for they know not what they do."

"It is finished." Satan's empire fell. The plan of our redemption is wrought. The demands of the law and God's justice are satisfied. The beloved Son in whom He is well pleased has not wavered. All this He has done, not for His friends, but for His enemies, for "while we were yet sinners Christ died for us."

But while Christ's mission on earth was finished it remained yet for God to raise Him up on the third day that the victory over death, hell and the grave might be complete, the greatest triumph in the history of the world from its creation to the judgment. "For if Christ be not risen then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ." 1 Cor. 15:14, 15. What would it have availed if Christ had been born into the world, expounded the great plan of salvation and then shrunk from passing through these last agonizing scenes? No we get anything practical out of this for ourselves? The Son of God had to bear the bitter with the sweet.



Not all His days could be spent at the marriage feast in Cana of Galilee, or on the lake with His disciples, asleep in the boat, nor on the Mount of Transfiguration. He wept with those that mourned and finally had to enter into paradise by way of the cross. Neither need we expect to be "carried to the skies on flowery beds of ease." We may love to think and speak about the glories of heaven and the bright crown that awaits us, but when again the cross looms up before us it sometimes baffles our faith that we turn aside in discouragement. When we are sometimes called to pass through trials, do we not feel like turning back instead of facing boldly what is before us? Can we obtain a crown if we do not take up the cross and follow Jesus? Let us remember that He passed through it all, and more too, and now reaches back His hand that leads the sinner to help us safely through. And above all, let us consider fully what it is that God to redeem us. Since in the person of Christ, the innocent Son, He suffered all these agonies for me, am I not ungrateful when I refuse to entertain Him as a guest when He knocks for admittance at my heart's door? Since He has endured so much for me, should I not be willing to endure hardships for His sake? "Must Jesus bear the cross alone, And all the world go free?"

No, there's a cross for every one, And there's a cross for me,  
East Lewisburg, Ohio.

#### THE EMPTY TOMB.

BY L. J. LEIDMAN.

"He is not here, but is risen." Luke 24:6.

As we approach the dawning of another Easter morning, our minds wander back to the scenes of Calvary, to the empty tomb, and the action of the disciples toward Him whom they loved and adored; and we wonder why they were so slow to accept the wonderful announcement from the angels: "He is not here, but is risen," when the eternal destiny of the world so depended upon this wonderful declaration.

Many times had Jesus privately taught them of the things that should befall Him. He opened up the Scriptures to them and manifested His power in healing the sick, raising the dead, giving sight to the blind, also showed His love by leading a self-sacrificing life; last of all by offering Himself upon the cross as the Lamb without spot. "Surely He hath borne our griefs and carried our sorrows; yet did esteem Him stricken, smitten of God and afflicted." But with all this humiliation, sacrifice and suffering, He must still further demonstrate His love to the world, by taking up His life after that He had laid it down in making the atonement for man and only through His power to do this, was He able to prepare the way into the "holiest of all" as He said to His disciples, "I go to prepare a place for you." But not until He had gone did the truth of His words begin to dawn upon their minds. Now they could fully understand His great mission. So also will it be true of a great many people in our day. Only when it is *forerun* too late will they realize, as never before, what the death and resurrection of our Lord meant to them. Not only will it be true of the openly impenitent sinner,

out of the fellowship of the church militant, but also of the pretending professor, for the Master said, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" They will I profess unto them, I never knew you." We dear reader, does Christ know you? He is calling you to-day, to be reconciled; will you not heed the gentle voice, and on this Easter morn rise in the first resurrection to a new life in Christ, to where old things pass away and all things become new?

Measuring your life in the light of God's word, dare you condemn those poor disciples for their action toward the Redeemer? Verily no, "For wherein thou judgest another than condemnest thyself, for thou that judgest doest the same things."

Were the disciples an exception to the rule of to-day? Are there not, in hundreds, yes thousands, who are, in an indirect way, seeking Christ through doorkeepers? Look about you and seek for Christ in some of the many places where many a professed child of God is seeking for enjoyment. Go to the theatre and seek the Living, and the same angel voice will whisper to you, "He is not here, but is risen." Go to the lodge room and seek for Christ, and a gruff voice from within answers, "We know not the man." In this answer, "We know not the man," in this answer, "We know not the man," is not mentioned there except in profanity, even though they may in a formal way appear to be seeking for Christ, but the voice of the angel comes with the rebuke: "Why seekest thou the Living among the dead? He is not here, but is risen." Surely Christ is to be found, and we follow the thronging multitudes to the popular amusements, where there are gorgeous displays of every thing that pleases the gratifications of the flesh, but fear enters our heart as we hear the angel voice say to us, "He is not here, but is risen." But surely we may find Christ among the innocent amusements which are conducted by so-called Christian people, said to be for the benefit of Christ's cause. But looking in you may behold the *grave clothes* lying about; and turning back with a shudder from the scene, you hear again the same words, and they burn condemnation deep down into your soul as they ring out on the air clear and distinct: "Why seekest thou the Living among the dead? He is not here, but is risen."

Indeed the Christ has risen above the works of death and now "liveth to make intercession for us," and, as He said to His disciples, "I go to prepare a place for you, that where I am ye may be also." It was His atonement and final victory that He had taken away the sting of death. Would you in very deed and with the sting taken away, my brother? Then seek Christ above the *dead works* and vanities of life, and your search will no longer be in vain, but He will gloriously reward your effort the shining courts of glory He said to the Father, I go to *atone* for the sins of the world. As He was about to return He said to His disciples, "I go to prepare a place for you." And after He had risen His command was, "ye go," as His going prepares the way for us,

so our going, my brother and sister, will prepare the way for those who are yet away from the fold. But first they will "mount up with wings as eagles" and the satanic influences which drag men down to ruin. Let us renew our strength, and then as we go to the Battle of the Lord, "we shall run and not be weary."

Turning back to the disciples we find that they were not ready to believe, because they had anticipated an earthly reign, and they looked upon the death of their Lord as a matter of great disappointment; therefore they were not prepared to receive the blessed news which was especially sent first to them. Likewise the world to-day is not willing to accept Him because the spiritual kingdom which God establishes in the hearts of the people causes a crucifying of the carnal man and a rearing of the spiritual man, which invites them to set their affections upon heavenly things, where Christ sitteth at the right hand of God. Unwilling to do this, they turn from the mercies of God to their own sorrow and confusion.

Far be it from us to condemn those poor disciples for their action toward the Lord, when we ourselves are guilty of such careless indifference in regard to our duties we owe to God and our fellow-men. May not these reflections be an incentive to bring us into closer fellowship with our Savior, remembering that He is waiting to forgive us for our actions toward Him. Now He has given us all a word to perform, and as Mark adds, "He is not affrighted," but go your way and tell His disciples. Behold, I go before you." You who have given your all to the Lord and consecrated yourselves, is it not a source of great joy to know that the Lord is going before you, when you go into His service? And also to know that after we have gone in obedience to this last command that we have the assurance of that glorious promise, "Lo, I am with you always, even unto the end."

When in the history of the church has she needed a resurrection more than now? Look about you and behold the perishing millions, with a crucified and risen Redeemer as their only hope. In the face of these facts we would almost conclude that Christ shed His blood in vain. A thousand million living as if there never had been a Son of God to die for them. Thirty millions every year passing into outer darkness without hope. Fifty millions bearing the name of Christ, and a large majority living in utter ignorance or indifference. Millions of them feeble and sickly. Thousands of wearied workers who could do blessed abundant Christian work to arise to a "new life in Christ Jesus." With souls, each worth more than worlds, and worth nothing less than the price paid for them in Christ's blood, and as they perish one million each month in China alone, dare we say we have no need of the old time pentecostal shower? Brother! with eight hundred millions who have never heard of Christ's power to save, have we no responsibilities? Now as we celebrate this another Easter Sabbath, may our text, "He is not here, but is risen," have new meaning to us and be an incentive to close fellowship with the Master. Amen.

Custom, Ill.

#### NOTES BY THE WAY. No. III.

BY A. D. WENGER.

BERLIN, GERMANY, MARCH 8, 1899.

The object of these letters is not to give extensive descriptions, which I should be glad to do, but simply to tell how the Lord is prospering men on the earth and make some spiritual applications that may be of interest and profit to the reader.

Feb. 19th it was my privilege to attend service in the Mennonite church near Basel, Switzerland, much similar to ours at home. Two days later I left for Germany to get away from the noisy populace of men and women that filled the streets wearing false faces and clothing that disguised them in various ways. Their conduct was even worse than that of the people of Paris who threw fine paper into each other's faces, strangers not excepted, on Carnival day until the streets were actually covered. We are not used to such foolishness at home. The people of Basel pride themselves in manifesting during the first three days of Lent what power the devil has over them. They say their badness must come out once a year. At that time many crimes are excusable. Satan donkeys smiles at his great revivals of sin. We should rather put forth special effort in the service of the Lord and pray with Habakkuk 3:2, "O Lord, revive thy work."

Germany as a whole is a beautiful and fertile country. All available lands are under a high state of cultivation. The lowlands are given to gardening and farming the cereals except corn. Vineyards cover a thousand hills some of which are terraced by means of stone walls one above another with the earth filled in above each wall. Some of the highest and steepest hills have forty and even fifty of these terraces which at a distance look like great steps. This fertility is retained and steepness is overcome. Most of the forests are planted with linn, oak and evergreen and are very beautiful. Fuel is very scarce. Law prohibits a private owner from cutting his own forest without regard to the public good. Orchards of fruit trees yield abundantly.

This we call the fatherland. From here most of our ancestors emigrated to America. It does not take history to prove it. I will risk the statement that there is no other place in the Old World where so many people are named Landis, Kauffman, Herr, Funk, Horsh, Lehman, Yoder, Wenger, Eby and scores of other names with which we are so familiar. After all the fatherland toward which we are going is of greater concern to us than the one from which we came.

From these parts the brethren of like precious faith began to cross to America in 1838. A few miles led to steep back 300 yards and take the position of our forefathers in Europe. Three great things stare us in the face, severe persecution, recantation of faith or flight to America. We choose the latter. We are hundreds of miles from the sea. There are no railway trains that descend into it. It is worn several inches deep by the feet of many centuries. Here in this well-pit, dark as midnight, captives were thrust to eke out a miserable existence under barbarous cruelty and starvation. Strange it is that sin-

ners will tread a dark pathway to the overlying darkness of the bottomless pit when they might be in gospel light and liberty here and hereafter. Here in the twelfth century a unique incident occurred. The inhabitants with their possessions were gathered within the fort. All their ammunition was exhausted upon Emperor Conrad's army outside. The men were all to die but the women were promised liberty with as much of their property as they could carry with them out of the fort. To Conrad's surprise each wife carried her husband, and the men were spared."

The laboring women, especially in the country, have a slavish life of toil. Their station in life compared with men is much lower than in the United States. They can be seen in the field with fork and spade, driving a team and doing all kinds of odd door work. A week ago on the way to an all-day gospel service we passed an old woman tottering beneath a heavy basket. Her sister had walked a large, strong man with his hands in his pockets. I am told that on the way home from the field the woman carries the basket and implements. It is a common sight to see them carrying water, baskets and wood upon their heads. Even more than a hundred pounds are sometimes carried in this way. I have seen them carrying bundles of brush for firewood on their heads from a timber one and a half miles distant. What arouses an American still more is the fact that a woman often pulls with a dog harnessed to a small but sometimes heavily loaded wagon. Especially in this true in the streets of Leipzig where fourteen such teams were counted near together. Their wages are about twelve cents per day and board. While the old system of feudalism has long been broken down, yet its effects are still seen in various ways. When will Germany awake to give woman the position she deserves?

I find my letter getting long and will close by referring to a short visit to Wittenburg the home of Luther. There his tomb can be seen within the church upon the doors of which he posted his 95 theses in antagonism to the Church of Rome. The ancient doors were burned when the Austrians bombarded the town in 1760, but were replaced in 1893 by bronze doors upon which the subjects of the different theses can be seen in raised letters. Luther should have had several more theses and fully renounced the unscriptural practice of the Roman Church, such as, infant baptism, consubstantiation as a substitute for transubstantiation in the sacrament of the Lord's supper, and others. Five hundred soldiers are quartered in a part of this large building, which is called the Schlosskirche.

May God bless the dear ones beyond the sea. From April 15th to June 1st I may be addressed, David St., Jerusalem, Palestine, in care of Cook & Son, P. O. Dear Brethren—Thank you for the HERALD OF TRUTH of Feb. 15th number, which was promptly forwarded to me at Gieselsheim, Germany from London. In the morning I leave for north-east Germany, then to Holland, Belgium, Switzerland, Italy.

\*NOTE.—This incident at Weinsburg, or Hunsburg, is in English and German literature. The closing sentence of "The Siege of Hunsburg" found in the

Bentley Hallads describe this incident as follows:

"No longer Hunsburg's banner floats; Hushed is her battle cry. For a victor walks at her shattered gates, And her sons are doomed to die. But Hunsburg's daughters yet shall prove The saviors of the heroes they love!"

Allegory to the Emperor, The merciful and brave, Sound, elation, sound, tell the news around, And ye drooping banners wave! Hunsburg's fair daughters, ye are free; Go forth, with all your 'braveries'!"

"Bid them go forth," the Emperor cried, "Far from the scene of strife, And whither man's hand, or blinding maid, Or the daughter, or the wife, For ere you sun hath left the sky, Each rebel male shall surely die."

"Bid them go forth," the Emperor said, "We wage not war with them; Bid them all go free, with their 'braveries', And each richly valued gain; Let each man her person bear That which she deems her chiefest care."

The city's gates are opened wide, The leaguer stands amazed; "Twas a glorious deed, and shall be well deemed, And by my minstrel shall be sung, For each had left her jewelled attire To bear a husband, or a sire."

With faltering step each laden one At Constanze's feet appears; To amaze her stood, but his thirst for blood Was quenched by his falling tears; The victor went to sleep, and devoted woman's constancy.

All glory to the Emperor,— All glory and renown! He hath shrouded his sword, and his royal Hath come forth to save the town; For love like this is mightier far Than all the stratagems of war."

For the Herald of Truth.

#### THE RESURRECTION.

BY BARBARA SHERK.

"Now is Christ risen from the dead. 1 Cor. 15:20.

The resurrection of Christ is the principal and most important part of Christianity. Our faith and hope is built on this.

If Christ had not risen there would be no Christianity, our faith would be useless, our hope vain, the doctrine false, the whole gospel fruitless, there would be no final redemption from the power of sin, we would not know how it would be with us either in this world as in the world to come.

But the resurrection confirms all things that the Christian believes, hopes and looks for, more especially is it the regeneration of a living hope of eternal life.

Christ is our Chieftain, our Head, and if we in living faith and fervent love cling to Him we are members of His body. And as we see Him triumph over sin and Satan, death and the grave, these terrible enemies of man, and see them overcome and crushed by our Lord, we cannot but rejoice over the victory, for it was not for Himself that He overcame them, but for us, therefore the victory is ours, also the triumph.

If a hero overcomes the enemies of a kingdom or nation and subdues and destroys them, the victory and triumph belong to all who are loyal subjects of that kingdom, and the least one rejoices just as much as the one that has conquered, for he belongs to the same kingdom and therefore enjoys the same liberties and privileges. So it is with Christians. They triumph with Christ in His glorious resurrection.

But before we can triumph with Him we must pass from death unto life, we

must be born again; for how could we hope to live with Him if we had not been resurrected from sin and death unto a new life in Christ Jesus, to whom we are conformed.

And He who has overcome sin and death for us, that we might through His resurrection become reconciled to God, will also help us and give us strength to overcome the sinful nature which still clings to us. The divine laws are the rule of duty to the entire man, and not to the soul only; they are obeyed, or violated, by the soul and body together, the soul designs, the body executes, the senses are the open ports to admit temptation, or to receive the grace and Spirit of God.

The heart is the fountain of either good or evil, the tongue gives the expression, and the body is the instrument of execution; thus the members are either instruments of iniquity or of righteousness.

If of righteousness, there will be a universal resurrection that the goodness of God may appear in the bodies and souls of His children making them gloriously happy in their union with each other, and with their Saviour. It is recorded, to confirm the hope of believers, how His power was made manifest when the graves were forced to release their captives. Matt. 27:52, 53 we read, "And many bodies of saints which slept, arose and came out of their graves, after His resurrection, and went into the holy city, and appeared unto many." When we read, and think over, the life, death and resurrection of Christ, it fills us with awe, with wonder; it is the most important, the most awful, and most glorious event that ever occurred since time has begun to be unnumbered. It was the interposition of heaven for preventing the ruin of man.

It is one of those things into which angels desire to look, and we as mortals can see only in part, as it were only through a glass, darkly, but when we see Him face to face, all will be revealed, all will be made plain on that great resurrection day, that glorious Easter morn.

With the first note the ransomed sing, Dear reader, will you join to sing The song of Moses and the Lamb, In that celestial home above Where all is joy and peace and love. Berlin, Ind.

For the Herald of Truth.

#### THE RESURRECTION.

BY A. D. HUBER.

Jesus said unto her, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." John 11:25, 26.

The resurrection of the dead was in Paul's estimation, of great importance. It was one of Paul's strong defenses against the Jews. He suffered much persecution because he preached Jesus and the resurrection. Many of the Jews did not believe it; and even to-day, in our enlightened country, there are some who do not believe in a resurrection of the dead. It may also seem somewhat obscure even to the inexperienced Bible reader. The resurrection of the dead, both of the just and



the unjust, is a fundamental doctrine of the Christian faith. The resources, and clearly proved, was the crowning demonstration of the truth and divinity of His mission and character. We find in the Bible from Abraham even to the end of Revelation, from the Prophets, and Christ Himself and His apostles, testifying of that blessed hope, namely, the resurrection of the dead.

**UNHIE THE OLD ECONOMY.**  
(The faith of Abraham.) Heb. 11: 19, Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

**OF MORMS.**  
Luke 20: 37, Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him.

**OF JOH.**  
John 19: 25-27, For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me.

**OF ISAIAH.**  
Isa. 26: 19, Thy dead men shall live together; with my dead body shall I arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

**OF DANIEL.**  
Dan. 12: 2, 3, 4, And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

**OF HOSIA.**  
Hos. 13: 14, I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

**THE DOCTRINE DERIVED AMONG THE GREEKS.**  
Acts 17: 18, 32, Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter.

**HELD TO BY MOST OF THE JEWS.**  
Acts 23: 6, 8, 10, But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that

there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

24: 14, 15, But this I confess unto thee, that after the way which he call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. 26: 6-8, And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?

**PAUL'S DEFENSE OF THE DOCTRINE.**  
1 Cor. 15: 12, Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 1 Cor. 15: 13-18, 29-32, But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink: for to morrow we die.

**DEATH TO REIGN UNTIL THE RESURRECTION.**  
1 Cor. 15: 26, The last enemy that shall be destroyed is death. THE RESURRECTION OF CHRIST ENSURES THAT OF HIS FOLLOWERS. Matt. 28: 9, And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 1 Cor. 15: 19-23, If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that sleep. Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

**CHRIST'S PROMISE TO RAISE HIS FOLLOWERS.**  
John 6: 39, 40, And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which

seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

**THE ORDER OF RESURRECTION—THE DEAD WILL BE RAISED FIRST.**

1 Thess. 4: 13-16, But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first.

**LIVING SAINTS WILL THEN BE CAUGHT UP.**

1 Thess. 4: 17, 18, Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. 1 Cor. 15: 51-56, Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law.

**NATURE OF THE RESURRECTION BODY.—THE SAME AS BEFORE.**

John 11: 23, 24, 40, Jesus said unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?

**YET NOT THE SAME.**

1 Cor. 15: 35-38, But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body.

**WILL BE SPIRITUAL.**

1 Cor. 15: 12-14, 50, So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. Now this I say, brethren,

that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit corruption. 2 Cor. 5: 1-4, For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being laden; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

**WILL HAVE NO MARRIAGE.**

Matt. 22: 23-28, The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto him. Now there were seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection, whose wife shall she be of the seven? For they all had her. Matt. 22: 29-32, Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which our Lord said unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. See Mark 12: 18-27.

**THE BELIEVER'S LONGING.**  
Rom. 8: 23, And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Phil. 3: 11, If by any means I might attain unto the resurrection of the dead. *Little, Pa.*

**THE CROSS AS A LAW OF LIFE.**  
The cross is more than a historical fact, it is the type of a spiritual experience, and sets forth a fundamental law of the Christian life. We by no means reach the true measure of our inheritance in the cross, when we regard the death of Christ as a formal transaction by which One, eighteen hundred years ago, paid a debt that belonged to us, and thus secured our release from its obligation, we having no other connection with the event than that of recipients of its blessings. Paul than this. For with that key—in Christ—which opens for the believer, all the words of Christian doctrine and life, He lets us into the fellowship of His sufferings.

**THE CROSS IS MORE THAN A HISTORICAL FACT.**

Jesus did not tread one pathway Himself, and propose another for His disciples. He invites us to walk in His steps, to enter into fellowship with His experience. His life was the life of a cross-bearer subordinating all considerations of ease and comfort and self to a work of beneficent ministry to man, and said, "If any man serve me let him follow me."—*See L. M. Z.*

## MISSIONS.

### INDINGS FROM OUR MISSIONARIES.

ON BOARD S. S. "CALEDONIA," NEAR MARSHALLS, MAR. 26, 1899.—The feelings of one who for the first time enters an English "railway van" and speeds across historic old England can be better imagined than described. From Southampton to London the road-bed is generally level. We pass o'er "moor and fen," by ancient looking castles, through village after village. The beautiful country roads make us almost wish we had time to get out and go by a more private conveyance. But we pass the seventy-nine miles in a little less than two hours including several stops to examine tickets, etc. For it must be remembered that the compartments of the English van can only be entered from the outside and "the guard," as they call the conductor, must pass from compartment to compartment on the outside while the train stops at stations.

At last we find ourselves in the heart of the metropolis of the world, a great busy, heaving, restless mass of about five millions of people. We engage a porter and arrange to have our baggage sent to the depot from which we are to depart. Then we engage a "four-wheeler" to take us and our light luggage to the hotel, a temperance house. Here we see the typical Englishman whom we have learned to recognize in the cartoons. He is heavy set, full faced, wears side whiskers and adjusts his spectacles to examine us critically. He is reading the news paper.

When we walk the streets of London many things strike us as strange and a few as quite familiar. A large sign advertising a well known American sewing machine company reminds us of home. The hand carts pushed by boys and men who keep pace with the teams remind us that we are east of the Atlantic. There are notices at the principal crossings warning drivers to "keep to the left." On the narrow side walks, however, the passers by usually keep to the right. The police force of London would make quite an army. There are a number of these officers at some of the crossings. They are needed to prevent accidents. Occasionally the entire driving traffic must be stopped to allow foot passengers to cross. Then again the walkers must stop for the teams to pass. The business portion of Chicago is active, New York is busier and more crowded; but London, well, see London to get a faint idea of it. People, intelligent people, have lived all their lives in London and yet don't know London.

The shipping on the Thames is another wonderful feature about this great city. Docks have been constructed for many miles along the river and even artificial channels have been made far inland to accommodate the immeasurable traffic here carried on. Ships from every quarter of the world are here. Surely here is the world's business center.

We have no time to peep at the many places of interest in London though we saw in passing by the Royal Exchange, the Bank of England, which has been nicknamed "The Old Woman of Threadneedle Street," St. Paul's Cathedral, the General Post Office, and many

names of streets which we have learned to know from English advertisements.

The "Caledonia" is ready to sail before we are ready to embark and when we get on board we are almost too breathless to notice the beautiful scenery on both sides of the river.

We meet Englishmen on the ship, and we meet quite a number to exchange a few words of conversation with on the streets of London. They recognize us as Americans. One of the first questions asked usually is, "What is ward England?" We are glad so favorable a reply can be given and it is with some degree of pleasure that we see that the English want us to be their friends.

American affairs are not generally understood in England. Bro. Page overheard a young Englishman on the "Caledonia" explaining the advantages of going by way of America to China over the Eastern route. "Why," he said, "it's ever so much shorter. You see, it takes six days to cross the Atlantic and then from New York to Hong Kong is only three days' travel." That would be rather quick work.

In Europe the fashion and the politics of the capital set the pace for the whole country. Thus London literally rules England; Paris, France; Berlin, Germany; etc. I am not sure that I got the intelligent Englishman I was conversing with to understand that we have no such "capital" in America and that our power is distributed. It is true our great cities hold what is known as the "balance of power," but a European can scarcely grasp the idea expressed by that term.

The day of Biscay has the reputation of being a rough, stormy body of water, but we found it quite smooth. But on Sunday morning, when we were off the coast of Spain, we encountered rather rougher sea than we had so far met and we spent the day mostly in bed. As we did not belong to the Church of England we were not invited to hold worship. But we could commune with God in our cabins. We have at our table now five missionaries and a very spiritually minded major of the British Indian Army. He is very genial and accepts without resentment the epithet of "butcher" which a Quaker applied to him sometime ago. So, on a whole, our company is congenial and pleasant. We pass away time we are studying Hindi under the instruction of Dr. Durand, a medical missionary of the Disciples, who has spent seven years in India.

This morning we arrived at the Pillars of Hercules and got our first view of Africa, the "dark continent." We spent several hours in the bay of Gibraltar. A number of us went ashore. The town of Gibraltar is situated at the foot of a huge rock beside the strait of the same name. This rock belongs to England while the surrounding country belongs to Spain. It is said to be the strongest fortress in the world. We saw hundreds of British soldiers, formidable looking enough, but perfectly harmless to us. We saw the famous old Moorish castle and the fruit market. The fruit market was particularly interesting to us as we could buy oranges, dates, raisins, and strawberries at a very moderate price. Besides, fruit is an excellent remedy for loss of appetite as a result of "sea-indisposition."

There is only one real street in Gibraltar, and it is quite narrow and winds in conformity to the sea below and the rocks about the town. There are conveyances of various kinds. The most curious ones, to our eyes, were ridiculously small donkeys having on each side a huge sack of charcoal which the owner was vending in the street. He carried his scales and weights with him to weigh out what he sold. Sometimes a man or boy sat on the little creature in addition to the regular burden. Most of the natives seem to be Spaniards though English and, I suppose, almost every other European language is spoken there.

The English guard Gibraltar with jealous care. The apparently bare rock is hollowed out, and when examined with a glass, is found to be studded with port holes, and bristling with cannon at every point, and we are told that there are hundreds of batteries concealed by means of bushes and vines in a way as not to be seen or even easily detected by searching for them. Visitors are not allowed to go everywhere. The use of a camera is not allowed within the fortress walls. How the Spaniards ever allowed the English to get possession of so important a port as the gateway to the Mediterranean is to me a mystery.

MARCH 7.—To night we approach Marselles. A notice has been posted requiring all passengers to deposit their tobacco, cigars, cigarettes, and playing cards with the purser until we leave Marselles. This is required by the French customs authorities. As these articles are not in our outfit, we do not fear any trouble. We are to enter the harbor Wednesday morning and leave on Thursday afternoon. This letter is to be posted at Marselles. As we do not stop at Brindisi, our next will be from Port Said, on the Suez canal.

Yours for Christ and the Christians,  
J. A. RUSSELL.

### A WORD ON MISSION WORK.

Sometimes young workers feel that they have received a call to engage in more active work for the Lord. Good workers are always in demand, and there is always plenty to do, but it is often a very difficult matter to find those who are really, willing and able to take charge of mission work, either at home or in foreign fields.

As the work in the foreign field is opening it is evident that the time must soon come when more help will be needed, not only in India, but also at home, in the city missions.

No doubt there are many young brethren and sisters who are willing to give this matter their serious consideration. Possibly there are some who would be well qualified to take up mission work, but feel that they would not want to have it known that they have any inclination to do so.

To all such we would say that the Meuntonne Evangelizing Board has prepared a Manual by which the work in foreign fields is controlled.

This manual sets forth very clearly the requirements and qualifications necessary for a worker in the foreign field, and will be mailed to anyone who has serious thoughts of offering himself for service. The manual has not been printed and will not be offered for pro-

miscuous distribution. Only those who are in earnest about taking up mission work are invited to write for information. Inquiries should be addressed to Meuntonne Evangelizing and Benevolent Board, Elkhat, Ind.

### TO THE SCATTERED MEMBERS IN KANSAS AND NEBRASKA.

Bishop Geo. Brunk, of Canton, Kans., has expressed his willingness to visit the churches in western Kansas and Nebraska, conduct meetings and assist in holding communion services wherever it is desired.

As the Evangelizing Board frequently has calls for help from that part of the vineyard it was thought expedient to extend an invitation through the HERALD OF TRUTH, especially to those who are isolated and do not enjoy the privileges of attending services regularly, to make their wants known soon if they wish to be visited during the coming spring and summer.

To all such we would say that it is our desire to send ministers to the scattered members in the West and everywhere, and as far as possible to obey the divine injunction to "preach the gospel to every creature." It will be necessary for those who desire Brother Brunk to visit them to write either direct to him at Canton, Kansas, or to Brother Amos Hess, Heston, Kansas, not later than April 15th.

Then it will be possible to plan a route to reach every point with very little expense. This will be much more economical than sending different ministers to the different places. We hope the bishops in Kansas and Nebraska will co-operate with Brother Brunk in this work as far as it is expedient and practical and if they should know any scattered members in their districts to let Brother Brunk know of it, provided it is desired to have him visit them.

Write either to Amos Hess, Heston, Kans., or Geo. R. Brunk, Canton, Kans.

### SLIPPING AWAY.

They are slipping away those sweet, well young,  
Like a leaf on the current cast,  
Who never a break in their rapid flow,  
We watch them as one by one they go  
Into the beautiful past.

Accident and sorrow as a weaver's thread,  
Or an arrow's flying gleam;  
As well as the pleasures of life,  
Tied fast the willow's long golden thread,  
And ripple the glossy stream.

One after another we see them pass,  
Lower the dim lighted stair,  
We hear the sound of their steady tread,  
In the steps of the centuries long since dead,  
Beautiful and fair.

There are only a few years left to live:  
Shall we waste them in the strife?  
Shall we trample under our ruthless feet  
Those beautiful blossoms, rare and sweet,  
By the dusky way of life?

There are only a few short years, ah, led,  
No evanescent time to be hoarded,  
Make life, with all its joys and sorrows,  
And live up to the measure with love's sweet  
wine.

Thou never an angry word!

"There rests a tremendous responsibility upon that Christian man to whom God has given great wealth. 'Unto whomsoever wealth is given, of him shall much be required.'"

"The way of the Lord is strength to the upright; but destruction shall be to the workers of iniquity."

## HERALD OF TRUTH.

April 1, 1899.

## SUBSCRIPTION PRICE.

The HERALD OF TRUTH, one dollar per year. For *Herold der Wahrheit*, see dollar per year. *North papers* to one address, \$1.50 per year. *Elsewhere* to one address, \$1.50 per year. *Elsewhere* to one address, \$1.50 per year.

The HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Bannock District (Idaho).
3. Franklin Co., Pa. & Washington Co., Md.
4. Mifflin District, Pa.
5. Virginia.
6. Canada.
7. Ohio.
8. Ohio Mennonite.
9. South Western Pennsylvania.
10. Philadelphia (Spring).
11. Indiana and Michigan District (Fall).
12. Illinois.
13. Western District.
14. Missouri.
15. Kansas and Nebraska.
16. Nebraska (German).
17. Minnesota District.
18. (Mennonite Mennonite).

## Monthly Calendar for April, 1899.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

☾ 3; ☼ 10; ☼ 17; ☼ 25.

## BUSINESS NOTICES.

We have added a few new books to the Colportage Library. They are all good.

SUBSCRIBE for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. Your church paper will interest you.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

We desire to call the attention of Sunday School choristers to the new book for Sunday Schools, entitled "Gospel Herald in Song." See advertisement on another page.

For Bibles and good religious books of all kinds call on or write to the Mennonite Publishing Co. They have on hand a fine assortment of good books and cards of all sizes and prices. Send for catalogues.

We are pleased to note the large number of orders which are being sent in for our New Tracts. Surely these silent messengers can be of great use to workers in the Master's vineyard. See our list elsewhere.

## HERALD OF TRUTH.

April 1,

No. 14. The Gold Necklace.  
No. 15. A Worker's Dream.  
No. 16. The Mifflin Christian.

Address all orders to  
MENNONITE PUBLISHING CO.,  
Elkhart, Ind.

## A MOTHER'S CARE.

Mother, watch the little feet  
"Climbing o'er the garden wall,  
Bounding through the busy street,  
Basking in the sun and hail.  
Never count the moments lost,  
Never mind the time 'till cost,  
Little feet will go astray—  
Guide them, mother, while you may.

Mother, watch the little hand  
Picking berries by the way,  
Making houses in the sand,  
Tossing up the fragrant hay,  
Never dare the question ask,  
"Why to this way stray?"  
The same little hands may prove  
Messengers of light and love.

Mother, watch the little tongue  
Prattling, eloquent and wild;  
What is said and what is sung,  
By the happy, joyous child.  
Catch the word, while yet unspoken,  
Save the vow before 'tis broken,  
The same tongue may yet proclaim  
Blessings in the Savior's name.

Mother, watch the little heart  
Beating soft and warm for you;  
Wholesome lessons now impart,  
Keep on keep, that young heart true,  
Extricating every need,  
Flushing up the noxious weed;  
The same heart then may give  
Hoping for eternity.

## TWENTY-THIRD PSALM.

Beneath me: green pastures.  
Beside me: still waters.  
With me: my Shepherd.  
Before me: a table.  
Around me: mine enemies.  
After me: goodness and mercy.  
Beyond me: the house of the Lord.

## CONFERENCE.

## SEMI-ANNUAL.

The Semi-annual Conference of Virginia will be held at the Weaver M. H., Middle District, Rockingham Co., on the 13th and 14th of May. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Those desiring to come by rail will be met at Harrisonburg, if they inform L. J. Heatwole of Dale Enterprise, or the undersigned of their coming. S. M. BURKHOLDER.  
Harrisonburg, Va.

## NEW AND TIMELY TRACTS.

Every earnest Christian worker likes to have good, timely tracts. We have just issued a new line, which will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secularism.
- No. 6. The House of Darkness.
- No. 7. Drinking Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S.?"
- No. 13. The Sculptor's Perplexity.

## SUNDAY SCHOOL LESSONS.

## LESSON II.—APRIL 9.

## THE ANOINTING IN BETHANY.

—John 12:1-11.

[Compare Matt. 26:1-13 and Mark 14:3-9. Memory Verses: 1-3.]

GOLDEN TEXT.—She hath done what she could.—Mark 14:8.

## INTRODUCTION.

TIME.—April 1st, A. D. 30, is the probable time (after sunset, at the end of the Sabbath); the evening before the triumphal entry; "six days before the Passover."

PLACE.—Bethany, on the Mount of Olives; in the home of "Simon the leper."

JESUS IN RETIREMENT.—"The raising of Lazarus from the dead, as described in the Gospel of John."

scribed in our last lesson, produced so much excitement and awakened such bitter hostility that Jesus left the region of Jerusalem and spent a few weeks in retirement with His disciples at Ephraim in the mountainous district north of Jerusalem. His disciples probably needed His instructions more than the people, in order that they might be fitted to carry on His great work after His death.

OPPOSITION TO JESUS.—After journeying through Perea, preaching, and passing through Jericho, where He opened the eyes of blind Bartimeus, Jesus and His disciples probably reached the home of Lazarus Friday evening, Mar. 31, just before sunset, when the Hebrew Sabbath began. At this time the villages for miles around Jerusalem were filled with pilgrims. Meanwhile the chief priests and scribes were doing their best to ruin the young rabbi of Galilee. Mark tells us that "they sought how they might take him by craft and put him to death."

JUDAS ISCARIOT.—"We are apt to think of Judas as a backslider, yielding at the last moment to the temptation to sell his Master. But a year before this Jesus had called him a 'devil' (John 6:70). Why did such a man attach himself to Jesus at such a moment in hope of the riches and honors which he expected would come to the followers of the King when the kingdom should (as he thought) be set up at Jerusalem." He was a thief so skillful that his comrades did not suspect him; for when Jesus said, "One of you shall betray me," no one said, "It is Judas." No wonder he angrily complained of the "kiss" when Mary used the ointment on Jesus.

## DAILY READINGS.

M. (Apr. 3.) The Anointing in Bethany.

John 12:1-11

T. Christ's commendation.

Mark 14:1-9

W. Grateful love.

Luke 7:36-50

T. The good part.

Phil. 3:1-12

F. All for Christ.

Mark 12:38-44

S. All she had.

1 John 4:10-19

S. "He first loved us."

## LESSON III.—APRIL 16.

## JESUS TEACHING HUMILITY.

—John 13:1-17.

[Study the whole chapter. Memory Verses 14-17.]

GOLDEN TEXT.—I have given you an example.—John 13:15.

## INTRODUCTION.

TIME.—Thursday evening of Passion Week, April 6, A. D. 30, the night before our Lord's death.

PLACE.—Jerusalem, in an "upper room" of a house in which our Lord with His disciples ate the "last supper."

## DAILY READINGS.

M. (April 10.) Jesus teaching Humility.

John 13:1-17

T. The humble exalted.

Luke 14:7-14

W. Humility in prayer.

Luke 18:9-17

T. Grace for the humble.

1 Peter 5:1-7

F. A rebuke to pride.

Mark 9:30-37

S. Greatness of service.

Matt. 20:26-28

S. Christ's example.

Phil. 2:1-11

1899.

## CORRESPONDENCE.

LUND, DECATUR CO., KANSAS, MAR.

8TH, 1898.—On the 17th of February,

Bro. J. M. Nunemaker of Rockland,

Neb. came to our neighborhood after

visiting a few scattered members in the

western part of the state, and preach-

ing the gospel to them. He remained

with us a little over two weeks preach-

ing unto us the glad tidings of salva-

tion. During this time he was also

over in the Lehman and Reis neighbor-

hoods and held meetings. The

interest at both these places was good.

Bro. Nunemaker preached several ser-

mons in the German language, which

was very acceptable, inasmuch as some

could understand the German better.

We hope the seed which has been sown

may, by God's blessing, bring abundant

fruit for God. May He especially bless

His ministers in their labors. We trust

our ministers, when going through

here, will stop with us. Our nearest

R. R. station is Selden, on the C. R. I. &amp;

P. Ry.

A. E. STOLTZBUS.

LOGAN, MICH., MARCH 20TH, 1899.—

We have recently been much encour-

aged at this place. On Feb. 23d Bro.

M. S. Steiner of Pandora, Ohio came to

Bowne and remained with us three

weeks and preached the word of God

to us with power. During these meet-

ings a number of souls confessed Christ

as their Savior. On March 10th, Bro.

J. P. Funk of Elkhart, Ind., came to

Bowne, and on Sunday the 19th seven

young people were received into the

church by baptism, and three others

were received into church fellowship

that had been baptized in other denomi-

nations.

May the good Lord bless and keep

these dear souls that they may do much

good in the service of the Lord. The

church at this place is greatly in need

of these young soldiers of the cross and

the brethren and sisters can greatly

rejoice and can feel that our prayers

have at last been answered. May the

good Lord help us to do His holy will.

S. J. SPICHER.

HYGIENE, COLO., MAR. 11TH, 1899.—

I feel that we, a little band of Men-

nonites at this place, have great reasons

to be thankful to almighty God for the

many blessings spiritual and temporal

that we received in the past year. Es-

pecially have we been blessed lately by

a spiritual feasting and rejoicing as our

beloved Bro. Joseph Schlegel of Mil-

ford, Neb., came to us on March 1st and

remained with us five days. A number

of meetings were held and two precious

young souls were willing to renounce

the world and its allurements and join

the army of God. We also had the

privilege of again breaking the bread

and drinking the wine, in commemora-

tion of what Christ has done for us.

Thirty members participated. While

Bro. Schlegel was with us one of our

worthy young sisters, Lena Licht,

was united in the holy bonds of mari-

mony with Bro. Benjamin Schlegel of

Milford, Neb. The newly married

couple left, a few days after the wed-

ding, for their future home in Milford,

Neb. We feel that we have sustained

a loss by losing Sister Licht from

among us, but our loss will be a gain to

the congregation at Milford, Neb. We

are still without a minister and while it

makes us feel somewhat cast down, yet

we do not feel forsaken for we know

that we have a great Shepherd in heaven that careth for us, if we are only willing to be led by Him. Remember us in your prayers. Being without a minister, I feel that we have special need of your prayers, to keep us and our children in the fold of God.

J. E. MILLER.

## TREASURER'S REPORT OF THE HOME AND FOREIGN RELIEF COMMISSION.

From Feb. 7 to March 22, 1899.

Received for India Orphans' General Fund.

Joe. Stevick,	1.50
Joe. Stahly,	1.00
Anne Graybill,	5.00
S. P. Koester,	.10
Peter Block,	10.00
Ger. H. Bartel,	7.50
Hein. F. Bartel,	15.00
Peter Funk,	15.00
Johann Tschetter,	15.00
Joe. Glazier,	7.50
Andreas Fleming,	7.50
Johann Harder,	7.50
Jacob Peters,	7.50
Peter L. Jantzen,	7.50
Peter Eldsen,	7.50
Ger. H. Bartel,	7.50
Heinrich Yost,	7.50
Franz Grunig, Sr.,	15.00
Peter Funk,	15.00
Peter M. Barkman,	15.00
Hein. F. Bartel,	15.00
Johann A. Fleming,	15.00
Peter L. Jantzen,	15.00
Jakob Klaassen,	3.00
Jakob Peters,	7.50
Johann Harder,	7.50
A. Frisend,	25
Peter H. Ediger,	25
Abt. Esau,	50
Abt. P. Neufeld,	15.00
Klaas Dueck,	15.00
Bernhard Gerdebrand,	15.00
Abt. S. Martens,	15.00
Dietrich Neufeld,	15.00
Peter Lorenz, Jr.,	2.00
Yost Yoder and wife,	2.00
W. H. Henner,	3.10
Hein. Friesen,	50
Abt. M. Duerskon,	10
J. K. Willems,	10

Received on agreements to support one or more orphans for five years or over.

Mary Von Steen,	30.00
Abt. Claasen,	30.00
John Ropp,	30.00
Ger. Martens,	7.50
Jacob Pauls,	15.00
P. H. Ediger,	15.00
Aaron Fedrau,	15.00
Abt. P. Neufeld,	15.00
Hein. Buhler,	15.00
John J. Wall,	15.00
Corn. Froese,	15.00
Abt. M. Martens,	15.00
Jak. I. Ediger,	15.00
Gerh. Neufeld, Jr.,	15.00
Gerh. Neufeld, Jr.,	15.00
John and Corn. Begier,	15.00
Abt. Regebe,	15.00
Corn. Regebe,	15.00
Peter Lorenz, Sr.,	15.00
John Neufeld,	15.00
John Balzer,	15.00
Hein. Esau,	15.00
John Ediger,	15.00
Hein. Buller,	15.00
Franz Pauls,	15.00
Hein. Ediger,	15.00
John I. Tiesen,	15.00
Abt. Duerskon and I. Friesen,	15.00
Abt. L. and Peter D. Ediger,	15.00
Solomon Ediger,	15.00
J. K. Willems,	15.00

Total \$346.80

Received on agreements to support one or more orphans for five years or over.

Mary Von Steen,	30.00
Abt. Claasen,	30.00
John Ropp,	30.00
Ger. Martens,	7.50
Jacob Pauls,	15.00
P. H. Ediger,	15.00
Aaron Fedrau,	15.00
Abt. P. Neufeld,	15.00
Hein. Buhler,	15.00
John J. Wall,	15.00
Corn. Froese,	15.00
Abt. M. Martens,	15.00
Jak. I. Ediger,	15.00
Gerh. Neufeld, Jr.,	15.00
Gerh. Neufeld, Jr.,	15.00
John and Corn. Begier,	15.00
Abt. Regebe,	15.00
Corn. Regebe,	15.00
Peter Lorenz, Sr.,	15.00
John Neufeld,	15.00
John Balzer,	15.00
Hein. Esau,	15.00
John Ediger,	15.00
Hein. Buller,	15.00
Franz Pauls,	15.00
Hein. Ediger,	15.00
John I. Tiesen,	15.00
Abt. Duerskon and I. Friesen,	15.00
Abt. L. and Peter D. Ediger,	15.00
Solomon Ediger,	15.00
J. K. Willems,	15.00

Total \$517.50

Received for Armenia Sufferers.

P. E. Ferner,	4.00
---------------	------

Total Receipts \$898.30

Previously acknowledged, \$66.00

Balance on hand, \$1373.30

Gratefully acknowledged,  
C. K. HOSTETTER, Treas.

## HERALD OF TRUTH.

105

## THE LOVE OF JESUS.

BY LYDIA METZLER.



once crucified, was mocked, spit upon, and even crowned with thorns and put to an open shame, fastened to the cross with nails driven through His hands and feet! Oh that we could ever behold Him hanging on the cross between heaven and earth, suffering for you, for me, that we may have life everlasting.

Many had much sympathy for Him as He hung on Calvary's cross, enduring extreme agonies, yet He never murmured or complained, but said unto those that mourned, "Weep not for me, but for yourselves and for your children." He seemed to be more concerned about His enemies and persecutors than for Himself, and prayed earnestly for them, saying, "Father, forgive them, for they know not what they do."

It should be the same with us to day. When we have enemies, and are mocked and laughed at for trying to serve our Master, we must not curse them, but to bring blessing. Results must be like our suffering Redeemer, and pray, "Father, forgive them, for they know not what they do."

Another blessed result of the crucifixion of Christ was that through death He overcame the power of death and the grave. He arose on the third day at the right hand of God the Father interceding for all His saints. He will freely accept all who will come to Him. Only through His ignominious death was His glorious resurrection made possible. Thereby His promise to His disciples, of an eternal home in the heavens, was made so sure that it is worthy of universal acceptance. The glimpse and foretaste of heaven prepare us for tribulations and support us under them. But we must pass through varying experiences on our way to glory, and spend our lives in His service for the honor of Christ and the benefit of His people. Our Lord suffered for the sins of both Jews and Gentiles, and through His crucifixion has brought about blessed results, therefore we should ever be thankful for these estimable gifts.

Mason, Ind., Pa.

#### For the Herald of Truth. CONVERSATION.

BY A. M. H.

"Only let your conversation be as it becometh the gospel of Christ."—Phil. 1:27.

Brethren and sisters, are we doing this? Is our conversation of such a nature, that should the outside world judge us by our talk, they would not think we professed the name of Christ?

We sometimes hear men, and even women, who profess to be Christians, engage in conversation scarcely fit for humanity to utter. Oh, could we only impress upon the people the shame of impure conversation.

We do not mean to say that we must go through the world with long faces, never smiling, for fear of people taking us for some worldling. On the other hand let us be cheerful. Let us show to the world the blessedness there is in the bright side of things. We sometimes have dark hours, and things seem to go contrary to our wishes. Sometimes friends forsake us, but then comes the blessed thought that God is with us,

and will never leave nor forsake us. Then comes that sweet communion with God, that none but the true Christian can enjoy.

It seems as though people sometimes think when they are with people of the world, they must do as they do. They seem to use this thought, "When in Rome do as the Romans do." When is not the time that we should be careful? Better have the world think us dull, than to indulge in foolish and filthy talk to entertain them. 1 Peter 2:12 reads thus, "Having your conversation honest among the Gentiles, that, where they may by your good works, which they shall behold, glorify God in the day of visitation."

There are people when you speak to them of some points in God's word, or of some good work, who will look very solemn as though they were too serious a thing to talk of, but who are quite willing to listen to tales told in bar-rooms, stores, etc. If we love to speak of evil things, it proves that our hearts are not cleansed from evil, for out of the abundance of the heart the mouth speaketh. In Eph. 5:4 we read, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving thanks."

Gossiping seems to be one of the evils of our age. Some people are quite willing to learn of other people's affairs, and tell it to their neighbors, sometimes before they are acquainted with the facts, and as there is very little subtraction, they sometimes get a mountain out of a molehill. Is there any better news for us to tell our neighbors than the news of the Gospel? How God sent His own dear Son to suffer and die for the redemption of the world? If there were more of this done, instead of so much idle talking, the result would be the growth of Christianity. Let us keep in mind the words written in Matt. 12:36, 37, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Let us then go forward with a new zeal, trying with the help of God, to let our light so shine before men, that they may see our works and that God might be glorified.

Intercourse, Pa.

#### For the Herald of Truth. ASSURANCE.

BY SAMUEL YODER.

"The Spirit itself beareth witness with our spirit that we are the children of God."

It seems to be a question difficult for many persons professing godliness to solve as to whether they are accepted of God or not. The question is often presented to us. Can we know or can we not know? Let us see what the Word says concerning this vital question. It looks clear to me, but people differ in opinion on almost all points and especially on questions of the Bible. I have heard preachers claim from the pulpit that we cannot know as to whether we are really accepted or not, but that we must keep God's commandments and ordinances and trust the Lord for the rest, and this is all we can know about it. But the word of God does certainly not leave us in the dark on this most vital point. It is, however, also clear

why people differ so much on the Bible. When Christ was on earth, He had more argument and trouble with people who claimed to be the children of God than He had with all the rest of the world, and the very same reason exists to-day. Christ told Nicodemus, "Except a man be born again, he cannot see the kingdom of God." When Nicodemus could not understand how this could take place, Jesus told him again, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Now then, does this not clear up this point, that if we are not born of the Spirit, the Spirit cannot bear witness.

To be born of the Spirit begets a spiritual man, a spiritual mind, a spiritual communion, and also union here. There is a harmony, a flowing together and a witnessing together, hence the text, "The Spirit itself beareth witness with our spirit that we are the children of God," and we can say with the apostle, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." But Jesus says, "Strive to enter in at the strait gate; for many seek to enter in, but shall not be able," because they fail to deny themselves. Self-denial means a cross and a cross signifies death, so the carnally minded man clings to carnal life, shrinks from the cross, joins the church that suits his carnal mind best, and that is usually where the most license is given, or where no separation from the world is required. It however cost Christ His life to redeem us and purchase our salvation. He, the crucified King, was despised and rejected of men; He was scorned, maltreated, spit upon and mocked, suffered the most ignominious death for our sins, and He tells us, "I am the way, the truth, and the life; no man cometh unto the Father but by me," and further, "I have chosen you out of the world. If ye were of the world, the world would love its own; but because ye are not of the world, the world will hate you; but be of good cheer, I have overcome the world." See John 6:53-57. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. He that eateth flesh, and drinketh my blood, dwelleth in me, and I in him. For my flesh is meat indeed, and my blood is drink indeed." We are not to understand that His flesh and blood is transformed into natural bread and wine. Like some claim, when we commemorate His broken body and shed blood in the emblem of bread and wine, and that in so doing we eat His flesh and drink His blood, but not so, it is in having a living faith in Him, believing that He is a personal Savior to all who come to Him for salvation upon Gospel terms.

This means a positive self-denial; it means a dying to the world and sin. The Apostle Paul very consistently could say (Gal. 2:20), "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God." The crucifixion meant death to Christ's natural body, so it meant death to the Apostle Paul. He died to sin and carnality and fleshly lusts, and so must every sinner.

But as said before, many people of to day make a profession, but never get into the position of the Spirit or into the life of Christ, and then, lacking this vital element, they wonder why the Spirit does not bear witness to their spirit. It is simply because they have rejected Christ's way, have tried to climb up some other way. They have no communion with God, and cannot have because "The carnal mind is enmity against God." It is not subject to the law of God, neither indeed can be. So there must be only leanness of soul. O what a pitiful condition! They may say, "Lord, Lord!" but He turns a deaf ear; they have lamps, but no oil; they may cry, peace, but there is no peace in the poor soul. Life may be claimed, but it is death in the sight of God. A form of godliness may be claimed, but the power thereof is all denied. Their worship is only a mockery in the sight of a Holy God. They have never tasted that the Lord is good, and that He is a good master to serve, and ready to help in every time of need.

In Galatians 5 we may clearly see the fruits of the Spirit, and also the works of the flesh. The fruits of the Spirit are these, Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Peter, in his second epistle, tells us about the precious faith given or received through the righteousness of God our Savior Jesus Christ, "whereby are given us exceeding great and precious promises, that by these ye might be partakers of the divine nature." It is indeed through Christ that we are made partakers of the divine nature. Through Him we are liberated from the corruption that is in the world through lust.

Through Him, then, we can overcome all evil, and grow and add the Christian graces, which we are required to do to keep from falling. It is not enough to have faith; we are also to add virtue, knowledge, temperance, patience, brotherly kindness and charity, which last, the apostle says, is the greatest of all Christian graces. "Now," says the apostle, "he that lacketh these (Christian graces) is blind and cannot see afar off, and has forgotten that he was purged from his old sins." When one loses or never has added the two latter graces, brotherly kindness and charity, there is something woefully wrong. "He that says I love God, and hateth his brother, is a liar, and the truth is not in him," a sure evidence that he is not actuated by the Spirit. Love is a fulfilling of all the law. We know we have passed from death into life because we love the brethren. Here is a sure sign. If ye shall all men know that ye are my disciples if ye have love one to another." Christ cannot be divided, so it makes no difference what men claim to be, or how much they claim to know, or to understand. In every trouble and in every division that has been taken since Christ was in the world, it was not actuated by the Holy Spirit and guided into all truth, as the promise is. So when there is strife, envy, backbiting, evil speaking and a devouring of one another, there is no sure evidence that someone is carnally minded and walking after the flesh.

Again, when we see the word of God so little regarded in the way of non-conformity to the world in all manner of ways, it seems the words of John the Baptist are applicable when he said, "O

April 1,

1899.

generation of vipers, who has warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance." It is indeed astonishing how the so-called people of God are imitating and conforming to the world, so that they cannot be called peculiar people, zealous of good works any more. Modest apparel is to adorn women, professing godliness, not the wearing of gold, but a meek and quiet spirit shall adorn them. Also the getting of gain and the laying up of treasure upon the earth is too much the ambition of many professing Christians. This is in direct opposition to the Word of God. Means are all right if rightly used, but when we see the world using men, instead of the men using the world, and not abusing, we are required to sound the alarm. For instance, the writer asked a certain man whom we might call rich for a small donation to help print and distribute tracts. He refused on the ground that he did not believe in making merchandise of the Gospel. And other does not believe in charitable institutions because they might become burdensome to the church. He also is rich with an enormous yearly income. Is it not to be feared that many who do not believe in making an investment in a good cause are making merchandise of their own souls, and that they are very cheap too. "Prove all things and hold fast that which is good."

Elkhart, Ind.

#### For the Herald of Truth. "SHE HATH DONE WHAT SHE COULD"

BY NAIDARA SIEKE.

Mark 14:8 we read these words of our blessed Saviour spoken to Mary who had anointed His head with the precious ointment.

Although some of those present disapproved of her act, and objected to so much waste as they called it, yet Mary heeded not the murmur of disapproval, nor did she consider it a waste to break the alabaster box and pour its precious contents upon her dear Saviour's head and feet (See John 12:3). Was it waste thus to put honor upon Him who had raised her only brother from the grave, and who, when she knelt a penitent at His feet, forgave her her iniquities, changed her heart, and spoke peace to her soul? Was it a wonder that when much was forgiven her that she loved much, and therefore wanted to give her Lord the highest honour possible for her to give? It was in all probability the most precious earthly thing she possessed, and her heart like her own alabaster box of precious ointment sent forth its love like the odour of sweetest spices. And as the fragrance of the ointment fills the room so is the good act destined to fill the world throughout all time; for Jesus said, "She hath wrought a good work on me. She hath done what she could, as she came aforehand to anoint my body for the burying. Verily, I say unto you, whosoever this gospel is preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her." "She hath done what she could," she has put all the honour into her dear Saviour and Lord which was in her power to do.

My dear Christian reader, are we doing all for Christ, that lies in our power

to do? There is no sphere in life so obscure or narrow that we may not do something in it for Christ. And does not our ability and opportunity form the measure of our duty? And whatever that duty may be, or that something we may do for Christ, if it is only faithfully done, it will be commended and accepted.

We may not all be preachers or teachers or missionaries to foreign countries, or do some great deeds to win the applause of men; but we can all at least, like this Mary of Bethany with her alabaster box of ointment, shed around us, and by our conversation, our influence, and by deeds of kindness, the sweet fragrance of a Saviour's love.

But let us never forget if we would even distantly and dimly resemble this devoted woman, that she gave, not in order to obtain pardon, but because she was pardoned. The lamp of her love was kindled by a spark from the sun of righteousness, which makes it shine forth in all its splendor, and wherever His name is proclaimed, there shall this act of hers also be remembered. Service not actuated by true love and fidelity to God, is not acceptable in His sight, for it lacks the quality which He mainly values.

Benevolence without this is but a fitful impulse easily discouraged and destroyed.

It is only when it is done in an unselfish, loving and Christ-like spirit, which grows from a living faith in Him, that it is acceptable. In this way we can to His honor break the box of precious ointment, and help hasten the time for the accomplishment of the prayer, "Let the whole earth be filled with His glory," and "Thy kingdom come, thy will be done."

Berlin, Ont.

#### For the Herald of Truth. SHOWERS OF BLESSING.

BY A. T. HAMILTON.

God requested Moses to speak unto the Israelites that they bring offerings unto the Lord. God chose to build a sanctuary in which He might dwell, so as to be in the midst of Israel. God's presence was a blessing to Israel. But to give unto them that mourn in Zion, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of the Lord, that he might be glorified.

Look around you on every hand, and behold the cloud of witnesses, that testify to the fulfillment of Isa. 61:1-3.

The Bible is a gift of God. We manifest our appreciation for the Bible by studying and obeying it. Christ said, "Search the scriptures," James adds, "Ye doers of the word." We do well to wait for the Lord. The question might arise, what is meant by waiting for the Lord? Might it not mean trusting or absolute obedience to the known will of God? In connection with this, I will mention two minds to the people, who had a glorious experience to relate, in connection with his waiting for the Lord. "And he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praises unto our

and when one has been fulfilled, mark it, and that much of the Bible will be precious. Then try another, till you have at least sixty-six, one in every book in the old and new testaments. By this time you would not exchange your Bible for all other books ever written."

Come with me and let us consider some of the promises of God, and their fulfillment. In the early ages of the world's history God promised the world, "He shall find his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom." This prophecy met its fulfillment through the medium of Jesus. "He shall gather,"—Restoration. "He shall feed"—Spiritual Sustenance. Carry on your promises! God promised the glorious promise! God promised the outpouring of His Spirit. This promise met its glorious fulfillment A. D. 33, but was not confined to the year A. D. 33, for Peter emphatically declared, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." O, for more Holy Ghost work within the church so that the church might reap much fruit, in honor to God. Listen to the universal invitation—with reserved blessings, to be conferred on the embracement of the invitation—Mal. 3:10: "Bring ye all the tithes into the storehouse, that there may be seed in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open up the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." It remains therefore with the individual, whether or not he will enjoy the "showers of blessing,"—whosoever will, let him take the water of life freely, and on partaking of the water of life freely, "the soul will be filled with heavenly rapture."

Christ's promise, "Lo, I am with you always, even unto the end of the world," has been verified thus far, unto those that are resigned to the will of God; and we have sufficient reason to believe that this promise will hold good, until the Lord bids His ransomed throng gather around Him in His Kingdom.

In conclusion, beloved, let us anticipate the day of Christ's arrival, to receive the "Bride, the Lamb's wife," unto himself. This is to the true Israel a cheering promise. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever." Amen.

Alpha, Jackson Co., Minn.

#### YOU WILL NEVER BE SORRY.

For living a pure life.  
For doing your level best.  
For being kind to the poor.  
For looking before-leaping.  
For hearing before judging.  
For thinking before speaking.  
For standing by your principles.  
For stopping short of a gossip.  
For being courteous to every one.  
For asking pardon when in error.  
For being generous to an enemy.  
For being square in business dealings.  
For giving an unfortunate person a lift.  
For promptness in keeping your promises.  
For letting the best construction on the acts of others.—Sci.



## SATURDAY NIGHT.

One by one the days go on. Saturday night comes. One by one the hopes go on. Eternity comes. Like halibut, the days drop from the clouds of time, lean past. Each day is a life in history. The hopes of the morning are tears by night—the air castles of Monday are the graves of Saturday, alas, too oft. God gives us sun, life, rain, health, friends, and that which is more blessed than all, golden hope. All the rest do not set us, but Hope, twin sister of immortality, is ours through the week—and beyond Saturday—into the grave to bear us dry and happy through the Stygian floods and on to God. Blessed be the Hope, and blessed be the night that call us to kneel at her altar. Changes have come during the interim between this and last Saturday night. Many a mound in the churchyard or cemetery marks God's bruises on the desolate human heart. Many a heart's joy has been dipped in sadness. Many a dress which one week since was white is now deepest mourning. Some mourn, some wear mourning while the heart rejoices. Some there are whose hearts are darker than the grave, for the lamp of love is broken and the joy of years has gone home. Scarlet buds and somber blossoms, such is life. Who of us all is nearer heaven than one week since? Who of us have laid up treasures above? Who of us have mowed the earth in which all must rest? The account is for or against us? We all thought and vowed one week since to do right, but alas for temptation! All of us have argued with the subtle reasoner—few of us have come off victorious. Prayers have been said since Saturday night. Curses have been invoked. The record has been perverted kept and some day it will be opened to our eyes. Let us rest from labor and renew our vows. If the family fireside—by the family altar—by the cot and the couch there is much to do this night. Look back down the dark lane. See what a sad wreck it has been. Hopes which have died, promises badly broken, good intentions and noble resolutions lie bleeding and torn as far back as the eye can reach. Hard words lie where soft ones would have been better. There are disappointments and betrayals, bitter words and wicked acts strewn thickly over the ground. Ruins—ruins—ruins! Here and there a fragrant flower lifts its silent voice and rears its peevish lip to gladden the debris around. Here and there, a blossom. Here and there, but far apart, can be seen the beautiful and strange contrast to the ruins and wreck. Life is a dark lane.

Would to God there were more loves and fewer hates, more white and less red. How the changes come over us! What gave us joy is now a pall of ashes; the lips we loved to kiss are weaned, now have the taste of gall. The hand which once thrilled in rapture at the slightest touch of love, now forgets to answer back. The eye has grown cold or worse than indifferent. Who is to blame? Some one. And why? None but God can truly tell. As the sun goes down and the moon rises let us strive again! Mother, clasp still closer to your heart the pledge you now care, for God may want it back before another Saturday night is yours. The pet you kissed and caressed one week

ago has been taken away—who will go next? Deal gently with those who have erred. Heaven is forgiving, God is love. Strive to be happy. Let kind words, good wishes and liberality of sentiment expand all your hearts this night for they are blessed influences none too plenty. If you have a friend draw him closer to your heart. If you have a life in your possession, do by it as you would be done by. Pause ere you do evil. Think of the reward there is for those who love. Look back. Listen! A little prattling voice now stilled in death. A mother's gentle tones, perhaps well nigh forgotten! A sister's plaintive eye is calling you to happiness. Look over the past—the blessed memories—the mementos of the heart—and tell us if you are not glad that heaven is nearer by one more Saturday night.—*Sel. by Annie F. Stoner, Hellam, Pa.*

## CHARACTER WILL COME OUT.

No one can hide his true self. He will show at some time, and in some way, whom he serves. His Master's image will be visible in his words, spirit and activities.

His life is an open letter. Men will read, and form their opinion of its origin and characteristics.

"No man can serve two masters; for either he will love one, or hate the other." Moments will arise, when he will cleave the air and forsake the other. Forces are at work, which will make manifest his resemblance to the one, and lead to the repudiation of the other. Sooner or later, he will attest himself either a Christian, or a worldly—either a servant of Christ, or a child of the devil.

There is no use in trying to be neutral. Such a thing is an impossibility. The only right and manly thing for us to do is to be open, decided and consistent Christians.—*Sel. L. M. J.*

## OVERCOMING.

An overcoming life is held out in Scripture to the children of God. For this life tells us He has made provision, allowing us to draw on Him without limit. In fact He makes the battle of will easy, and the victory is ours. He has made provision, their burdens, their troubles He shares, and is ready to control and overcome. Into the soul yielded to Him He enters. There He takes up His dwelling place ready to put the hand of His power and keeping on the very springs of action. In a very real and personal sense, He comes to live our life for us, if so we in weakness and conscious need, voluntarily and without reserve, open the doors fully to Him, and allow the "government to be on His shoulders." It is because of this amazing provision He bids His children weak and needy, overcome. He comes to us, to ask for and expect victorious life.

Grant that Scripture is practical, personal, a hand-book of daily living, and not a book of fine theories, and misleading promises, and this conclusion as to our privilege is incontrovertible. It is the only way to overcome. This question it is unbelief. And this reliance wholly on God as living and controlling the springs of our life and the secret of it all.

"This is the victory that overcometh the world, even your faith." The Bible

is crowded with this sort of teaching, as God's uniting Himself with the soul of the believer, and putting His almighty resources into the battle against temptation.

And looked at in this light, victory is not to be wondered at; the contest in the heart of the humblest child of God entails heaven, and in such a condition of things an overcoming life is accounted for.—*Sel. L. M. J.*

## OLD PEOPLE.

I want to say a word to the old people I see you wherever I go. I see you on the street-cars. The conductor gives the car an extra rest when you get on or off, out of courtesy to your slow steps. I see you at church. You nod sometimes, but the sermon is not complete without your smile of approval. I see you in the warmest corner of the hearth, reading the paper.

You have one great temptation: it is to think that your days of usefulness are over. You are only in the way, so feel, and you'd better be out of the way.

It is a great mistake. If the Lord thought that old people were useless He would have devised some way to suddenly get rid of them.

What makes a person useful? Not ability to work. A baby cannot earn a penny, cannot do a stroke of work, yet is often the most important factor in the household. Baby's coming often makes father "straighten up," often reunites the estranged hearts of husband and wife; often brings sobriety and industry into the home life in an arm-chair, feeble and helpless, may be the most useful member of the household. Let me say three things to you:

First, Old people are a blessing because of their accumulated wisdom. You have made the journey of life. You have the rich experience—more valuable than Klondike. That boy is a bright boy who forms the acquaintance of some aged person.

Second, Old people supply a necessary conservative force. You make society more stable. You bring reverence to us. The age that is wise rises before the hoary head.

Third, Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful members of society.—*Advance.*

For the Herald of Truth.

**IN LOVING REMEMBRANCE**  
of Raymond Henry Smith, the only son of Mr. and Mrs. Samuel E. Smith, who died Feb. 8, 1899, aged 2 years, 1 month and 24 days.

Death has robbed us of our Raymond. Whom we loved and cherished dearly; it was Raymond, yes, dear Raymond, Can we help but shed a tear?

Yes, we miss him, oh, we miss him When we see his little chair, And the room, how sad without him, For there is no Raymond there.

Had we thought of death so sudden How much more we would had to say, But our voices were not answered, For we spoke to lifeless clay.

Oh how we miss him here on earth, Oh how we miss that smile, The one who was to us great worth, Was taken in his prime.

True he was yet so young in years, But Jesus knoweth best, He needed him in heavenly spheres, And he is with the best.

It seems our household joy is gone, As near the little casket lid Was gently placed our darling one, And in the grave was laid.

Tearfully his form we buried 'Neath the grass that grew so green, And the form we loved so dearly In our home no more is seen.

Raymond, dear, we say farewell, You left us sad and lone, Our sorrows, oh no tongue can tell Since you are dead and gone.

Dear parents weep not for your child, I see you at church, You nod sometimes, but the sermon is not complete without your smile of approval. I see you in the warmest corner of the hearth, reading the paper.

*Sel. by Emma E. Smith, Metamora, Ill.*

For the Herald of Truth.

**LINES ON THE DEATH OF HAMAH OBERHOLTZER.**

BY L. G.

Hamah dear has gone to rest, She has left this world of sin, For the mansions of the blest, Where she's free from care and pain.

Ah! we sadly miss her here, And our hearts feel crushed and lone, A husband and two children are weeping now, for mamma's gone.

Yes! she has gone, Beneath the sod In sweet repose her body lies, But her sweet spirit dwells with God, Then, weeping mourners, dry your eyes.

Sometimes, when our life's work is done, For us God's hand will open wide Those "pearly gates," and we shall see Him on the other side.

*Elkhart, Ind.*

## MARRIAGES.

**CLARK-METZLER.**—On the 11th of March, 1899, by 11th, John Burkholder, Clerk, of the Amish Mennonite M. H., near Hopedale, Ill., by Eld. J. C. Birky, George Zehr to Fannie Wittig.

**ZEHU-WITTIG.**—On the 15th of Jan., 1899, in the Amish Mennonite M. H., near Hopedale, Ill., by Eld. J. C. Birky, George Zehr to Fannie Wittig.

**UNZICKER-SALZMAN.**—On the 2nd of Jan., 1899, in the Amish Mennonite M. H., near Hopedale, Ill., by Eld. J. C. Birky, Daniel Unzicker to Elizabeth Salzman.

## OBITUARY.

BISH. CHRISTIAN NAZIGER.

departed this life on the 6th of March, 1899, aged 79 years and 10 months. He bore the sufferings of his last illness, which lasted about eight days, with Christian fortitude. He organized the congregation near Lonsdale, Ill., in 1855. In 1861 he was ordained to the office of elder (bishop), in which capacity he served faithfully until his end. May his faithful admonitions be long remembered. He leaves his bereaved widow, two sons and nine grandchildren, and a large congregation that was warmly attached to him to mourn their loss. Let us not grieve as those who have no hope, for we feel that though our loss is deep, it is his eternal gain. The remains were laid to rest in the 8th of March. Funeral services were held by Samuel Greiser from Feb. 13, 12-14, by Daniel Greiser from Feb. 13-14, and by Daniel Orendorf

from 2 Cor. 5:1-7. "Blessed are the dead who die in the Lord from henceforth; yea, said the Spirit, the blessed may rest from their labor; and their works do follow them." C.

## OBITUARY.

**PRE. JORCK STOFFER**  
was born in York Co., Pa., Oct. 17th, 1832, and died at Leontia, Ohio, March 1st, 1899, aged 66 years, 4 months and 14 days. Interment on the 7th at the Leontia church where services were held by John Blosser of New Stark, O., and Allen Hickert. When about two years of age he moved with his parents to Columbiana Co., Ohio, where he resided until the death. Feb. 4, 1858 he was united in marriage with Nancy Nold to which union were born twelve children. His wife, seven children, and seven grandchildren, two brothers and seven granddaughters, were present at his funeral. He was a faithful member of the Mennonite Church and in 1878 was elected to the ministry. He was ordained to the ministry, the duties of which office he faithfully discharged as long as he was permitted. About seven years ago he had an attack of the grippe which so unnerved his system that he never fully recovered, finally terminating in nervous paralysis. Several weeks before his death he was again seized with an attack of the grippe which ended his long sufferings in death. In his death the family and the church have lost a faithful brother, a true minister, but we have this consolation that he has only gone before into the glory world.

## DEATHS.

**HARTZEL.**—On the 1st of Feb., 1899, in Quakertown, Bucks Co., Pa., of pneumonia, Creta, daughter of Aaron and Hannah Hartzel, aged 3 years, 3 days. Buried on the 4th at the Southern Mennonite M. H. Funeral services by Pre. Gardner and M. R. Moyer. Text, Heb. 12:9.

**KESLER.**—Feb. 21st, 1899, Raymond J. Infant son of Joseph J. and Emma Kesler, aged 18 days. Buried Feb. 23rd, from the Mennonite M. H., where appropriate services were held by Eld. John Smith and Peter Zimmerman. "Suffer little children come unto me, for of such is the kingdom of heaven."

**HENDRICKS.**—On the 3rd of March, 1899, at Kulpes Corner, Montgomery Co., Pa., of nervous troubles, Sister Catherine, wife of Jacob Hendricks, aged years, 3 months and 18 days. She bore her sufferings in Christian patience. Buried on the 9th, at the Townsends Josiah Clemmer and H. Godehalk at the house and by Jacob Mench and Christian Albrecht at the meeting house. Text, John 16:22.

**SWARTLEY.**—On the 26th of Jan., 1899, in France, Pa., of pneumonia, Sister Mary, wife of David Mischler, aged 67 years, 6 months and 23 days. She left a husband, one daughter, three sons, nine grandsons, four brothers and three sisters to mourn the loss of one they dearly loved. She was afflicted for several years. She bore her sufferings with much patience, yet frequently expressed a desire to depart and be with Christ. And in her last moments she desired to see her children of whom all were present when she gave her last farewell. Then she calmly and peacefully passed away. She was buried on the 28th at the Mennonite Church for thirty six years and always expressed her desire to come to the house of the Lord. She was buried on the 2d of March in the Stahlburg burial ground. Funeral services were conducted by Levi A. and Jonas Hough and Samuel Gindespeer. Text, Luke 10:42. The text and sermon were selected by the deceased sister. "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not only so, but unto all them that love his appearing." HENRY H. MISHLER.

was gone, that his time was not very long. Buried beside his wife at Mount Pleasant. Funeral services by G. D. and Simon D. Heatwole. It is sad indeed for the children to lose both their dear parents in so short a time.

JOSEPH MOORE.

Death has robbed us of our parents, Whom we loved and cherished dear; In the depth of our grief we are pained, Can we help but shed a tear?

Our dear parents left us lonely, In this world to travel on; We may truly ask the question, What is home since they are gone?

All is dark within our dwelling, Lonely are our hearts to day, For the ones we loved so dearly Have forever passed away.

Human hands have tried to save them, Tender cares were all in vain, Holy angels came and bore them, From this weary world of pain.

Parents dear you were our comfort, Loved by all the hearts at home; But the angels coming quickly, Gently whispered, parents come.

O dear parents when we meet you, In the joyous realms above, Gladly will we haste to greet you, All our hearts aching with love.

**LEISHER.**—On the 23d of February, 1899, near Scotland, Franklin Co., Pa., of his gripe and old age, sister Anna Leisher, widow of the late Daniel Leisher, aged 79 years, 7 months and 10 days. Grandmother Leisher, as she was familiarly called, was loved by all who knew her. She was survived by three step-sons and five step-daughters, and many friends to mourn their loss, but we believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

Forewell, dear mother, sweet thy rest, Weary with years and worn with pain, We believe our loss is her eternal gain. Her husband died over thirty years ago. Buried on the 25th at the Chambersburg Mennonite M. H., of which congregation she was a member since her youth. Services were conducted by Pre. Peter Wadel and Hish. Michael Ernst in German and Pre. George Hest in English. Text, 2 Tim. 4:9-8.

**SHERK.**—On the 1st of February, 1899, of Sherketon, Ont., Samuel Sherk, one of our old and esteemed brethren, at the age of 85 years less four days. He had always lived within four hundred yards of where he was born. He was an enterprising man and possessed wonderful business ability. He was strictly honest and upright in every particular. In 1845 he was united in marriage with Mary Jane Salder. To them were born five sons and five daughters, all of whom are living. In 1855 the loving wife and mother was attacked with a stroke of paralysis, of which she died a few days later, leaving a sorrowful husband and heartbroken children. Then, being the youngest son, Walter became heir of the old homestead and resolved to care for his father and about one year later united in marriage with Lottie White and they kindly looked after the welfare of their father during the remainder of his earthly pilgrimage. His end was peaceful. He left a bright evidence of his acceptance with the Lord. The writer had the pleasure of conversing with him a few days previous to his departure. He testified that he was at peace with all people, particularly with his children and grandchildren. He seemed to meet them all in heaven. But memory from time to time seems to renew the anguish and by recalling joys and sorrows, he touches a spring of sensibility, but how consoling the thought that our separation is only temporary and that there is a time of reunion with those with whom our happiest days were spent. Funeral of the deceased brother was very largely attended. Services by Pre. John Hoover. Text, Heb. 9:27, 28. B. P. S.

**STAUFFER.**—Amanda, daughter of Benedict and Magdalena Stauffer, widow of the late Peter Stauffer, died on the 14th of April, 1899, aged 72 years, 10 months and 10 days. This little one suffered for some time of inflammation of the bowels. May God comfort the bereaved ones. Buried in the Fairview cemetery. Funeral services by Nich. Roth, Joseph Gascho, and Joseph Rediger.

**REUSE.**—On the 27th of Dec., 1898, in New Providence, Lancaster Co., Pa., Elizabeth, widow of the late Jacob Reuse, aged 92 years, 1 month and 5 days. Buried in the New Providence burial ground. Funeral services by Tobias Brubaker and Elias Groff. Text, John 14:3.

"Mother is gone, she has left us, Her sorrows and trials are over, And if we who are living are faithful, We'll meet on that heavenly shore."

**REY.**—On the 6th of March, 1899, in Berlin, O., of the infirmities of old age, John Rey, in the 54th year of his age. He was born Aug. 12, 1844; was married to Rebecca Brinker, Nov. 7th, 1867. She died May 11th, 1872. To this union were born seven children, of whom four survive. After the death of his first wife he was married to Nancy Groff. For a number of years previous and up to his death deceased was completely blind. Buried on the 8th in the C. E. cemetery.

**CHRYSLER.**—On the 9th of March, 1899, in Somerset Co., Pa., of diphtheria, Milton Luther, son of Bro. Joseph Chrysler, aged 3 years, 3 months and 5 days. Buried on the 11th at the Thomas M. H. Funeral services by S. G. Shetler and L. A. Hough. Text, John 1:1-2.

"Glad thou wast mild and lovely, Gentle as the summer breeze; Pleasant as the air of evening, When it floats among the trees."

Dearest Milton, thou hast left us— Here thy loss we deeply feel, But 'tis God that has bereft us, He can all our sorrows heal.

Yet again we hope to meet thee When the day of life is shed; Then in heaven we'll strive to greet thee Where no farewell tear is shed."—*Sel. by the Parents.*

**WISMER.**—On the 5th of March, 1899, in Orillia, Ontario, of epilepsy, Josiah Wismer, son of Isaac and Mary Wismer, aged 20 years, 9 months and 24 days. His remains were brought to the home of his parents, near Trearton, whence he was taken to Hilar cemetery for interment. Services by J. B. Gingrich from Job 1:1-10 and 1 Peter 4:1-6, 11-12. Hymns 408 in Hymns and 74 in the hymn book were sung at the close of services.

**BARTHOLOMEW.**—On the 14th of Mar. 1899, Olive Ann, infant daughter of Charles Bartholomew, of Strasburg, Ontario, at the age of 25 days. Buried on the 16th with Webers meeting house. Services by J. B. Gingrich, from Matt. 18:3.

Forewell, sweet morning flower, Brief vision of a day; Thy blossoms of an hour Soon drooped and died away.

**KAUFMAN.**—On the 11th of Feb. 1899, in Somerset Co., Pa., Robert, son of Bennett and Lizzie Kaufman, aged 4 months and 24 days. He was buried on the 13th at the Hough Mennonite M. H. Funeral services by Samuel Zimmerman.

**THOMAS.**—On the 1st of March, 1899, in Somerset Co., Pa., Peter Thomas, aged 62 years, 1 month and 14 days. He was buried on the 3rd at the Thomas Mennonite M. H. Funeral services by Pre. Hutchinson of the Lutheran Church of which the deceased was a member, assisted by the writer. He was a faithful servant unto the end shall be saved. The deceased had thirteen children, ten living; thirty-two grandchildren, twenty-nine living; and three great grandchildren.

**EICHELEBERGER.**—Elizabeth Birky, widow of the late Peter Eicheleberger, departed this life on the 27th of January, 1899, aged 72 years. She leaves three sons and 11 grandchildren to mourn their loss. She was a faithful sister in the Amish congregation, a true pattern of Christian patience. She greatly desired to depart and be with Christ. Buried on the 28th. Funeral services by Christian Naziger and J. C. Birky.

**NAZIGER.**—On the 23d of January, 1899, in West Chester, Ill., of lung fever, Magdalena Greiser, wife of Christian Naziger, aged 32 years, 5 months and 7 days. She was a faithful sister in the Amish congregation, a true pattern of Christian patience. She greatly desired to depart and be with Christ. Buried on the 25th. Funeral services by Christian Naziger and J. C. Birky.

**BINKLEY.**—On the 10th of March, 1899, at the home of his parents, at Belleville, Pa., of membranous croup, Lloyd, son of Abram E. and Lizzie Binkley. Bur

**ZOOK.**—On the 10th of March 1899, near Urvilla, Ohio, Catharine, wife of Ezra Zook, aged 65 years, 7 months and 28 days. She was a consistent member of the Amish Mennonite Church. She leaves a husband, one daughter and three sons to mourn her departure. Funeral services by John K. Yoder in German and J. S. Gerig in English. Text, John 6: 24 and 2 Tim. 4: 6-8.

**BARR.**—Samuel G. Barr was born near Lancaster, Pa., Oct. 20th, 1859. He was married in 1879 to Martha J. Baiding who survives him. To this union seven children were born, six of whom are now living, the oldest a son 21 years old having died three months ago. We feel indeed like weeping with this bereaved family. Samuel was a model man in his way, beloved and respected by all who knew him. The service was held in the M. E. church at Belton and conducted by J. H. Hershey of Olath, Kan., from Rev. 2: 23 last clause.

**FRANCK.**—On the 15th of February 1899, near Kloss, Ill., Lancaster Co., Pa., Susan Hess, wife of Henry S. Franck, aged 39 years, 6 months and 15 days. The deceased was afflicted for many years of rheumatism and other complaints, still she died quite suddenly and unexpectedly. A husband, one son and one daughter survive to mourn her departure. On the 18th of February the remains were taken to the cemetery at the Hess meeting house. Services by John Leffevre and John L. Landis.

**MEYER.**—On the 28th of November 1898 near Preston, Ontario, of the infirmities of old age. On the 28th of the 32nd year of his age. He leaves one son and one daughter and six grandchildren to mourn their loss. Funeral services at the home of his son, Michael Ford on the 30th by J. B. Gingrich from Psalm 90: 10. Buried in the Preston cemetery. Peace to his ashes.

**KINZIE.**—On the 12th of February, 1899, near Kossuth, Waterloo Co., Ont., of dropsy and la grippe, Magdalena Kinzie, nee Martin, aged 71 years, 10 months and 6 days. She was born July 1821, and leaves three children and twelve grandchildren to mourn their loss. During her long illness she endured her sufferings patiently, awaiting the time when it pleased God to move her from a life of sorrow into those glorious mansions above where all tribulation and sorrows will be known no more. Services on the 14th were held at the house of Edward Spate her son-in-law, near Kossuth, by Rev. Paul Martin and Joseph Gingrich. Text, Philippians 1: 21 and Mat. 23: 13. In the afternoon the remains were taken to Hetzel's meeting house, in Humberston township where a goodly number of her friends were present and services were held by J. B. Gingrich from John 6: 21. The remains were committed to the grave in the cemetery adjoining.

**STEWART.**—Ida Fly was born in Olive Twp., Elkhart Co., Ind., December the 24th, 1871. As her mother died when Ida was yet young, she was brought up by John Barkeys. She afterward went to live with her father, Jacob Fly, six miles south of Syracuse, Ind., where she was married to Sherman Stewart Nov. 20th, 1898. They moved four miles east of Syracuse where she died Mar. 14th, 1899, aged 27 years, 2 months and 10 days. Buried on the 15th. The funeral service was preached in Syracuse by M. R. Deter of the German Baptist denomination. Text, Job 1: 19-21. Her remains were buried in the village graveyard. She leaves a sorrowing husband, father, brother and sister and a host of relatives and friends to mourn her early departure. She had not made an open confession and was sick only a few weeks. May this day be a warning to those who are out of Christ.

HERY WELBY.

**MINSTER.**—On the 28th of February 1899, in Somerset Co., Pa., Sister Mary,

wife of Her. David Minster, aged 57 years, 6 months and 23 days. She was buried on the 2nd of March at the Stahl Mennonite meeting house. Funeral services by Jonas Blough, L. A. Blough and Samuel Jundelberger. Text, Luke 12: 42 selected by the minister to be used at her funeral. Sister Minster was a faithful member of the Mennonite Church for many years and was a bright example of patience and faithfulness, and is now going to her final reward. She was married 37 years, 10 months and 15 days. She was the mother of four children and nine grandchildren who mourn their loss, but not without hope.

**NOFZIGER.**—On the 25th of Feb. 1899, near Archbold, Ohio, Sister Philippa Nofziger, nee Seigle, widow of John D. Nofziger, deceased, aged 87 years, 9 months and 15 days. She was born May 8th, 1811, and united in marriage with John D. Nofziger Oct. 29, 1830. To this union were born eleven children. Her company and six children preceded her to the spirit world, and five are yet living to mourn her departure. She was a member of the M. E. church, the Amish M. I., conducted by D. J. Wyse and C. S. Stuckey in German and E. L. Frey in English.

**SWEGART.**—Henry G. Swegart, aged 29 years, formerly of Ohio, and the youngest son of Samuel and Mary Swegart, residing near Brubaker's Mill, one mile south of New Haven, Pa., was instantly killed at a Pennsylvania railroad crossing at Cain, Chester Co., one mile east of Coatesville on Wednesday night, Feb. 22nd, about 11:30 o'clock. Young Swegart was employed on Howard Johnson's dairy farm, near Coatesville, and had been out spending the evening. On his way home, just as he crossed the railroad at Cain Station, he was struck by a buggy and killed. He was a very young man, and his death is a great loss to the family. He was a very good man, and his death is a great loss to the family. He was a very good man, and his death is a great loss to the family.

**ONEHOLTZER.**—On the 6th of February, in Waterloo Twp., Ontario, of pulmonary tuberculosis, Laura Hannah, beloved wife of Josiah Oneholtzer, aged 29 years, 6 months and 23 days. Deceased had been ailing for some time and was still growing weaker till at last she agreed to consult a physician who told her that her case was hopeless and her time at the longest no more than three weeks, which also proved true. When she died staring in her face and no hope for the future, it caused her a very deep conviction, and she became seriously concerned about her soul's salvation, and soon sent for a minister to help her on the right way to get salvation and requested ministers and Christians to come and encourage her in her great distress. She repented and prayed and asked others to pray with her and for her. She was not ashamed to pray in the presence of strangers, but called out God for pardon and salvation. She often said in presence of the writer, "I believe all you give me, yet I am not saved." I sometimes asked her, "Is there anything keeping or holding you?" The answer was every time, "Nothing but my sins." In this state she had been for seven days. Then she confessed a sin which she had committed. By this time she was very weak in body and at times somewhat weak in her mind, still her mind continued to be fixed on her Savior, and every time I came to see her she seemed to be so glad and talked, and even when she failed she whispered and told all about her welfare. On the 8th day of her distress I visited her again, then she looked cheerful and said bright and said, "Now I have peace, now I am saved, I feel easy and my burden has left me. Now I want to be baptized and I want what had happened she said that she had confessed her sin to God and her husband and received forgiveness, and when she asked it, she said "I could rest and sleep all night, and now I am willing to do all that God requires of me." Upon asking her what she wished with the church which has been my choice for some time. Bishop Jonas Sider was called the next day, and administered water baptism and received her as a member in our church. Then we held communion, but we did not mention feet-washing, but when we were about to close the meeting, she whispered to me, "I would also like to preserve

feet washing." We said, "That shall be granted you, only we thought you were too weak and tired?" "No! I am strong enough to do that yet." Then she said, "Now I am ready to die, I am willing to live and suffer as long as the Lord sees fit to leave me here." On the 3rd of February she received the church's communion, and on the 4th, God saw fit to take her into the triumphant. She leaves a sorrowing husband and two little daughters, her loss, and many other friends to mourn their loss, yet she left a bright evidence that she was going where Jesus is, there to live in glory forever. Only a few days in peace with God. Oh how sad it had been forever too late. This should be a solemn warning to all who are still outside of the ark of safety. Our departed sister died that she often was convinced of her sin and condition, and of ten felt the necessity of being a Christian, and forsaking the fables and follies of this world and living in the simplicity enjoined in the Sacred Word. She was fully consecrated to the Lord's will and had a full knowledge of all self, and was entirely willing to live a life separate from the world. O sinners, yield to God's calling while you are still in the flesh, and see the Lord with a full purpose of heart, and do not put it off until your dying hour: you might be off instantly and not have the privilege this young sister had to become converted on your bed of affliction, but might be buried with her without receiving any benefit. I was practically given up by all of them. The only thing they gave me, which eased my misery was morphine. I knew myself that I ought not to take that drug. I began thinking about Dr. Peter's Blood Vitalizer of which I had heard so much, and decided to try it. I used two bottles, but still I was uncertain as to whether it was helping me or not, but I continued the use of it, and now I am able to do all my own work, including washing, etc. We are six in the family, so I have plenty to do. I am now entirely well.

Dr. Peter's Blood Vitalizer is a purely botanical remedy, absolutely free from all dangerous narcotics, and is sold to the people direct, or through local agents, by the proprietor, Dr. Peter Falmery, 112-114 South Hoyne Ave., Chicago, Ills.

This number seems vast, but if all the bibles which have ever been printed could be had and be distributed, there would still be eighty per cent of the world's inhabitants left without any. Since its foundation the Society has circulated Scriptures in languages and dialects as follows: 28 European, 23 Asiatic, 8 Oceanic, 9 African, 9 American Indian, and 3 South American, beside the English. And yet there are an immense greater number of languages and dialects in which no portion of the Bible has been translated. There is a very important work to be done in supplying the world with Bibles. The demand for Bibles is increasing all over the world during the past two years the demand for Scriptures has been so great that the Society has been unable to supply the demand. Some appeals for help have been declined, because the Society lacks money for its work. It generally believes that it can make free grants to those who are not able to buy. So well is the work of the Society planned that even small contributions will be of great value. Thirty dollars will supply for those needing the word of God 100 Bibles, or 600 Testaments, or 1,000 Gospels. One dollar will provide 20 Testaments or 100 Bibles. Five cents can furnish some new Bibles. For business success, the wisest man seeks the best location. The Northern farmer will find the best opportunities for advancing in the South along the Southern Railway. Farming land is cheap, the soil is fertile and gives heavy yields. It is adapted for raising grain, stock, dairy or fruit farming, or orchards. The climate is

Fatal Mistakes. There are many practitioners in the medical profession who do not hesitate in administering on almost any occasion, morphine, cocaine and other narcotics. They fail to consider that in quieting the pain by such methods, they are fostering a greater evil. Patients can not be too careful in what they take, and if they find out that they are on the road to acquiring a dangerous habit by the use of such drugs they should at once stop it. As an illustration of the above, we cite the case of Mrs. A. Rudy, 525 1/2 Street, Fargo, N. Dak. Mrs. Rudy writes to Dr. Peter Falmery of Chicago, Ill., as follows: "I can not thank you enough for your medicines, especially your Dr. Peter's Blood Vitalizer, which we have used for over two years. I was nearly dead, and I had been sick for 10 years, and sought all the doctors in this neighborhood, and even in Minneapolis, without receiving any benefit. I was practically given up by all of them. The only thing they gave me, which eased my misery was morphine. I knew myself that I ought not to take that drug. I began thinking about Dr. Peter's Blood Vitalizer of which I had heard so much, and decided to try it. I used two bottles, but still I was uncertain as to whether it was helping me or not, but I continued the use of it, and now I am able to do all my own work, including washing, etc. We are six in the family, so I have plenty to do. I am now entirely well."

Dr. Peter's Blood Vitalizer is a purely botanical remedy, absolutely free from all dangerous narcotics, and is sold to the people direct, or through local agents, by the proprietor, Dr. Peter Falmery, 112-114 South Hoyne Ave., Chicago, Ills.

This number seems vast, but if all the bibles which have ever been printed could be had and be distributed, there would still be eighty per cent of the world's inhabitants left without any. Since its foundation the Society has circulated Scriptures in languages and dialects as follows: 28 European, 23 Asiatic, 8 Oceanic, 9 African, 9 American Indian, and 3 South American, beside the English. And yet there are an immense greater number of languages and dialects in which no portion of the Bible has been translated. There is a very important work to be done in supplying the world with Bibles. The demand for Bibles is increasing all over the world during the past two years the demand for Scriptures has been so great that the Society has been unable to supply the demand. Some appeals for help have been declined, because the Society lacks money for its work. It generally believes that it can make free grants to those who are not able to buy. So well is the work of the Society planned that even small contributions will be of great value. Thirty dollars will supply for those needing the word of God 100 Bibles, or 600 Testaments, or 1,000 Gospels. One dollar will provide 20 Testaments or 100 Bibles. Five cents can furnish some new Bibles. For business success, the wisest man seeks the best location. The Northern farmer will find the best opportunities for advancing in the South along the Southern Railway. Farming land is cheap, the soil is fertile and gives heavy yields. It is adapted for raising grain, stock, dairy or fruit farming, or orchards. The climate is

Cleveland, Cincinnati, Chicago & St. Louis

RAILWAY.

(BIG FOUR ROUTE)

MICHIGAN DIVISION.

Condensed Schedule of Trains.

Effective Jan. 1.

GOING WEST.	STATIONS.	GOING EAST.
No. 10, 10:00 a.m.	St. Louis	No. 11, 11:00 a.m.
No. 20, 1:00 p.m.	St. Louis	No. 21, 2:00 p.m.
No. 30, 4:00 p.m.	St. Louis	No. 31, 5:00 p.m.
No. 40, 7:00 p.m.	St. Louis	No. 41, 8:00 p.m.
No. 50, 10:00 p.m.	St. Louis	No. 51, 11:00 p.m.
No. 60, 1:00 a.m.	St. Louis	No. 61, 2:00 a.m.
No. 70, 4:00 a.m.	St. Louis	No. 71, 5:00 a.m.
No. 80, 7:00 a.m.	St. Louis	No. 81, 8:00 a.m.
No. 90, 10:00 a.m.	St. Louis	No. 91, 11:00 a.m.
No. 100, 1:00 p.m.	St. Louis	No. 101, 2:00 p.m.
No. 110, 4:00 p.m.	St. Louis	No. 111, 5:00 p.m.
No. 120, 7:00 p.m.	St. Louis	No. 121, 8:00 p.m.
No. 130, 10:00 p.m.	St. Louis	No. 131, 11:00 p.m.
No. 140, 1:00 a.m.	St. Louis	No. 141, 2:00 a.m.
No. 150, 4:00 a.m.	St. Louis	No. 151, 5:00 a.m.
No. 160, 7:00 a.m.	St. Louis	No. 161, 8:00 a.m.
No. 170, 10:00 a.m.	St. Louis	No. 171, 11:00 a.m.
No. 180, 1:00 p.m.	St. Louis	No. 181, 2:00 p.m.
No. 190, 4:00 p.m.	St. Louis	No. 191, 5:00 p.m.
No. 200, 7:00 p.m.	St. Louis	No. 201, 8:00 p.m.
No. 210, 10:00 p.m.	St. Louis	No. 211, 11:00 p.m.
No. 220, 1:00 a.m.	St. Louis	No. 221, 2:00 a.m.
No. 230, 4:00 a.m.	St. Louis	No. 231, 5:00 a.m.
No. 240, 7:00 a.m.	St. Louis	No. 241, 8:00 a.m.
No. 250, 10:00 a.m.	St. Louis	No. 251, 11:00 a.m.
No. 260, 1:00 p.m.	St. Louis	No. 261, 2:00 p.m.
No. 270, 4:00 p.m.	St. Louis	No. 271, 5:00 p.m.
No. 280, 7:00 p.m.	St. Louis	No. 281, 8:00 p.m.
No. 290, 10:00 p.m.	St. Louis	No. 291, 11:00 p.m.
No. 300, 1:00 a.m.	St. Louis	No. 301, 2:00 a.m.
No. 310, 4:00 a.m.	St. Louis	No. 311, 5:00 a.m.
No. 320, 7:00 a.m.	St. Louis	No. 321, 8:00 a.m.
No. 330, 10:00 a.m.	St. Louis	No. 331, 11:00 a.m.
No. 340, 1:00 p.m.	St. Louis	No. 341, 2:00 p.m.
No. 350, 4:00 p.m.	St. Louis	No. 351, 5:00 p.m.
No. 360, 7:00 p.m.	St. Louis	No. 361, 8:00 p.m.
No. 370, 10:00 p.m.	St. Louis	No. 371, 11:00 p.m.
No. 380, 1:00 a.m.	St. Louis	No. 381, 2:00 a.m.
No. 390, 4:00 a.m.	St. Louis	No. 391, 5:00 a.m.
No. 400, 7:00 a.m.	St. Louis	No. 401, 8:00 a.m.
No. 410, 10:00 a.m.	St. Louis	No. 411, 11:00 p.m.
No. 420, 1:00 p.m.	St. Louis	No. 421, 2:00 p.m.
No. 430, 4:00 p.m.	St. Louis	No. 431, 5:00 p.m.
No. 440, 7:00 p.m.	St. Louis	No. 441, 8:00 p.m.
No. 450, 10:00 p.m.	St. Louis	No. 451, 11:00 p.m.
No. 460, 1:00 a.m.	St. Louis	No. 461, 2:00 a.m.
No. 470, 4:00 a.m.	St. Louis	No. 471, 5:00 a.m.
No. 480, 7:00 a.m.	St. Louis	No. 481, 8:00 p.m.
No. 490, 10:00 p.m.	St. Louis	No. 491, 11:00 p.m.
No. 500, 1:00 a.m.	St. Louis	No. 501, 2:00 a.m.
No. 510, 4:00 a.m.	St. Louis	No. 511, 5:00 a.m.
No. 520, 7:00 a.m.	St. Louis	No. 521, 8:00 p.m.
No. 530, 10:00 p.m.	St. Louis	No. 531, 11:00 p.m.
No. 540, 1:00 a.m.	St. Louis	No. 541, 2:00 a.m.
No. 550, 4:00 a.m.	St. Louis	No. 551, 5:00 a.m.
No. 560, 7:00 a.m.	St. Louis	No. 561, 8:00 p.m.
No. 570, 10:00 p.m.	St. Louis	No. 571, 11:00 p.m.
No. 580, 1:00 a.m.	St. Louis	No. 581, 2:00 a.m.
No. 590, 4:00 a.m.	St. Louis	No. 591, 5:00 a.m.
No. 600, 7:00 a.m.	St. Louis	No. 601, 8:00 p.m.
No. 610, 10:00 p.m.	St. Louis	No. 611, 11:00 p.m.
No. 620, 1:00 a.m.	St. Louis	No. 621, 2:00 a.m.
No. 630, 4:00 a.m.	St. Louis	No. 631, 5:00 a.m.
No. 640, 7:00 a.m.	St. Louis	No. 641, 8:00 p.m.
No. 650, 10:00 p.m.	St. Louis	No. 651, 11:00 p.m.
No. 660, 1:00 a.m.	St. Louis	No. 661, 2:00 a.m.
No. 670, 4:00 a.m.	St. Louis	No. 671, 5:00 a.m.
No. 680, 7:00 a.m.	St. Louis	No. 681, 8:00 p.m.
No. 690, 10:00 p.m.	St. Louis	No. 691, 11:00 p.m.
No. 700, 1:00 a.m.	St. Louis	No. 701, 2:00 a.m.
No. 710, 4:00 a.m.	St. Louis	No. 711, 5:00 a.m.
No. 720, 7:00 a.m.	St. Louis	No. 721, 8:00 p.m.
No. 730, 10:00 p.m.	St. Louis	No. 731, 11:00 p.m.
No. 740, 1:00 a.m.	St. Louis	No. 741, 2:00 a.m.
No. 750, 4:00 a.m.	St. Louis	No. 751, 5:00 a.m.
No. 760, 7:00 a.m.	St. Louis	No. 761, 8:00 p.m.
No. 770, 10:00 p.m.	St. Louis	No. 771, 11:00 p.m.
No. 780, 1:00 a.m.	St. Louis	No. 781, 2:00 a.m.
No. 790, 4:00 a.m.	St. Louis	No. 791, 5:00 a.m.
No. 800, 7:00 a.m.	St. Louis	No. 801, 8:00 p.m.
No. 810, 10:00 p.m.	St. Louis	No. 811, 11:00 p.m.
No. 820, 1:00 a.m.	St. Louis	No. 821, 2:00 a.m.
No. 830, 4:00 a.m.	St. Louis	No. 831, 5:00 a.m.
No. 840, 7:00 a.m.	St. Louis	No. 841, 8:00 p.m.
No. 850, 10:00 p.m.	St. Louis	No. 851, 11:00 p.m.
No. 860, 1:00 a.m.	St. Louis	No. 861, 2:00 a.m.
No. 870, 4:00 a.m.	St. Louis	No. 871, 5:00 a.m.
No. 880, 7:00 a.m.	St. Louis	No. 881, 8:00 p.m.
No. 890, 10:00 p.m.	St. Louis	No. 891, 11:00 p.m.
No. 900, 1:00 a.m.	St. Louis	No. 901, 2:00 a.m.
No. 910, 4:00 a.m.	St. Louis	No. 911, 5:00 a.m.
No. 920, 7:00 a.m.	St. Louis	No. 921, 8:00 p.m.
No. 930, 10:00 p.m.	St. Louis	No. 931, 11:00 p.m.
No. 940, 1:00 a.m.	St. Louis	No. 941, 2:00 a.m.
No. 950, 4:00 a.m.	St. Louis	No. 951, 5:00 a.m.
No. 960, 7:00 a.m.	St. Louis	No. 961, 8:00 p.m.
No. 970, 10:00 p.m.	St. Louis	No. 971, 11:00 p.m.
No. 980, 1:00 a.m.	St. Louis	No. 981, 2:00 a.m.
No. 990, 4:00 a.m.	St. Louis	No. 991, 5:00 a.m.
No. 1000, 7:00 a.m.	St. Louis	No. 1001, 8:00 p.m.

All trains daily except Sunday.

G. A. Henry, Ticket Agent, Elkhart, Ind.

Oscar G. Murray, Traffic Mgr., Cincinnati, Ohio.

At reduced rates, to Florida, Havana, Nassau, New Orleans, Mexico and California points via the Queen & Crescent Route are now on sale.

The Queen & Crescent through service cannot be excelled. For going South see that your tickets read via the Queen & Crescent. Through Cars to principal Southern Cities.

Free Reclining Chair Cars

W. H. McEACHRON, GENERAL PASSENGER AGENT, CINCINNATI, O.

1899.

**BAKING POWDER**  
ABSOLUTELY PURE  
Makes the food more delicious and wholesome

ROYAL BAKING POWDER CO., NEW YORK.

Fatal Mistakes. There are many practitioners in the medical profession who do not hesitate in administering on almost any occasion, morphine, cocaine and other narcotics. They fail to consider that in quieting the pain by such methods, they are fostering a greater evil. Patients can not be too careful in what they take, and if they find out that they are on the road to acquiring a dangerous habit by the use of such drugs they should at once stop it. As an illustration of the above, we cite the case of Mrs. A. Rudy, 525 1/2 Street, Fargo, N. Dak. Mrs. Rudy writes to Dr. Peter Falmery of Chicago, Ill., as follows: "I can not thank you enough for your medicines, especially your Dr. Peter's Blood Vitalizer, which we have used for over two years. I was nearly dead, and I had been sick for 10 years, and sought all the doctors in this neighborhood, and even in Minneapolis, without receiving any benefit. I was practically given up by all of them. The only thing they gave me, which eased my misery was morphine. I knew myself that I ought not to take that drug. I began thinking about Dr. Peter's Blood Vitalizer of which I had heard so much, and decided to try it. I used two bottles, but still I was uncertain as to whether it was helping me or not, but I continued the use of it, and now I am able to do all my own work, including washing, etc. We are six in the family, so I have plenty to do. I am now entirely well."

Dr. Peter's Blood Vitalizer is a purely botanical remedy, absolutely free from all dangerous narcotics, and is sold to the people direct, or through local agents, by the proprietor, Dr. Peter Falmery, 112-114 South Hoyne Ave., Chicago, Ills.

TO THE LAND OF SUNSHINE.

Take the Sunshine Route from Chicago to Los Angeles, San Francisco and other points in California, and escape the rigors of winter in the East and North.

Pullman Tourist Cars for first and second class passengers leave Chicago every Saturday at 2 o'clock P. M. via Chicago, Milwaukee & St. Paul Railway to Kansas City, thence to California via the Atchison, Topeka and Santa Fe Railway—a real Sunshine Route.

This is the earliest afternoon train leaving Chicago for the West after arrival of morning trains from the East, thus avoiding tedious waiting in the morning. The Sunshine Route is essentially the best and most patronized through car line for men, women and children. Every attention paid to the needs of passengers en route.

Send for a Sunshine Route time-table folder. It costs nothing. Address F. G. Haylen, Traveling Passenger Agent, 131 Arcade, Cleveland, O.

Cleveland, Cincinnati, Chicago & St. Louis

RAILWAY.

(BIG FOUR ROUTE)

MICHIGAN DIVISION.

Condensed Schedule of Trains.

Effective Jan. 1.

GOING WEST.	STATIONS.	GOING EAST.
No. 10, 10:00 a.m.	St. Louis	No. 11, 11:00 a.m.
No. 20, 1:00 p.m.	St. Louis	No. 21, 2:00 p.m.
No. 30, 4:00 p.m.	St. Louis	No. 31, 5:00 p.m.
No. 40, 7:00 p.m.	St. Louis	No. 41, 8:00 p.m.
No. 50, 10:00 p.m.	St. Louis	No. 51, 11:00 p.m.
No. 60, 1:00 a.m.	St. Louis	No. 61, 2:00 a.m.
No. 70, 4:00 a.m.	St. Louis	No. 71, 5:00 a.m.
No. 80, 7:00 a.m.	St. Louis	No. 81, 8:00 a.m.
No. 90, 10:00 a.m.	St. Louis	No. 91, 11:00 a.m.
No. 100, 1:00 p.m.	St. Louis	No. 101, 2:00 p.m.
No. 110, 4:00 p.m.	St. Louis	No. 111, 5:00 p.m.
No. 120, 7:00 p.m.	St. Louis	No. 121, 8:00 p.m.
No. 130, 10:00 p.m.	St. Louis	No. 131, 11:00 p.m.
No. 140, 1:00 a.m.	St. Louis	No. 141, 2:00 a.m.
No. 150, 4:00 a.m.	St. Louis	No. 151, 5:00 a.m.
No. 160, 7:00 a.m.	St. Louis	No. 161, 8:00 a.m.
No. 170, 10:00 a.m.	St. Louis	No. 171, 11:00 a.m.
No. 180, 1:00 p.m.	St. Louis	No. 181, 2:00 p.m.
No. 190, 4:00 p.m.	St. Louis	No. 191, 5:00 p.m.
No. 200, 7:00 p.m.	St. Louis	No. 201, 8:00 p.m.
No. 210, 10:00 p.m.	St. Louis	No. 211, 11:00 p.m.
No. 220, 1:00 a.m.	St. Louis	No. 221, 2:00 a.m.
No. 230, 4:00 a.m.	St. Louis	No. 231, 5:00 a.m.
No. 240, 7:00 a.m.	St. Louis	No. 241, 8:00 a.m.
No. 250, 10:00 a.m.	St. Louis	No. 251, 11:00 a.m.
No. 260, 1:00 p.m.	St. Louis	No. 261, 2:00 p.m.
No. 270, 4:00 p.m.	St. Louis	No. 271, 5:00 p.m.
No. 280, 7:00 p.m.	St. Louis	No. 281, 8:00 p.m.
No. 290, 10:00 p.m.	St. Louis	No. 291, 11:00 p.m.
No. 300, 1:00 a.m.	St. Louis	No. 301, 2:00 a.m.
No. 310, 4:00 a.m.	St. Louis	No. 311, 5:00 a.m.
No. 320, 7:00 a.m.	St. Louis	No. 321, 8:00 a.m.
No. 330, 10:00 a.m.	St. Louis	No. 331, 11:00 p.m.
No. 340, 1:00 p.m.	St. Louis	No. 341, 2:00 a.m.
No. 350, 4:00 p.m.	St. Louis	No. 351, 5:00 a.m.
No. 360, 7:00 p.m.	St. Louis	No. 361, 8:00 a.m.
No. 370, 10:00 p.m.	St. Louis	No. 371, 11:00 p.m.
No. 380, 1:00 a.m.	St. Louis	No. 381, 2:00 a.m.
No. 390, 4:00 a.m.	St. Louis	No. 391, 5:00 a.m.
No. 400, 7:00 a.m.	St. Louis	No. 401, 8:00 a.m.
No. 410, 10:00 a.m.	St. Louis	No. 411, 11:00 p.m.
No. 420, 1:00 p.m.	St. Louis	No. 421, 2:00 a.m.
No. 430, 4:00 p.m.	St. Louis	No. 431, 5:00 a.m.
No. 440, 7:00 p.m.	St. Louis	No. 441, 8:00 a.m.
No. 450, 10:00 p.m.	St. Louis	No. 451, 11:00 p.m.
No. 460, 1:00 a.m.	St. Louis	No. 461, 2:00 a.m.
No. 470, 4:00 a.m.	St. Louis	No. 471, 5:00 a.m.
No. 480, 7:00 a.m.	St. Louis	No. 481, 8:00 a.m.
No. 490, 10:00 p.m.	St. Louis	No. 491, 11:00 p.m.
No. 500, 1:00 a.m.	St. Louis	No. 501, 2:00 a.m.
No. 510, 4:00 a.m.	St. Louis	No. 511, 5:00 a.m.
No. 520, 7:00 a.m.	St. Louis	No. 521, 8:00 a.m.
No. 530, 10:00 p.m.	St. Louis	No. 531, 11:00 p.m.
No. 540, 1:00 a.m.	St. Louis	No. 541, 2:00 a.m.
No. 550, 4:00 a.m.	St. Louis	No. 551, 5:00 a.m.
No. 560, 7:00 a.m.	St. Louis	No. 561, 8:00 a.m.
No. 570, 10:00 p.m.	St. Louis	No. 571, 11:00 p.m.
No. 580, 1:00 a.m.	St. Louis	No. 581, 2:00 a.m.
No. 590, 4:00 a.m.	St. Louis	No. 591, 5:00 a.m.
No. 600, 7:00 a.m.	St. Louis	No. 601, 8:00 a.m.
No. 610, 10:00 p.m.	St. Louis	No. 611, 11:00 p.m.
No. 620, 1:00 a.m.	St. Louis	No. 621, 2:00 a.m.
No. 630, 4:00 a.m.	St. Louis	No. 631, 5:00 a.m.
No. 640, 7:00 a.m.	St. Louis	No. 641, 8:00 a.m.
No. 650, 10:00 p.m.	St. Louis	No. 651, 11:00 p.m.
No. 660, 1:00 a.m.	St. Louis	No. 661, 2:00 a.m.
No. 670, 4:00 a.m.	St. Louis	No. 671, 5:00 a.m.
No. 680, 7:00 a.m.	St. Louis	No. 681, 8:00 a.m.
No. 690, 10:00 p.m.	St. Louis	No. 691, 11:00 p.m.
No. 700, 1:00 a.m.	St. Louis	No. 701, 2:00 a.m.
No. 710, 4:00 a.m.	St. Louis	No. 711, 5:00 a.m.
No. 720, 7:00 a.m.	St. Louis	No. 721, 8:00 a.m.
No. 730, 10:00 p.m.	St. Louis	No. 731, 11:00 p.m.
No. 740, 1:00 a.m.	St. Louis	No. 741, 2:00 a.m.
No. 750, 4:00 a.m.	St. Louis	No. 751, 5:00 a.m.
No. 760, 7:00 a.m.	St. Louis	No. 761, 8:00 a.m.
No. 770, 10:00 p.m.	St. Louis	No. 771, 11:00 p.m.
No. 780, 1:00 a.m.	St. Louis	No. 781, 2:00 a.m.
No. 790, 4:00 a.m.	St. Louis	No. 791, 5:00 a.m.
No. 800, 7:00 a.m.	St. Louis	No. 801, 8:00 a.m.
No. 810, 10:00 p.m.	St. Louis	No. 811, 11:00 p.m.
No. 820, 1:00 a.m.	St. Louis	No. 821, 2:00 a.m.
No. 830, 4:00 a.m.	St. Louis	No. 831, 5:00 a.m.
No. 840, 7:00 a.m.	St. Louis	No. 841, 8:00 a.m.
No. 850, 10:00 p.m.	St. Louis	No. 851, 11:00 p.m.
No. 860, 1:00 a.m.	St. Louis	No. 861, 2:00 a.m.
No. 870, 4:00 a.m.	St. Louis	No. 871, 5:00 a.m.
No. 880, 7:00 a.m.	St. Louis	No. 881, 8:00 a.m.
No. 890, 10:00 p.m.	St. Louis	No. 891, 11:00 p.m.
No. 900, 1:00 a.m.	St. Louis	No. 901, 2:00 a.m.
No. 910, 4:00 a.m.	St. Louis	No. 911, 5:00 a.m.
No. 920, 7:00 a.m.	St. Louis	No. 921, 8:00 a.m.
No. 930, 10:00 p.m.	St. Louis	No. 931, 11:00 p.m.
No. 940, 1:00 a.m.	St. Louis	No. 941, 2:00 a.m.
No. 950, 4:00 a.m.	St. Louis	No. 951, 5:00 a.m.
No. 960, 7:00 a.m.	St. Louis	No. 961, 8:00 a.m.
No. 970, 10:00 p.m.	St. Louis	No. 971, 11:00 p.m.
No. 980, 1:00 a.m.	St. Louis	No. 981, 2:00 a.m.
No. 990, 4:00 a.m.	St. Louis	No. 991, 5:00 a.m.
No. 1000, 7:00 a.m.	St. Louis	No. 1001, 8:00 a.m.







tions of Cath-  
 and were bitterly  
 Many of the com-  
 destroyed.  
 and many of them  
 They were called  
 names. In 1801  
 by the name of  
 he Catholics take  
 for his faith. He  
 much steadfastness  
 to investigate the  
 to his conversion  
 the church. He

had been baptized in infancy, but now he desired scriptural baptism upon his confession of faith. This took place in Leeuwarden in 1536. The next year he was called to the ministry. Through his great influence many were led to forsake their former sins and turn to the Lord. This became of the prominence of this converted priest among the people of God the enemies of the truth began to call them "Mennonists," and later "Mennonites." It does not matter what the name is just so we faithfully follow our Master. Persecutions raged yet the church grew until 80 years later there were possibly 200,000 Mennonites in Holland. How true the proverb, "The blood of the martyr is the seed of the church."

At an early date (1562) many began to migrate from Holland to northeast Germany, and built up a large settlement in East and West Prussia, on the shores of the Baltic Sea, not far from the Russian boundary. Here, on the fertile soil, around the shelter of the Vistula, they prospered in their agricultural pursuits. Empress Catharine of Russia, seeing they were good tillers of the soil, induced many to emigrate to the rich agricultural regions north of Odessa, Russia, where many thousands now are. This emigration began in 1780. To the displeasure of the Jews, some of them are now placed in the Jewish colonies to teach them how to farm.

The first emigrants to America were probably from Switzerland and southern Germany. Prof. Cramer, of Amsterdam, says the first from Holland settled on the Conestoga, in Penna., which settlement we know was a little later than the one at Germantown in 1683. During the past century many have gone to America from every part except Holland. The emigration from Russia in the last half century has been very strong.

After more than a month to and fro inland, the writer stood again on the seashore far to the northwest, where the Vistula river empties its waters through several "ouths into the Baltic Sea. There is something awespiring about the seashore, especially if you are far away and alone in meditation while the waves rise and fall about you.

A few days were pleasantly spent among the brethren here near the sea, where they possess the goodly land for many miles around. With their 78 ministers and nearly 7,000 members they constitute a conference district of their own, but are in close touch with the Mennonites of Russia than with those of Holland and the rest of Germany, which are hundreds of miles away.

I had time to attend but one service with them, which was at Heubuden, near Marienburg. Some of you may wonder if these Mennonites are just like ours at home. There are some differences from the main church in America, especially in Holland, but the discussion of these differences is thought best to leave beyond the scope of these notes. I think however I am safe in saying that there are a few so worldly that the most world-compromising Mennonites in America would not fellowship. If we are not going to live out the self-denying teachings of God's word we had better drop the name by which such people are known and unite with some more popular church already in the world. I have been well received

among the Mennonites with but one exception. In a large city on a street where only those can live who have large possessions, a visit was made. After talking for about fifteen minutes with me the minister said, "I must preach next Sunday and I must now go on faith with you." I informed him that I would leave the city on the morrow, and then visited elsewhere.

Church people in Europe are more foolish in building church spires than with us. In Cologne is a Catholic cathedral, possibly the highest in the world. It has two spires that rise each 515 feet from the floor upon which they rest. In Hamburg and other cities are spires almost as high. On foggy mornings, which are many in winter near the coast, I could not see the tops. This is the folly of man, but in the wisdom of God there are things about us so high that we shall not see and understand them until the fogs and mists have cleared away and we are in the sunlight of eternal day.

On my way through Holland I visited the home of Menno Simons at Witmarsum. It is about four miles from the North Sea, and a little farther from the Zuider Zee. One mile out from the village I found the place where the church stood in which he preached. Only a few of the old bricks yet remain among the trees that surround the beautiful plot of ground 40 x 50 feet. Beyond the trees a deep ditch encircles for drainage. The brick walk that led from the road to the church is covered with earth most all the way. Over the brick bridge, through the iron gate and up the sea shell walks by some flower beds you reach a large stone that has been set up to memorialize the spot. Here in his home church, as well as elsewhere Menno boldly preached, not the things that he thought might suit the people but the principles of the word of God. For this he was persecuted and several times narrowly escaped death. He is not buried here. At the age of 67 he was laid to rest in Holstein, Germany, in 1559, and the spirit of the faithful laborer we trust has gone home to God who gave it. Nothing remains to mark the spot. All was destroyed with the town in the thirty year's war.

A house in which Menno Simons lived and wrote still stands in Witmarsum. It is a very old looking one-story brick structure 15 x 30 feet. It is barn shaped and has a high steep roof covered with tile extending within five feet of the ground. Endwise it faces a very narrow and dirty street.

Possibly no one on our side of the sea ever visited Witmarsum before. In my stumbling at a little of the Dutch to get some information from several of the inhabitants I was soon known though the place where I was from. It is quite embarrassing to have about forty people in large wooden shoes that clatter on the street like shod horses on a hard pike, pressing around you as though you were indeed a curious spectacle. One is inclined to get battered down in his overcoat and wish to get away soon.

Holland is very flat, and most of it is below the level of the sea. The lands are carefully and systematically drained and cultivated. Many of the farmers can go around their lands on boats. It is quite common to look out over the fields and see the sails of vessels. When

they have much rain the large wind-mills pump the water, and it is run back into the sea. Great dykes are built along the shore to keep the sea from coming in over the land. At times in the past the sea has broken through and flooded the country. In 1421 no less than seventy villages were swallowed up by an angry sea. A passenger said to me, "You can sleep well in Leeuwarden to night. There is no danger now." The next morning the way was by ship across the Zuider Zee, which was made a sea by a great flood. If we would not be engulfed by a world of sin let us keep our dykes well built against it.

In Amsterdam many vessels are in the streets, passing along the waterways. These many canals and ninety-five islands are crossed by nearly 500 bridges. There are about 1,000 Mennonites in this city. Here I found perhaps the largest collection of old Mennonite books in existence.

When just about to leave Amsterdam I found an old instrument that was used to torture the early Mennonites. The box that it was kept in and the original document telling of its finding are with it. I have a copy of this paper in the original Dutch language, but the relic could not be purchased. It has been handed down from generation to generation for several hundred years. It consists of two iron plates each a little more than three inches long and a half inch wide. These plates are fastened together hinge fashion. Through the free ends is a screw, nearly two inches long. The tongue was placed between these plates and the ends screwed almost together. Then the tongue was burned with a red-hot iron to prevent the prisoner from singing praises to God, and from speaking to others of Christ. Sometimes both lips were put in a little vice and screwed tightly together to keep the martyr quiet while being tortured and burned. I think the names of Hans Biet and Maeltjen Wens are connected with this kind of torture. Do you read of it in the English Martyr's Mirror? Through much tribulation these faithful ones entered the kingdom above. With the assistance of a Dutch student on the train who knew a little German and English, I am able to give the following translation of my copy of that old paper:

"With this small vice the mouth of a martyr was screwed up who was burned for his faith that he should not sing songs. This our uncle, Hans de Rees, saw for himself at Antwerp, and he said that notwithstanding all this they sang intently during the time they were tortured in that way, standing in the fire. This small vice I obtained from the house where Hans de Rees died, and he told me himself when he was in life that he found it under the ashes when the burning was over."

THYNTENS SYMONS.  
When night came I was in Antwerp, Belgium, but could not sleep well on account of the thoughts of the awful tortures of our brethren and sisters in these cities and the recollection of having had in my hands that day one of the very instruments that had passed through the flames with a martyr.

\* NOTE.—The account of Hans (John) Biet is found on page page 84; Martyr's Mirror. The death of Maeltjen or Maeltjen Wens (Wien) can be found on page 93. We may possibly publish these accounts in later issues.—Ed.

A short visit to Dordrecht brought fresh to memory the conference of 1632, when fifty-two of our ministers came together and drew up the eighteen articles of the "Confession of Faith," to which they all subscribed their names. Some that could not be present at that time on account of distance, concurred later with the proceedings of the conference. Many thoughts crowd upon you as you visit these places.

For the sake of brevity I dare not tell of my trip through Belgium and across to Cologne, from there to Bingen on the Rhine, to Worms, the Black Forest and other places; nor of the beer-drinking, pursuits, antiquities, society and religious which I saw.

One will learn a great deal of German in a month of travel in Germany. At last in the Pfalz (Palatinate) I found the dialect that we call "Pennsylvania German." It has undergone a little change however since it was imported. The early emigration from this part of Germany to our country must have been very strong to predominate over other German dialects and the Holland Dutch in America. It seems quite homelike here to hear so frequently the names Brubacher, Graybill, and Heatswols.

There are not very many of our Amish brethren in Europe. They are nearly all in America where they number more thousands than hundreds here. My visit to Alsace where some of them are, convinced me that they have more faith in God and His word than some of these Mennonites have.

The journey during the past five weeks, principally in Germany, will be long remembered. A number of services were attended, over forty ministers were met and a number of families were visited. The German people are very kind and hospitable and in the which we fear is not at all times realized as it should be. God is not mocked. He knows how willing we are to let His will have perfect sway in and over us when we say: "Thy will be done."

When one consecrates him or herself to the Lord's service, for instance as a missionary to some foreign field, we say that is all that could be done, a life service for the Master. This is a perfect surrender, a perfect will to serve the Lord, and God looks upon all such as perfect in their sphere of labor assigned them. Not only those that give their life to His service in foreign lands, but all in the humblest walks of life may be so fully consecrated to the service of their Master that it might be said of them, they have done what they could. And this is what God requires of all His children, a consecrated life, a life subordinate to the will of God, a mind to do the Lord's business first, to give Him supreme adoration and honor, a seeking first the kingdom of heaven, and laying up treasures there, taking up the cross and following Him in all His appointed ways, loving our neighbor as ourselves, which means all such as we have had opportunity of doing good to or ability to help, the poor brethren not excluded. The poor widow who cast in two mites into the Lord's treasury is an example of perfection on the line of giving. We hear much of the widow's mite when we wish to ease the conscience in giving little, but the giving of the two mites meant all her living to her. Does our giving mean as much to us?

#### MY WORK TO-DAY.

To search for truth and wisdom.  
To live for Christ alone;  
To run my race unobscured;  
To conquer every sin;  
To glorify my Father's throne;  
To write forth the promise,  
While earthly hopes decay;  
To serve the Lord with gladness—  
This is my work to-day.

To shun the world's allurements,  
To bear my cross thenceforth,  
To turn from all temptation,  
To conquer every sin;  
To linger calm and patient,  
Where duty bids me stay;  
To serve the Lord with gladness—  
This is my work to-day.

I think not of tomorrow,  
Its trial or its task;  
But still, with child-like spirit,  
To conquer every sin;  
To glorify my Father's throne,  
While earthly hopes decay;  
To serve the Lord with gladness—  
My prayer is for to-day.

—Ed.

#### CHRISTIAN PERFECTION, WHAT IS IT?

BY A. K. KURTZ.

Christian perfection is not angelic perfection or perfect as God is perfect in all His attributes. When God says: "Be ye therefore perfect as I am perfect." He does not mean that we should be absolutely perfect in all things as He is, but in our relations or actions, or behavior toward Him and our fellowmen. If a pupil obeys all his teacher's rules, gets all his lessons well that are assigned to him, he receives a so-called "perfect mark." So with us if we obey God's commands as He intends we should we meet the purpose of our creation and of course are perfect as He intended we should be. This is Christian perfection.

But before claiming this state of grace it would be well enough to ask ourselves the question, "How near have I come to the perfect mark?" If we find ourselves yet far from the mark we should endeavor to ascertain as nearly as possible where the defect is, just as the earnest schoolboy will do when he fails of getting a perfect mark, and not set it aside and make ourselves believe that it can not be attained when it is in the economy of grace by faith to attain to it, and we express the wish that this shall be done when we pray: "Thy will be done on earth as in heaven." Our perfection is God's will for this purpose that we may by His help accomplish that for which we were created, and in order that His will be done on earth it must necessarily be done in us. It then requires a perfect acquiescence to God's will to use this prayer intelligently and in the which we fear is not at all times realized as it should be. God is not mocked. He knows how willing we are to let His will have perfect sway in and over us when we say: "Thy will be done."

When one consecrates him or herself to the Lord's service, for instance as a missionary to some foreign field, we say that is all that could be done, a life service for the Master. This is a perfect surrender, a perfect will to serve the Lord, and God looks upon all such as perfect in their sphere of labor assigned them. Not only those that give their life to His service in foreign lands, but all in the humblest walks of life may be so fully consecrated to the service of their Master that it might be said of them, they have done what they could. And this is what God requires of all His children, a consecrated life, a life subordinate to the will of God, a mind to do the Lord's business first, to give Him supreme adoration and honor, a seeking first the kingdom of heaven, and laying up treasures there, taking up the cross and following Him in all His appointed ways, loving our neighbor as ourselves, which means all such as we have had opportunity of doing good to or ability to help, the poor brethren not excluded. The poor widow who cast in two mites into the Lord's treasury is an example of perfection on the line of giving. We hear much of the widow's mite when we wish to ease the conscience in giving little, but the giving of the two mites meant all her living to her. Does our giving mean as much to us?

We have mentioned a few of the things belonging to Christian perfection, but the obeying of that first and greatest command, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength," is the embodiment of all that God requires of us, because loving God supremely puts all things in God's order: God first in all things, our neighbor and ourselves next. Were this command obeyed by all nominal Christians the world would be converted to Christianity in this generation. But oh how completely is this order reversed! It is "I myself and children and friends first, and the Lord last." Is it not a fact that hundreds of dollars are invested for that which is intended only for the gratification of the carnal mind, not at all for the glory of God or the advancement of His cause or kingdom, while the Lord requires a mere pittance, and this is done by those who allow themselves to be called Christians. No wonder the preaching of Christian perfection and the life in Christ has so little inspiration for the masses and has become so unpopular that it is not often referred to by many ministers.

The reason why this grace is not more eagerly sought after is not because God is not willing to grant it, but in our unwillingness to comply with the conditions. The weakness we plead is more unwillingness than real human weakness and avails us nothing because God has made ample provision for that. When I am weak then am I strong, and "I can do all things through Christ which strengtheneth me." Is Paul's experience and may be ours at this day if the weakness we will anything but the same that Paul felt. Christian standard as laid down in the Scriptures admit us to the heavenly mansions? If not, why not seek out God's will concerning us with all diligence. "Whoever there be of you that forsaketh not all that he hath cannot be my disciple," are the words of the Son of God and they mean something to us; they are spoken to us as well as to His hearers at that time. May we seek out their meaning to us. Smithville, Ohio.

#### TRIDINGS FROM THE ORIENT.

On board the P. & O. S. S. *Calcutta*, March 13, 1899.

Dear Friends:—May God's richest blessings rest upon you all. We have visited Marseilles. Our ship stopped there about twenty six hours. Oh, how we wished we could talk French! I was glad that years ago my mother taught me to count a dozen in French, and to say, "Où Monsieur?" for we had to make use of even that little knowledge in making some purchases. French money being on a decimal basis is not nearly so confusing to us as the English, and we soon learned that "Clique," frequent a dozen in French means five times as much as "a franc."

In Marseilles whole blocks of houses are built upon one plan, and are of uniform height. In fact, whole streets are built thus. We are told that this is a characteristic of all French towns. It looks very stiff and rigid to our eyes. We found the city in a whirl of excitement over a grand festival of flowers which was to be held on the Sunday following our visit. The streets were

decorated in a wonderful way. Thousands of fringes were strung on flowers for that day, and they faded away before the next day's sunset. And yet the poor of that city go hungry, begging unheeded for a few centimes. We visited two Romish churches. In one of them only one apparently devoted worshipper was kneeling at prayers, while the priest with a single attendant was celebrating mass. Outside of these churches the only visible attempt inaugurated to stem the flood of vice which overwhelms the city, was a depot of the religious Tract Society of London, and that was closed. In London we saw a number of places which had a religious tone to their names, but Marseilles seems to be given over almost entirely to the evil one. If Marseilles is a fair sample of French cities, it is no wonder that the republic is constantly on the verge of revolution. When the missionaries overpowered India, perhaps there will be room for a few in France.

When I wrote in my last letter about sea-sickness, I did not know what it was. I had had a touch of it on the Atlantic, but I think I now know what the real sea-sickness is. At least, if I do not know, and the genuine article is any worse than that which we experienced, I do not want to make its acquaintance.

Another fact which we are learning is, that one cannot depend upon the predictions of travelers and seamen in regard to the weather. We expected to experience our worst weather on the Atlantic, possibly on the Bay of Biscay. But every one who spoke of it, told us that after we passed Gibraltar, we would find smooth sailing. The Mediterranean, we are told, is never very rough, and is generally very pleasant. Well! We were scarcely out of the Strait of Gibraltar when we encountered rougher weather than we had found anywhere on the Atlantic, and as soon as we were out of the harbor of Marseilles, a stiff breeze met us from the south-east, which increased in violence until it was a veritable storm. Three successive waves dashed over the quarter-deck, flooding it to the depth of three or four inches. The forepart of the ship suffered still more. Some of the first saloon cabins were flooded. The captain says he never saw a storm like it on the Mediterranean.

March 11. The sea is smoother again, and we are able to be about. We are making good time now. Sunday we make only about five knots (geographical miles) per hour. Now, we are making about fifteen or sixteen.

We have prospects of smoother sailing for the rest of the trip. Is this voyage emblematic of the voyage of life? Shall that be smooth at the beginning, stormy later on, and serene at the close? We have experienced the calm and the storm. May the God of peace grant us a peaceful close.

When we were entering the harbor of Gibraltar, the *China*, a large vessel of the same line as the *Calcutta*, was just dropping her anchors. We have since then heard her story. She was on her first trip, going through the Straits of Gibraltar and the Red Sea where the passage is dangerous on account of the many islands there. A subordinate officer was on the bridge while the captain was participating in a dance with some of the passengers. The officer in

charge saw that the ship was slightly out of her course, and sent word to the captain. He paid no heed to the message and danced on. In a short time the ship ran aground, damaging her so that she was rendered unfit for service. The forepart is shut off from the rest and is filled with water. In this condition she is being taken to Belfast, Ireland, for repairs. The captain was displaced from service at once, but this does not atone for his unfaithfulness to duty nor does it make good the loss to the owners, which is estimated at about \$100,000. We were told of another captain who remained on the bridge for forty-eight hours while going through this dangerous passage rather than risk his ship in the hands of one who did not know the way so well. The Captain of our salvation is on duty at all times. We may be sure we are safe if we are in His care. But are we always at the post of duty? Do we always heed His injunction to watch?

A trip through the Mediterranean is brimful of interest. We passed through the Strait of Bonifacio between the islands of Corsica and Sardinia. It will be remembered that Corsica is the birthplace of Napoleon I. We were told that in fair weather the house in which he was born can be seen from the ship. About a day later we passed by the volcanic island of Stromboli. This is really a volcano rising out of the sea. It is active at present. The top of the mountain was enveloped in a cloud of vapor which issued from a fissure on the south-east side of the mountain. Quite a quantity of volcanic ashes fell on the ship. Bro. Page secured some of this in a vial. Notwithstanding the fact that often showers of lava and stone are thrown out of the crater and that there is constant danger, a town of considerable size was being built on the outside of the island, and a village has sprung up on the other side. The steep sides of the mountain have been terraced, and on these terraces are planted what we took to be vines. People will face any danger and make any sacrifice for the things of this life, but when it comes to leaving something for Christ, many alas, are weighed and found wanting.

Soon after passing Stromboli we struck the course of Paul's ship in the Strait of Messina when he made that eventful journey to Rome. We saw the ancient tower of Rhegium and at least one of the famous whirlpools which only about five knots (geographical miles) per hour. Whether it was Scylla or Charybdis which we saw, I am unable to say, but our ship was a large clipper to avoid it and we did not fall into the other.

We did not expect to see Crete, or Candia, as it is now called, but owing to the storm our ship changed its course and we sailed along the southern coast of that island for six or seven hours. The high mountains are still covered with snow, but the lowlands are bare. We looked in vain for any harbor or haven, fair or otherwise. The southern coast seems to be too mountainous for habitation.

We are now nearing Tort Said, at the entrance to the Suez Canal. We expect to arrive there about sunset this evening. The fact of your receiving this will show that we have arrived safely at that place. Our next will be



from Aden, at the southern end of the Red Sea or from Bombay, India.

As I was lying in my cot the other day with nothing to do but to think and to groan in sickness, I turned to God in agonizing prayer for strength to meet the trials that are awaiting us. Some of these we see already. Others must certainly arise. While I was thus praying there came a message, clear as if it had been on the printed page, "Be true and trust." May God help us to make this the motto of our lives, and surely our trusting will not be in vain. Remember us in your prayers.

Yours for Christ,  
J. A. RUSSLER.

For the Herald of Truth,  
PREMILLENNIAL-AND POST-MILLENNIAL-WHAT IS IT?  
III.  
BY FRANK SEDINGER.

Jesse reigns for Jews and Gentiles. See Rom. 15:8-12. Especially verse 12, "The root of Jesse shall rise to reign over the Gentiles, in Him shall the Gentiles trust," Isa. 11:1-10. That this Scripture was fulfilled in Christ's first coming in the flesh, is entirely without contradiction, and that He came then as King, Matt. 21:3, to the fulfillment of Isa. 62:11; Zech. 9:9, "Behold thy King cometh unto thee," is likewise without contradiction. For "He is just and having salvation," etc. What Matthew speaks of as being fulfilled when Christ came, or in the days of His flesh, none should object to. See Matt. 21:4. This was done in fulfillment of that which was spoken by the prophet. So also, this King was acknowledged to be the Son of David (verse 9), and reigned over Jew and Gentile. See Rom. 15:12. This root of Jesse reigning over the Gentiles, is what Paul thus applies of the old prophecy so fulfilled before Christ's second coming, Christ reigning over the Gentiles and the Gentiles trusting in Christ.

Again notice the parable of Christ (Matt. 21:33). Here, instead of saying that God had, or, planted, a vineyard, Jesus says a householder planted a vineyard and let it out. Verse 38, they slew Him, that is, God's Son, the Christ. So the Jews did slay Jesus. See the Jews' own judgment, verse 41: "He will miserably destroy this wicked man, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons. Verse 43, he says: "Therefore say I unto you, the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof."

Here Christ Himself says that God has given His kingdom to the Jews. History shows that this kingdom was taken from them, and was given to the Gentiles. Yes, Christ is sitting on the throne of David, in David's kingdom, taken from the Jews and given to the Gentiles, and they trust in Christ's reign. This is not yet the glorified reign, but it is the first reign of Christ in order to His second coming in His glorified reign.

Why all this? Read and consider carefully the following scriptures, addressed to those under Christ's reign, who are the saved: "2 Cor. 3:13; Rom. 9:22; 11:25; also verse 7; 1 Cor. 1:23, 1 Pet. 2:2, 6, 8. Verse 9 says, 'But ye are a chosen generation, a royal (kingly) priesthood, an holy nation, a peculiar people, brought from darkness to light,'

verse 10, "which in time past were not a people, but are now the people of God; which before had not obtained mercy, but now have obtained mercy. See Rev. 1:4, 6, "To the seven churches in Asia, grace and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne," i. e., from Jesus Christ. Christ, the Word, or God was (John 1:1); Christ or God is now, and Christ or God is to come; that is, God came in Christ in the flesh, and is now reigning, and God is to come in Christ at the judgment of the dead and the living. Verse 5 says, "And grace, and from Jesus Christ, who washed us from our sins in his own blood" (and verse 6), and hath made us kings and priests unto God and His Father.

Now see Rev. 1:9. John was the "brother and companion of those in tribulation, and in the kingdom, and in the patience of Jesus Christ." What is plainer than this, that God has established a kingdom, though it is a kingdom in tribulation, wherein patience is exercised. This is the kingdom which is now, but there will be a change made when He which was is to come, and He will come then "in the clouds." See verses 7, 8 which tell us of only one more coming. He is now, and was before, and is to come.

The Word speaks of His coming only once more. See Rev. 5:9, 10: "And hast redeemed us by blood unto God, out of every nation, people, tongue, and kindred, and hast made us unto our God kings, and priests, and we shall reign on the earth." They *will* not be made, but they *were* then made kings and priests; therefore they reigned with Christ on earth.

I have before me now a pamphlet by W. E. B., entitled, "Jesus is coming," which, I think is mainly a book of errors, and a wresting of the Scriptures. The author has taken it for granted that Jesus will come on this earth to set up a literal reign (kingdom) for one thousand years, using for a basis, Rev. 23, more especially verses 4-6. He is strenuous on the literal meaning, and in quoting Scripture passages, he twists them in so to establish his one thousand year theory, but perverting or wresting them from their proper meaning. You might think, better prove, than claim that he does this. Very well. We shall notice some of the misquoted Scriptures and point out the mistakes and you, reader, shall be the judge.

First, on page 11, W. E. B. says, "And while we believe Luke 1:31 to be literally true, let us likewise believe in regard to verses 32 and 33. Verse 31, we know to be literally true, for it all came literally to pass. Verse 32, in one sense of the word, is literally true. We know that it is not literally true, for the Lord (God) did not literally give the throne of His Father David. First, this is not true because the literal throne upon which David sat was destroyed upwards of two thousand years ago, therefore a literal interpretation of the passage is impossible. But if you will say that it means only a coronation of angels in heaven, but my Father only."

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating until the day that Noe entered into the ark, and knew not until the flood came and took them

all away; so shall also the coming of the Son of man be." We know that in the then known world all the wicked perished, but the few righteous were saved. So Christ says at His coming the wicked shall all perish, which carries Christ's church to the end of the world, leaving no intervening period of a thousand years. 3. "The true church is a suffering, cross-bearing people." True, "This will continue until Christ comes (2 Thess. 1:4-10) which precludes any millennium until after His coming."

The references to 2 Thess. 1:4-10 end up all time; therefore the continuous existence of the suffering church will not admit of a thousand year period between the present time and the judgment.

Let us now apply the reference 2 Thess. 1:4-10, and see what we have. They are in persecution and in His kingdom, and it is the same with verse 33.

The story of the Jew and the clergyman, on page 12, says nothing. "There are symbols, figures, or tropes, metaphors, etc., used in Scripture, and there are also allegories. But unless they are so stated in the text, or plainly indicated in the context, we should hold only to the literal sense."

Page 13, W. E. B. says, "What is the purpose of language, if not to convey definite ideas?" etc. This is used to do away with the Scripture truths as Luke 1:31, 33. We shall make use of this hereafter.

From page 14 we quote, "Do not then reject the literal fulfillment of those numerous prophecies which describe His future coming, and His glorious reign upon the earth," namely:

"That He shall come Himself, 1 Thess. 4:16.

"That He shall shout, 1 Thess. 4:16. That the dead shall hear His voice. John 5:28.

We believe that this and more will come to pass, but we do not believe that these scriptures are applicable to a "rapture" as stated on page 48.

Premillennialism, page 25. 1. "The Antichrist, who is on all sides confessed to be premillennial, is to be destroyed with the brightness of His (Christ's) coming. This fixes the coming of Christ to be premillennial."

Here again it is taken for granted that there is a one thousand years' reign of Christ on earth, and upon this persuasion their argument is based. We acknowledge that Antichrist (2 Thess. 1:18) will be destroyed by Christ's appearance, but we deny that this appearance is before the end of this age. 2. Page 25, "In Matt. 24:29, 31, the coming of the Son of Man is said to be immediately after the tribulation, but this tribulation is premillennial, or before the reign of Christ (Matt. 24:21; Luke 21:33; Isa. 24:16-23; 60:2). See also diagram on page 48, and therefore the coming is premillennial."

Let us turn to Matt. 24:29-31 and see how Christ applies it. Christ explains this in verses 36-38: "But of that day and hour no man knoweth, not the angels in heaven, but my Father only."

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating until the day that Noe entered into the ark, and knew not until the flood came and took them

all away; so shall also the coming of the Son of man be." We know that in the then known world all the wicked perished, but the few righteous were saved. So Christ says at His coming the wicked shall all perish, which carries Christ's church to the end of the world, leaving no intervening period of a thousand years. 3. "The true church is a suffering, cross-bearing people." True, "This will continue until Christ comes (2 Thess. 1:4-10) which precludes any millennium until after His coming."

The references to 2 Thess. 1:4-10 end up all time; therefore the continuous existence of the suffering church will not admit of a thousand year period between the present time and the judgment.

Let us now apply the reference 2 Thess. 1:4-10, and see what we have. They are in persecution and in His kingdom, and it is the same with verse 33.

The story of the Jew and the clergyman, on page 12, says nothing. "There are symbols, figures, or tropes, metaphors, etc., used in Scripture, and there are also allegories. But unless they are so stated in the text, or plainly indicated in the context, we should hold only to the literal sense."

Page 13, W. E. B. says, "What is the purpose of language, if not to convey definite ideas?" etc. This is used to do away with the Scripture truths as Luke 1:31, 33. We shall make use of this hereafter.

From page 14 we quote, "Do not then reject the literal fulfillment of those numerous prophecies which describe His future coming, and His glorious reign upon the earth," namely:

"That He shall come Himself, 1 Thess. 4:16.

"That He shall shout, 1 Thess. 4:16. That the dead shall hear His voice. John 5:28.

We believe that this and more will come to pass, but we do not believe that these scriptures are applicable to a "rapture" as stated on page 48.

Premillennialism, page 25. 1. "The Antichrist, who is on all sides confessed to be premillennial, is to be destroyed with the brightness of His (Christ's) coming. This fixes the coming of Christ to be premillennial."

Here again it is taken for granted that there is a one thousand years' reign of Christ on earth, and upon this persuasion their argument is based. We acknowledge that Antichrist (2 Thess. 1:18) will be destroyed by Christ's appearance, but we deny that this appearance is before the end of this age. 2. Page 25, "In Matt. 24:29, 31, the coming of the Son of Man is said to be immediately after the tribulation, but this tribulation is premillennial, or before the reign of Christ (Matt. 24:21; Luke 21:33; Isa. 24:16-23; 60:2). See also diagram on page 48, and therefore the coming is premillennial."

Let us turn to Matt. 24:29-31 and see how Christ applies it. Christ explains this in verses 36-38: "But of that day and hour no man knoweth, not the angels in heaven, but my Father only."

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating until the day that Noe entered into the ark, and knew not until the flood came and took them

all away; so shall also the coming of the Son of man be." We know that in the then known world all the wicked perished, but the few righteous were saved. So Christ says at His coming the wicked shall all perish, which carries Christ's church to the end of the world, leaving no intervening period of a thousand years. 3. "The true church is a suffering, cross-bearing people." True, "This will continue until Christ comes (2 Thess. 1:4-10) which precludes any millennium until after His coming."

The references to 2 Thess. 1:4-10 end up all time; therefore the continuous existence of the suffering church will not admit of a thousand year period between the present time and the judgment.

Let us now apply the reference 2 Thess. 1:4-10, and see what we have. They are in persecution and in His kingdom, and it is the same with verse 33.

The story of the Jew and the clergyman, on page 12, says nothing. "There are symbols, figures, or tropes, metaphors, etc., used in Scripture, and there are also allegories. But unless they are so stated in the text, or plainly indicated in the context, we should hold only to the literal sense."

Page 13, W. E. B. says, "What is the purpose of language, if not to convey definite ideas?" etc. This is used to do away with the Scripture truths as Luke 1:31, 33. We shall make use of this hereafter.

From page 14 we quote, "Do not then reject the literal fulfillment of those numerous prophecies which describe His future coming, and His glorious reign upon the earth," namely:

"That He shall come Himself, 1 Thess. 4:16.

"That He shall shout, 1 Thess. 4:16. That the dead shall hear His voice. John 5:28.

We believe that this and more will come to pass, but we do not believe that these scriptures are applicable to a "rapture" as stated on page 48.

Premillennialism, page 25. 1. "The Antichrist, who is on all sides confessed to be premillennial, is to be destroyed with the brightness of His (Christ's) coming. This fixes the coming of Christ to be premillennial."

Here again it is taken for granted that there is a one thousand years' reign of Christ on earth, and upon this persuasion their argument is based. We acknowledge that Antichrist (2 Thess. 1:18) will be destroyed by Christ's appearance, but we deny that this appearance is before the end of this age. 2. Page 25, "In Matt. 24:29, 31, the coming of the Son of Man is said to be immediately after the tribulation, but this tribulation is premillennial, or before the reign of Christ (Matt. 24:21; Luke 21:33; Isa. 24:16-23; 60:2). See also diagram on page 48, and therefore the coming is premillennial."

Let us turn to Matt. 24:29-31 and see how Christ applies it. Christ explains this in verses 36-38: "But of that day and hour no man knoweth, not the angels in heaven, but my Father only."

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating until the day that Noe entered into the ark, and knew not until the flood came and took them

all away; so shall also the coming of the Son of man be." We know that in the then known world all the wicked perished, but the few righteous were saved. So Christ says at His coming the wicked shall all perish, which carries Christ's church to the end of the world, leaving no intervening period of a thousand years. 3. "The true church is a suffering, cross-bearing people." True, "This will continue until Christ comes (2 Thess. 1:4-10) which precludes any millennium until after His coming."

The references to 2 Thess. 1:4-10 end up all time; therefore the continuous existence of the suffering church will not admit of a thousand year period between the present time and the judgment.

Let us now apply the reference 2 Thess. 1:4-10, and see what we have. They are in persecution and in His kingdom, and it is the same with verse 33.

The story of the Jew and the clergyman, on page 12, says nothing. "There are symbols, figures, or tropes, metaphors, etc., used in Scripture, and there are also allegories. But unless they are so stated in the text, or plainly indicated in the context, we should hold only to the literal sense."

Page 13, W. E. B. says, "What is the purpose of language, if not to convey definite ideas?" etc. This is used to do away with the Scripture truths as Luke 1:31, 33. We shall make use of this hereafter.

From page 14 we quote, "Do not then reject the literal fulfillment of those numerous prophecies which describe His future coming, and His glorious reign upon the earth," namely:

"That He shall come Himself, 1 Thess. 4:16.

"That He shall shout, 1 Thess. 4:16. That the dead shall hear His voice. John 5:28.

We believe that this and more will come to pass, but we do not believe that these scriptures are applicable to a "rapture" as stated on page 48.

Premillennialism, page 25. 1. "The Antichrist, who is on all sides confessed to be premillennial, is to be destroyed with the brightness of His (Christ's) coming. This fixes the coming of Christ to be premillennial."

Here again it is taken for granted that there is a one thousand years' reign of Christ on earth, and upon this persuasion their argument is based. We acknowledge that Antichrist (2 Thess. 1:18) will be destroyed by Christ's appearance, but we deny that this appearance is before the end of this age. 2. Page 25, "In Matt. 24:29, 31, the coming of the Son of Man is said to be immediately after the tribulation, but this tribulation is premillennial, or before the reign of Christ (Matt. 24:21; Luke 21:33; Isa. 24:16-23; 60:2). See also diagram on page 48, and therefore the coming is premillennial."

Let us turn to Matt. 24:29-31 and see how Christ applies it. Christ explains this in verses 36-38: "But of that day and hour no man knoweth, not the angels in heaven, but my Father only."

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating until the day that Noe entered into the ark, and knew not until the flood came and took them

all away; so shall also the coming of the Son of man be." We know that in the then known world all the wicked perished, but the few righteous were saved. So Christ says at His coming the wicked shall all perish, which carries Christ's church to the end of the world, leaving no intervening period of a thousand years. 3. "The true church is a suffering, cross-bearing people." True, "This will continue until Christ comes (2 Thess. 1:4-10) which precludes any millennium until after His coming."

The references to 2 Thess. 1:4-10 end up all time; therefore the continuous existence of the suffering church will not admit of a thousand year period between the present time and the judgment.

Let us now apply the reference 2 Thess. 1:4-10, and see what we have. They are in persecution and in His kingdom, and it is the same with verse 33.

The story of the Jew and the clergyman, on page 12, says nothing. "There are symbols, figures, or tropes, metaphors, etc., used in Scripture, and there are also allegories. But unless they are so stated in the text, or plainly indicated in the context, we should hold only to the literal sense."

Page 13, W. E. B. says, "What is the purpose of language, if not to convey definite ideas?" etc. This is used to do away with the Scripture truths as Luke 1:31, 33. We shall make use of this hereafter.

From page 14 we quote, "Do not then reject the literal fulfillment of those numerous prophecies which describe His future coming, and His glorious reign upon the earth," namely:

"That He shall come Himself, 1 Thess. 4:16.

"That He shall shout, 1 Thess. 4:16. That the dead shall hear His voice. John 5:28.

We believe that this and more will come to pass, but we do not believe that these scriptures are applicable to a "rapture" as stated on page 48.

Premillennialism, page 25. 1. "The Antichrist, who is on all sides confessed to be premillennial, is to be destroyed with the brightness of His (Christ's) coming. This fixes the coming of Christ to be premillennial."

Here again it is taken for granted that there is a one thousand years' reign of Christ on earth, and upon this persuasion their argument is based. We acknowledge that Antichrist (2 Thess. 1:18) will be destroyed by Christ's appearance, but we deny that this appearance is before the end of this age. 2. Page 25, "In Matt. 24:29, 31, the coming of the Son of Man is said to be immediately after the tribulation, but this tribulation is premillennial, or before the reign of Christ (Matt. 24:21; Luke 21:33; Isa. 24:16-23; 60:2). See also diagram on page 48, and therefore the coming is premillennial."

Let us turn to Matt. 24:29-31 and see how Christ applies it. Christ explains this in verses 36-38: "But of that day and hour no man knoweth, not the angels in heaven, but my Father only."

## STAND FIRM!

[REV. W. H. SWEET.]

On the part of the content either of two courses is possible: First, steady, straightforward, persistent adherence to the right, constant attendance upon the means of grace and faithful discharge of duty, or neglect of the word of God and prayer, irregular attendance upon the services of the church, inconstancy in the discharge of duty. The first course will assure success, the other failure. By pursuing the first the young Christian will become strong in all Christian graces, an ornament to the church, and helpful to others. By following the second the religious life will be unsatisfactory to the person himself, his influence on others will be indifferent, the subsequent life be that of a nominal professor who is a burden to the church; or, giving up all hope in God, he will go back to the world. Each must determine for himself which will he choose. If he be faithful he will be strong. If he be faithless he will be weak. If he be faithful he will be strong. If he be faithless he will be weak. If he be faithful he will be strong. If he be faithless he will be weak.

One of the most essential things is a steady and persistent adherence to the right in all things and under all circumstances. Suggestions to turn from this will often seem very specious.

A young wife had come into the joy of salvation and was very solicitous for the conversion of her husband. Invitations were out to a card party. The suggestion came to her that if she yielded to the suggestion and went on the return home the husband upbraided her for inconsistency, and told her he had no faith in her profession. Not until she had repented and confessed her fault, and proven herself by a consistent life, did she have any power to bring him to Christ.

A young lady was converted and soon after was invited to attend a ball. Her young friends said to her, "Go to this time and we will not ask you to go again." She yielded to their solicitations and went. Those who had used this seductive argument to lead her astray said of her, as they saw her whirling in the dance, "What a pity she did not have strength to remain true to her profession!" She was so mortified over her inconsistent course that she gave up her religion and went to the world.

When Israel went out from bondage they soon found themselves hemmed in by mountains on either side, enemies in their rear, and a deep sea before them; and their joy of their first deliverance died within them. But the command came, "Fear not. Stand still and see the salvation of God." Blessed is he who will stand still with God and wait his time.

For the Herald of Truth.

## SANCTIFICATION.

BY G. W. NORTL.

There can be no mistake that we are living in times of great delusion and religious blindness, and we need every where, more than ever, if possible, to give close attention to the word of God;

so that no one will beguile us of our reward. Let us not be children tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Sanctification is extensively taught in the Scriptures, but not as some hold and teach it. Some one says, I am wholly sanctified, I cannot commit sin anymore. Another one says that we cannot become wholly sanctified in this life but will only be so after we have passed out of this life and become as the angels.

Webster defines the word sanctified: (1) "To make sacred or holy; to set apart to a holy or religious use; to consecrate by appropriate rites; to hallow;" (2) "To make holy or free from sin; to cleanse from moral corruption and pollution; to make fit for the service of God, and the society and employments of Heaven."

Let us turn to 1 Cor. 3:16, 17. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Also Rom. 12:1, Paul says, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." 1 Pet. 1:16 we read, "It is written, Be ye holy; for I am holy." See also Lev. 11:44; 19:1; 1 John 3:5, and see what the Lord God has told the people in the early history of time.

Some people ascribe the attainment of sanctification to their own strength, but it is far from being our own work. The apostle tells us that "God's divine power has given us all things that pertain to life and godliness." Sanctification, then, is a divine work, and is not begun or carried on by the power of man. But we are to do our part in this work, and God is ready to do His part, and our redemption is in Christ and by Him, and does not consist in external profession or bare morality. If we are ill we are sanctified by Him (God the Father), and preserved in Jesus Christ and called by Him. This we could not do ourselves; God must do it for us. Some one says he would like to quit some filthy habit if he only could, I can assure you that God can sanctify you from any uncleanness if you will ask Him to help you.

Kokomo, Ind.

## THE HOLY WARFARE.

Sounds the trumpet from afar! Sound the trumpet from afar! Hail, for you your Captain waits, Hail, for he is at the gates. Banner of the blessed, true, Hail, for glory gather ye. Warriors of the crown and cross, What is earthly gain or loss? Life with death, and love with life, Hail, for glory gather ye. Help us with Thy shield and sword, King and Captain, mighty Lord. King of glory, Thee alone we adore, With Thy banner overboard. Not ten thousand foes we dread, None can tell, nor think, nor pain, Not a stroke descends in vain: Wounded, still no foot we yield On this ancient battle-field. Hail, for the sword we wield, Hail, for the sword we wield, Hail, for the sword we wield, Hail, for the sword we wield.

—Horatio Bonar.





broken. Land was held at from 15 to 20 dollars per acre. At Waseo we found excellent land, and nice fruit orchards. Land sells at from 30 to 40 dollars per acre. We can cheerfully recommend this place. At Payette there is a large valley well watered and many fruit orchards. Energetic farmers do well here. Price of land ranges from 10 to 30 dollars per acre. Rosewell, near Parma, is a beautiful little valley, and the soil very fertile; land sells for \$25.00 per acre. People are taking up these lands rapidly.

Boise, the capital of Idaho, is a beautiful city. It is said to be the only city in the world where the streets are sprinkled with natural hot water. The last place we visited was Nampa. This is a large valley, and the lands are irrigated from the Boise river. It is simply wonderful how productive these irrigated lands are. Some of the finest fruits are raised in Idaho. The climate here is excellent, and the writer has concluded that this is a proper place to locate a colony and feels safe in recommending it to others. The Dunkard Brethren are also locating a colony here. Land sells at from 10 to 20 dollars per acre. Water will cost from 50 cts. to \$1.00 per acre, the terms are 34 down, the balance in time payments at 7 per cent interest. There are from 8 to 12 families ready to go in the near future. Land is yet cheap, but people are coming in rapidly. Any information will be cheerfully given by the writer. For rates and circulars application should be made to D. E. Burley, Salt Lake City, Utah.

The Lord willing, my address after the 12th of April will be Nampa, Idaho. The work in which we were engaged in Ohio we leave in able and willing hands, and God, we trust, will sustain it, and them. We feel grateful to the officials of the different railroads over which we traveled for their assistance and kindness. May a kind Father in heaven direct us in all our ways to His praise.

DAVID GARRER,  
Orville, Ohio.

#### FINANCIAL REPORT OF THE PENNONOIE EVANGELIZING AND BENEVOLENT BOARD.

FOR MARCH 1899.

RECEIPTS.	
Evangelizing.	
Anna Graybill.	\$ 5.00
Rockton, Pa. Cong.	1.00
Yost Yoder and wife.	1.00
Shoreline Cong., Pa.	1.00
J. B. (Ohio)	1.00
Zion Cong., Allen Co., Ohio.	30.00
<b>Total.</b>	<b>\$38.00</b>
EXPENDITURES.	
Chicago Mission.	\$2.00
Young People's Meeting, Holden, Mo.	.80
John Kitch.	1.50
John Kitch, S. Ont.	1.00
Anna Graybill.	1.00
Friends, Lancaster Co., Pa.	1.00
Rockton, Pa. Cong.	1.00
Yost Yoder and wife.	2.00
J. B. Miller.	1.00
J. A. Waddy.	1.00
Geo. Pittman.	1.00
Lizzie Wolfer.	1.00
J. B. (Ohio)	1.00
A. L. Yoder.	1.00
A. Brother, Walnut, Ill.	1.50
Melvin Steiner.	1.00
John Link.	.50
<b>Total.</b>	<b>\$49.35</b>
India Mission.	
Rockton, Pa. Cong.	1.00
A. Friend.	.25
R. H. Buckle Co., Pa.	.50
R. H. Landis and wife.	2.50
C. E. N. Yoder.	16.15
A. M. Sunday school, Maitavawa.	.25
A. Friend, Hartleyville, Pa.	1.00
W. H. Belmer.	1.00
Yost Yoder and wife.	1.00
David Martin.	1.00
Nettie Shewalter.	1.00
Lizzie Wolfer.	1.00
Togardson Cong., Ind.	1.00

Peter M. Gerber.	1.00
J. H. Price.	1.00
Wideman's S. S., Ont.	\$66.07
<b>Total.</b>	<b>\$68.07</b>
India Orphans.	
Nettie Shewalter.	2.00
Mennonite Orphan Home, Ohio.	1.00
Anna Graybill.	5.00

DISBURSEMENTS.	
Evangelizing.	
J. S. Coffman to Chicago Mission.	\$1.00
J. J. Burkhalter to Huron Co., Mich.	\$3.05
Noah Metzler to Chicago Mission.	3.00
Noah Metzler to Goodland, Ind.	3.00
Daniel Burkhard for workers in Ohio.	15.00
Amos Hess for workers in Ohio.	50.00
Daniel Shank for workers in Ohio.	60.00
<b>Total.</b>	<b>\$125.05</b>
Chicago Mission.	
Rent.	\$2.00
Living.	11.33
Dispensary.	6.00
Domestic.	7.25
Car fare to Ohio.	5.00
Street-car fare.	.40
Oil.	1.85
Gas.	.86
Prints.	1.59
Satchel.	.50
Window-pane.	.50
Widow.	.50
Kettles.	.50
Sundries.	.50
<b>Total.</b>	<b>\$72.17</b>

SUMMARY.	
Evangelizing.	\$2.00
Chicago Mission.	62.00
India Mission.	66.07
India Orphans.	2.00
Mennonite Orphan Home, Ohio.	5.00
<b>Total.</b>	<b>\$134.24</b>

DISBURSEMENTS.	
Evangelizing.	\$2.00
Chicago Mission.	62.00
India Mission.	66.07
India Orphans.	2.00
Mennonite Orphan Home, Ohio.	5.00
<b>Total.</b>	<b>\$134.24</b>

RECEIVED FOR CHARITY IN CHICAGO.	
Peabody, Kuhl, S. S.	\$6.00
Bro. Erb, Harper, Kan.	72.17
<b>Total.</b>	<b>\$78.17</b>

FOR WORKERS PERSONAL.	
Bro. Weaver and A. W. Book.	\$2.50
<b>Total.</b>	<b>\$31.50</b>

#### MINUTES OF MINISTERS' MEETING.

(Continued from p. 92.)

THURSDAY AFTERNOON.  
Scripture reading Rom. 3, and prayer by Jacob Horning after which the brethren J. M. Shenk and J. S. Coffman spoke on the righteousness of God, in Phil. 3:9, differ from our own righteousness or the righteousness which is of the law?

There is a righteousness of God which is the fountain of all righteousness; the righteousness. There is a righteousness of man. A righteousness of the law.

I. Righteousness of the law. There is no justification by the deeds of the law; for by the deeds of the law there shall no flesh be justified in His sight. Rom. 3:20, simply because men cannot keep the law perfectly through the weakness of the flesh. All have sinned (transgressed the law) and come short of the glory of God; for he that offends in one point is guilty of all, and all have offended in one point or another.

II. Our own righteousness. There is no justification by our own good works. Our righteousnesses are as filthy rags. Isa. 64:6. By grace are ye saved (justified) through faith; not of works, lest any man should boast.

III. Righteousness of God is through faith in Christ. Justified by Christ's righteousness. By His righteous servant shall he justify many. Isa. 53:11. Christ is the end of the law for righteousness, to every one that believeth.

By Him (Christ) all who believe are justified from all things from which ye could not be justified by the law of Moses.

Here Christ is held up as justification in contrast with the righteousness of the law. Our own works of righteousness can never make us perfect. "Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." They trusted in works for salvation. When told they could not be saved by works they stumbled.

There is no contradiction between James, who preaches works, and Paul, who preaches faith. The difference between the works of the law and the grace, or love is clearly illustrated by an experience a brother related at the meeting, who once had a difficulty with a brother, and in trying to settle the matter his brother became angry and treated him in a way which he considered clearly a trespass against him. He now concluded to deal with him according to our savior's teaching in Matt. 18. He was proceeding strictly according to the letter of the Gospel, and no human observer could have detected anything wrong in his conduct. He was honest and sincere in the matter and felt an inward satisfaction that he was doing just right. But God knew his heart, and graciously revealed to him that though outwardly he was all right, yet inwardly he was all wrong; that instead of trying to gain his brother he was simply trying to get even with him and bring him to terms.

This was a humiliating discovery, but as soon as he came before God in humble acknowledgment and confession He again graciously accepted him and gave him a new spirit and he now proceeded with his work with new feelings, yearning over his erring brother, hoping he would yield and confess his fault for his own sake. The difference between his present and former feelings was like the difference between light and darkness, between law and love.

Two persons have the same work to perform. One, who has only the righteousness of the law, performs his work by constraint; because he must. The other, with the righteousness of God, by faith in Christ, does his work cheerfully because he loves to do it.

He does not need the rod of the law to drive him to do it. Ministers need not tell such members they must do so and so. They only need to enlighten them, and all will be right.

Session closed with prayer.

FRIDAY MORNING.  
Scripture reading and prayer by J. H. Kaufman. D. S. Brunk and Daniel Shank spoke on the subject, If a man discovers that he does not possess the righteousness of God which is by faith, how shall he obtain it?

A man is now supposed to have become conscious of his unbelief condition, and of the insufficiency of the works of the law or of his own good works to save him, and that he is dead while under the law, and trusting in his own good works. Some may not be able to understand how it is that we are dead while under the law. Let us illustrate. A man had committed a crime against the law of his country.

He was tried by a court of justice, condemned to die, and imprisoned to await the day of execution. His friends

tried to secure a pardon for him but failed.

When informed that his pardon would not be granted, he called for his stationery, saying, "I must die and am going to make my will." But alas! He now for the first time learns the whole pitiful truth.

They inform him he has no power to make a will; that the law considered him dead just as much now as next week after he is hung, and that he is denied every privilege and favor of the law and all that was left him was the rope.

Now for the first time he realized his real, sad condition, and broke down and wept.

Thus it is spiritually. Mankind has violated God's holy law, and violation of that law is sin, and the penalty is death, for it is written, "The soul that sinneth it shall die," and because all have sinned therefore all are under sentence of death awaiting a time of execution (all who have not received pardon through Christ) and are virtually dead, just as the condemned criminal above referred to.

We must become conscious of this\* and if strictly honest and sincere, willing and desirous to receive the light, God will reveal to us our true condition.

How do we obtain the righteousness of God, get into acceptance with Him? It is a momentary work, but all depend on our own good works for salvation must be dropped, everything given up, and in humble acknowledgment, before God, of our own sinfulness and unworthiness.

Then we must acknowledge and confession He again graciously accepted him and gave him a new spirit and he now proceeded with his work with new feelings, yearning over his erring brother, hoping he would yield and confess his fault for his own sake. The difference between his present and former feelings was like the difference between light and darkness, between law and love.

Two persons have the same work to perform. One, who has only the righteousness of the law, performs his work by constraint; because he must. The other, with the righteousness of God, by faith in Christ, does his work cheerfully because he loves to do it.

He does not need the rod of the law to drive him to do it. Ministers need not tell such members they must do so and so. They only need to enlighten them, and all will be right.

Session closed with prayer.

FRIDAY MORNING.  
Scripture reading and prayer by J. H. Kaufman. D. S. Brunk and Daniel Shank spoke on the subject, If a man discovers that he does not possess the righteousness of God which is by faith, how shall he obtain it?

A man is now supposed to have become conscious of his unbelief condition, and of the insufficiency of the works of the law or of his own good works to save him, and that he is dead while under the law, and trusting in his own good works. Some may not be able to understand how it is that we are dead while under the law. Let us illustrate. A man had committed a crime against the law of his country.

He was tried by a court of justice, condemned to die, and imprisoned to await the day of execution. His friends

tried to secure a pardon for him but failed.

When informed that his pardon would not be granted, he called for his stationery, saying, "I must die and am going to make my will." But alas! He now for the first time learns the whole pitiful truth.

low members as to their standing with God.

We must live the Christ life and thereby bring the unsaved to a sense of their condition. We must convince the unsaved that we really love them.

By personal work, depending on the Holy Spirit to direct us. When the Spirit does not prompt us it is useless for us to labor with any certain person. But when we are prompted by the Spirit, then we are able to do successful personal work.

When people are both deaf and blind it is hard to reach them. There are some in the church who are blind and when we try to reach them they stop their ears.

Some people in the church are dishonest, some proud, some full of lust and they know it. Gal. 5:19-21 will apply to such. But there are persons in the church who are blind as to their own condition.

They are good moral people outwardly, hedged in by formality, whose religion is apparently their good works and forms.

How to reach such is a grave question. Special prayers for such is one of the strongest means of reaching them. God can reach them when we cannot.

SATURDAY MORNING.  
Scripture reading Mal. 3, and prayer by Jonathan Hartzler.

The subject, What is the Bible teaching on sanctification and holiness? was first treated by C. H. Byler.

To sanctify means to set apart. When God accepts a person He sets him apart to a sacred or holy use. In this sense all believers are sanctified. Paul addresses the Corinthian brethren as sanctified, "I beseech you to be holy and to abstain from unclean and abominable things."

They were accepted and set apart, and in that sense, sanctified. Sanctification is accomplished, through faith on our part, by God (a) through the Word (b) by the Spirit, 2 Thes. 2:13, (c) the blood, 1 John 1:7, Rev. 7:14. Heb. 12:14 sets forth the sanctification we need to seek. When we are converted our sins are forgiven, we are justified, cleansed, sanctified so we do not willingly commit known sin, although we will have our trials and temptations and in our weakness will make many mistakes. The old man must be crucified. We must not be only white washed but washed white by God himself.

There is a great danger in this that some people apparently put more stress on outward ordinances than on inward sanctification, without which no man shall see God.

J. S. Coffman's discourse on the subject was outlined as follows.

1. What sanctification means. Sanctification is a process or working by which we are brought into a state of holiness.

a. Separation or setting apart for God. John 10:36; Lev. 27:14, 16, etc. Separation or setting apart from something into something.

b. Separation from moral or ceremonial uncleanness. Lev. 11:14; 1 Thes. 5:22, 23.

c. Christ in the flesh sanctified. Ezek. 36:23.

II. How men are sanctified.  
a. It is God's work. 1 Thes. 5:23.  
b. Christ's work. Heb. 10:10.  
c. Holy Spirit's work. 1 Pet. 1:2; Lev. 8:10-12; Gal. 5:16.

d. By the blood. Heb. 13:12.  
e. Through the Word. John 17:17.  
f. Christ sanctification to men. 1 Cor. 1:30.

g. Through chastening or suffering. Heb. 12:11.  
h. Represented by following after. Heb. 12:14.

i. By yielding ourselves as servants unto all. Rom. 6:16.  
j. Perfected by separation from defilement.

Session closed with prayer.

SATURDAY AFTERNOON.  
Session opened by reading Rom. 12 by J. M. Shenk and prayer by J. S. Coffman.

In answer to the question, What is the difference, if any, between eternal sanctification, holiness, and the baptism of the Holy Ghost? It was stated that the baptism of the Holy Spirit is not in its office intended to cleanse the heart. The office of the Spirit is to give us power for work, an unction from on high to enlighten and quicken us.

Subject, What does the Bible teach on Divine Healing.

J. R. Horning in his Introduction and general remarks said that there were two great powers in the world. One the power of God, the other the satanic power.

Two kinds of wisdom. The wisdom of God and the wisdom of the world. The subject of Divine Healing is a much neglected subject, ministers seldom mention it.

God has provided for divine treatment of diseases, and for the first three centuries this was practiced largely.

The brother stated that he feared Divine Healing was crushed more by the D. D.'s than by the M. D.'s. The greater part of the brother's discourse was read from manuscript and the secretaries refrained from taking notes, believing that the editor could obtain said manuscript if he desired it.

The second speaker on this subject was Noah Metzler who said this subject is much abused, and he considered the body of more importance than most people do.

When we speak of disease we have reference to the body. The body cannot be divorced from the soul. If the body suffers the soul will suffer. The body is a temple of God, and it behooves us under all circumstances to prevent disease.

We should study physiology and the laws of health and abstain from all that is injurious to health before we resort to medicine or call upon God for help.

While I do not refuse the help of man in healing disease, I would a thousand times rather be in the world without medicine than have medicine and not have Christ. In commenting on James 5:14, the speaker said that anything should be done for the healing of the body and not as a preparation for death as is too often done.

The brother's time being very limited on the subject he gave some strong testimony from personal experience.

Afternoon session closed with prayer.

For the Herald of Truth.  
FOREORDINATION.  
BY DAVID BUCKHOLDER.

Among all the diverse and strange doctrines advocated by religious pro-

fessors there is perhaps none more inconsistent with the word of God than that of the predestinarians who maintain that before the foundation of the world God hath chosen, elected or fore-ordained a certain number of the fallen race of Adam, in Christ, unto eternal glory according to His immutable purpose and of His free grace and love without the least foreknowledge of faith or good works or any condition performed by the creature, and the rest of mankind He was pleased to pass by and ordain to dishonor, wrath and eternal misery for their sins to the praise of His vindictive justice. They also maintain that it was the will of God that Christ by the blood of the cross should redeem all those and only those who were from eternity elected to salvation and given to Him by the Father.

That such a doctrine is erroneous and unscriptural can easily be shown by many infallible proofs. Christ made an atonement for the whole world. At the Saviour's birth there was the emphatic declaration of God from high heaven that the glad tidings should be for all people, and we are safe in considering this message as one of the immutable things in which it is impossible for God to lie, to which the apostle bears witness when he says, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John 2:2. Paul, the apostle to the Gentiles, who at a certain place says, "I speak the truth and lie not," holds up Christ as the Mediator between God and man, "who gave himself a ransom for all." 1 Tim. 2:6. And to Titus he says, "The grace of God which bringeth salvation hath appeared unto all men." In writing to the Roman church he gives the very essence of the doctrine here he says, "Therefore as by the offence of one judgment came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men to justification of life." Rom. 5:18; 8:32.

Predestinarians claim that all are sinners and have forfeited every claim to his mercy; it is therefore perfectly competent to God to spare one and not another, to make one a vessel of honor and another to dishonor." But here is the difficulty: If God foreordained one sinner to eternal salvation and another of exactly the same state and condition to eternal misery, then God would show partiality and prove Himself to be a respecter of persons, which is not true. Peter undoubtedly knew what he was telling Cornelius and other Gentile converts at Caesarea when he said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him." Acts 10:34, 35. Notice the positive declaration of Peter. He does not say I think, or I believe. Only two days before this he thought salvation was only for the Jews, but in a vision on the house top at Joppa God showed him that it was for all nations.

Read Dent. 10:17; 2 Chron. 19:7; Job 34:9; Gal. 2:6; Rom. 2:11; 1 Pet. 1:17.

Again, if the doctrine of predestination is true, then it follows that man is not a free agent, which is contrary to Scripture. Every sinner is sensible that he acts from choice. He is not constrained to do evil nor restrained from doing good even though man is in

the hands of God as the clay in the hands of the potter. But we know well enough that if the clay is not pliable and yields to the hands of the potter that the potter cannot use it; and so likewise the sinner as long as he does not yield himself to God as those who are alive from the dead, but yields to his sinful inclinations, in open rebellion against God, God can not use him as a vessel of honor against his will. In the case of Pharaoh where the word says, "What if God willing to show his wrath and make his power known," predestinarians maintain that it was done by punishing some and pardoning others and that the choice between the two classes was not to be founded on their own doing, but on God's good pleasure.

But according to this the Bible contradicts itself. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Ezek. 33:11. See 2 Sam. 14:14; Lam. 3:33; Hos. 11:8; 2 Pet. 3:9.

When we have the two immutable things—God's word and oath as in this case, it is prudent for us to "let God be true, and every man a liar." God is love and the foregoing of any creature to everlasting misery with pleasure is utterly inconsistent with love.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thes. 5:9.

The passage, "Therefore hath he mercy on whom he will have mercy, and whom he will he will harden," Rom. 9:18, has also been used by electionists as a text, and this has perplexed many sincere Christians. But David, a man after God's own heart, explains this difficult passage, "Thou, Lord, art good and ready to forgive and plenteous in mercy unto all them that call upon thee." Psa. 86:5. The dispensations of God's providence sometimes harden sinners to stubbornness, where they would soften them to repentance were it not for their obstinacy. Solomon says, "Because sentence against an evil work is not executed speedily therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. Compare Matt. 24:48, 51; 2 Pet. 3:9. Such was the case with Pharaoh. God endured with much long suffering the vessels of wrath fitted for destruction, but every respite intensified the hardness of his heart.

Like Job's escape from punishment for his murder of Abner, so far from leading him to repentance as is thought, Rom. 2:4, it led him on to the additional sin of murder. Amos 6:1. Because he saw not the smoke of the pit he dreamed not the fire. We notice the sun shining on the clay the same as on the wax, and it hardens the one and softens the other. God did not make Pharaoh wicked, He only gave him over to a reprobate mind, just the same as He did with the truth hating, mercy spurning and prophet killing Israel, as He says, "My people would not hearken to my voice, and Israel would none of me; so I gave them up unto their own heart's lust, and they walked over to a reprobate mind." Rom. 1:24, 25; 2 Cor. 1:27; Job 34:9; Gal. 2:6; Rom. 2:11; 1 Pet. 1:17.

Again, if the doctrine of predestination is true, then it follows that man is not a free agent, which is contrary to Scripture. Every sinner is sensible that he acts from choice. He is not constrained to do evil nor restrained from doing good even though man is in

the hands of God as the clay in the hands of the potter. But we know well enough that if the clay is not pliable and yields to the hands of the potter that the potter cannot use it; and so likewise the sinner as long as he does not yield himself to God as those who are alive from the dead, but yields to his sinful inclinations, in open rebellion against God, God can not use him as a vessel of honor against his will. In the case of Pharaoh where the word says, "What if God willing to show his wrath and make his power known," predestinarians maintain that it was done by punishing some and pardoning others and that the choice between the two classes was not to be founded on their own doing, but on God's good pleasure.

But according to this the Bible contradicts itself. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Ezek. 33:11. See 2 Sam. 14:14; Lam. 3:33; Hos. 11:8; 2 Pet. 3:9.

When we have the two immutable things—God's word and oath as in this case, it is prudent for us to "let God be true, and every man a liar." God is love and the foregoing of any creature to everlasting misery with pleasure is utterly inconsistent with love.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thes. 5:9.

The passage, "Therefore hath he mercy on whom he will have mercy, and whom he will he will harden," Rom. 9:18, has also been used by electionists as a text, and this has perplexed many sincere Christians. But David, a man after God's own heart, explains this difficult passage, "Thou, Lord, art good and ready to forgive and plenteous in mercy unto all them that call upon thee." Psa. 86:5. The dispensations of God's providence sometimes harden sinners to stubbornness, where they would soften them to repentance were it not for their obstinacy. Solomon says, "Because sentence against an evil work is not executed speedily therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. Compare Matt. 24:48, 51; 2 Pet. 3:9. Such was the case with Pharaoh. God endured with much long suffering the vessels of wrath fitted for destruction, but every respite intensified the hardness of his heart.

Like Job's escape from punishment for his murder of Abner, so far from leading him to repentance as is thought, Rom. 2:4, it led him on to the additional sin of murder. Amos 6:1. Because he saw not the smoke of the pit he dreamed not the fire. We notice the sun shining on the clay the same as on the wax, and it hardens the one and softens the other. God did not make Pharaoh wicked, He only gave him over to a reprobate mind, just the same as He did with the truth hating, mercy spurning and prophet killing Israel, as He says, "My people would not hearken to my voice, and Israel would none of me; so I gave them up unto their own heart's lust, and they walked over to a reprobate mind." Rom. 1:24, 25; 2 Cor. 1:27; Job 34:9; Gal. 2:6; Rom. 2:11; 1 Pet. 1:17.



holiness to forefurn the majority of his creature according to his purpose and good pleasure to eternal misery, would it be an impossibility for them to come and, and then say to them "Come and sin with me." "Look on me all ye eyes of the earth and be ye saved," etc.

It is true the word of God teaches predestination, foreordination, election, calling and choosing, as the following references show: (Eph. 1:4, 5, 11; 2 Thess. 2:13; 1 Pet. 1:20; 2 Tim. 1:9; Acts 13:48). Then the question arises, How can it be, since we have proved that God is no respecter of persons, but wants all to be saved, and rewards every man according to his works? Paul says (Rom. 9:29), "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Hence foreknowledge is the only key that I can find to the above passages, and by it we can reconcile the same and other passages of the same nature, with a common salvation. Rom. 9:11-14 has been the subject of so much controversy, and has so puzzled and perplexed Bible students that some of the theologians and commentators tried to soften the expression and make it read "God has loved Esau less than Jacob," in order to harmonize it with the common saying, "God hates not the sinner, but sin." But the safest way always is to conform our opinion to the Bible and not twist the word of God to suit our biased and preconceived notions. The person who undertakes to tinker at the word of God places himself into a dangerous position.

That God hates a certain class of sinners is seen in the following passages, "God hates a false witness that speaketh lies, and he that soweth discord among brethren." Prov. 6:19. "He hates all workers of iniquity." Isa. 5:5. "The wicked and him that loveth violence his (God's) soul hateth." Isa. 5:5. It is impossible for us to get rid of the sentence, "Esau have I hated." There it stands in so many letters on the sacred page, more indelible than if it were engraved on steel. It can not be effaced or blotted out; it will never be cancelled. God certainly had a reason to hate Esau before he was born or had done his evil deeds, because in His foreknowledge He saw that he would despise and barter away his birthright for a mess of pottage and that he would not obey His laws or worship Him, but be "a profane person." Here again the query arises, "How is this passage?" "The found no place of repentance, though he sought it carefully with tears." Heb. 12:17, to be understood? But this does in no wise advocate Calvinistic foreordination. It was no genuine repentance, no godly sorrow for sin, no supplication for pardon, only a remorse for the loss of the blessing which deprived him of the privileges to which the firstborn was entitled according to the prevailing custom of that time, and because his father had made Jacob lord over him. Esau's repentance differed from that of Judas the betrayer in this respect that the latter killed himself and the former sought to kill his brother. It is evident that Esau acted in all this evil course from pure choice. God had not ordained him to do so, and God knew exactly how he would act before he

was born, and consequently had a right to hate him and reject him. I think this theory is in perfect harmony with the whole tenor of the Bible, because "known unto God are all his works from the beginning of the world." Acts 15:18. If the reader desires more proof of God's foreknowledge, read Gen. 18:14; Job 34:12; 42:2; Isa. 139:1-17; Isa. 46:1-12; 48:5-8; Dan. 2:28; 5:17; Isa. 2:30, 32; 17:26.

Nappanee, Ind.

#### For the Herald of Truth. CONFESS CHRIST.

BY AARON LOUCKS.

"Whoever therefore shall confess me before men, I will also confess him before my Father which is in heaven. Matt. 10:32, 33.

Dear Reader, are you longing for that blessed hope which gives quietness, peace, and assurance to the soul, amidst the trials and anxieties of life?

You say you are trying to live like a Christian, but confess you are weak and unhappy, and you do not understand why you fail to enjoy the blessings which the other Christians enjoy. You say you have not given up everything for Christ though you believe in Him, go to church, live a good moral life, as is possible for an unregenerate life—and should some one blaspheme the name of Christ in your presence you would be wonderfully shocked, but you do not confess Christ as your Savior.

Let me tell you, dear friend, Satan is deceiving you. He is not asking you to be wicked, to blaspheme, or speak evil of your neighbor, nor trying to make you believe that Christ is not the Son of God; but tells you that you can be good without publicly confessing faith in Christ, and can have more liberty than should you come out and make an open confession of Him, and cast in your lot with God's people.

It is one of Satan's schemes to keep good, morally inclined people out of the Master's service and heaven. Satan knows many souls out of heaven in swindles made for Jesus says, "No man cometh unto the Father but by me," and "Whoever is ashamed to confess me before men, of him I will be ashamed before the Father."

The Christian's life cannot be successfully imitated, you betray. In your look, your conversation tells that you are unhappy, and you do not have peace in your soul.

A Christian may seemingly have a much harder lot in this life than many a worldling; he may have sickness and trouble, storms without, but within there is peace and quietness. Here it is that the unbeliever is detected; and when everything goes smoothly and things prosper, it is not hard for any one to feel happy; but when reverses come and troubles overtake us, when we are persecuted and misunderstood, it is then that our life is tested. For then the true Christian this only means the refining purging away the dross, making us more Christ-like; but to imitations, it reveals the fact that it has only been man's work, instigated by the devil, and therefore outward. Our old nature is in here and we shall find out, when only kept under by the force of will, and often it was only showing that it had not been crucified with Christ, it had not been crucified with Christ,

kept in the place of death, and that a new nature, a divine nature, had not been implanted by the Holy Spirit. The Christian life cannot be tried and then discarded at will. To be a true Christian we have Christ in the soul, and once He has been received, there will be no disposition to have Him depart, even though there are crosses to bear, and persecutions to face, but, for those there will be rejoicing in the soul, peace of mind, approval of the Father and the angels, and all the really good of earth, a mansion in heaven, a crown to wear.

In a letter written by a young lady, in which she was unbending her heavy heart to a friend, are these sentences: "Oh! I have tried so hard to be good. I have been trying this long time, but I am so weak." "If I were a Christian, it wouldn't be hard I know, but I'm so weak." Is not this the cry of a large class of people who are trying to be good without confessing and trusting Him, if they would only go to Jesus, and unburden their trouble. He would give them rest. Has He not invited such, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." If they would ask Him for a new heart, and trust Him, they soon would realize that so weak, yes, but Christ's strength is made perfect in weakness.

Obey the text. If they would confess Christ publicly and obey Him, they would find "a very present help in trouble;" "for the Lord is nigh unto all them that call upon him in trouble."

A young woman a few years ago attended some of the meetings of the Bible Society was holding in Scotland. She became convinced of her sins, and suffered much on account of them, especially during the night; to get some rest she would decide to tell some one about it the next day, but when the next day came she was ashamed to say anything about it. She found no rest. She was trying to be a Joseph (of Arimathea) Christian, a secret disciple. She was ashamed to publicly confess Christ and own Him as her Savior. Many weeks after, during which time she suffered much, one morning she awoke and she found her bed empty. She told a friend about it, immediately she found rest, peace filled her soul. Not long since I met her and she was free to tell what the Lord had done for her and to witness for Christ.

Christ told His disciples they were to be His witnesses. Of what use would a witness be if he would not say anything about what he knew? He said "ye shall be witnesses unto me... unto the uttermost part of the earth." There are just two sides, God and heaven on one side, Satan and the bottomless pit on the other. There is no middle ground, we are on one side or the other.

Dear friend, on which side are you? Do not be ashamed of Christ but openly confess Him as your Savior and He will receive you, for He says, "Him that cometh unto me I will in no wise cast out." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light?"

Scottsdale, Pa.

April 15.

#### MARRIAGES.

**YODER—YODER.**—On the 17th of March, 1899, in the Folk Menonite M. H., by D. H. Bender, Norman S. Yoder to Annie M. Yoder. A short discourse was preached from the text, "Marriage is honorable," Heb. 13:4.

**JANTZ—CONRAD.**—On the 5th of January, 1899, at the home of the bride's father, by Joseph Schlegel, John B. Jantz to Mary M. Conrad.

**ZIMMERMAN—YORDY.**—On the 8th of Jan., 1899, in the Fairview M. H., near Milford, Seward Co., Neb., by Joseph Schlegel, Joseph Zimmerman to Mary Yordy.

**FLETCHER—EHRLEY.**—On the 23rd of March, 1899, at the home of Bro. Israel Fletcher, in Elkhardt Co., Ind., by J. W. Christophel, Bro. Daniel Fletcher of Elkhardt Co., Ind., and Sister Katie Ehrley of Williams Co., Ohio. May their pathway be strewn with God's choicest blessings.

#### DEATHS.

**HARTZLER.**—Samuel Y. Hartzler was born in Champaign Co., Mo., March 6, 1828; died Mar. 24, 1899, aged 71 years, 10 months and 18 days. He was a member of the Menonite Church, Dec. 12, 1882. To this union were born 4 sons and 3 daughters. One son and three daughters preceded him. He leaves a wife and three sons to mourn their loss, yet they need not mourn as those that have no hope. He was a faithful member of the Amish Menonite Church. His place was left vacant at church on Sunday evening. The burial services on the 26th at the Valley Grove M. H. were conducted by C. K. Yoder and Jonathan Weyer. The remains were laid to rest in the Hooley graveyard in Champaign Co., Mo.

**BINKLEY.**—On the 10th of March, 1899, at Neffsville, Lancaster Co., Pa., Lloyd the 13th month old son of Bro. Abraham and Sister Lizzie Binkley, died resulting from membranous croup. The parents can comfort themselves with the assurance that they have a jewel saved from the hands of death. Services were held on the 13th of March at the Millersville Menonite M. H. by John Lefever, Samuel Casper and Benjamin Hertzler. Text, Luke 18:18.

The little cradle is empty now. The playthings laid aside. And loving hearts are weeping. For our little pet that died so soon. So farewell, dear, dear mamma. So farewell, dear, dear papa. You to your bosom pressed Your child, your little Lloyd dear, Who now has gone to rest.

Farewell my sister, Anna dear, You loved me well while I was here. He loved me too, and that is why He called me to the world on high.

By his angel, E. H. Herr.

**MILLER.**—Near Emma, LaGrange Co., Ind., Matilda, daughter of Eli and Polly Miller, aged 2 years, 11 months and 15 days, died of scarlet fever. There are just two sides, God and heaven on one side, Satan and the bottomless pit on the other. There is no middle ground, we are on one side or the other.

Little Matilda, Jesus called you And we knew you had to go, For your heart it was too perfect, For this world of ours is so full of sin. And now Jesus smothered the forehead. He is forever at rest with his Savior and that they may meet her in the faithful. Funeral services on the 8th at the Amish M. H., conducted by C. S. Snuckey and C. Freyberger.

**KENNEL.**—On the 11th of March, 1899, near Opal, Va., of consumption, Mary Kennel, aged 71 years, 8 months and 9 days. She was a faithful wife for years and was confined to her bed nine weeks. She endured her suffer-

1899.

ings patiently, awaiting the time when it pleased God to remove her from a life of sorrow into those glorious mansions above where all tribulation and sorrow will be known no more, where all tears are wiped away. Funeral services on the 14th inst. by C. K. Yoder and C. S. Beachy from Rev. 7:15-17. The remains were laid in the Beachy graveyard. One son and four daughters survive her.

**ULRICH.**—On the 17th of January, 1899, of old age, at the home of Mr. and Mrs. M. H. Ulrich, aged 4 years, 21 days.

When coming home at eventide I close my eyes and think I see The happy little brown-eyed boy Who never failed to welcome me. A little sentinel he stood. With beaming eyes, expectant air; When evening came and I was late I knew that I should find him there.

His wagon and his rocking horse, Dear treasured playthings thrown away;

While at the gate with longing eyes He watched for papa every day. With empty arms and aching heart I wish those days could come again; Those days that were so sweet to us All, I watch and look in vain.

I reach the lane and strain my eyes And think if I could only more see And think of my little boy, glad shout, Come bounding out to welcome me, I'd gladly bear the burdens, While tolling for our daily bread To feel again on my lone breast The weight of his dear, loving head.

**KOLB.**—On the 11th of January, 1899, in Holmes Co., Ohio, after a week's illness of la grippe, Bro. Isaac Kolb, aged 63 years, 10 months and 2 days. He was a faithful member of the Menonite Church and was loved by all. He mourns his departure. But they do not mourn as those who have no hope. Services by Peter E. Miller and M. V. Schupp from Heb. 4:9.

**FUNK.**—On the 25th of March, in the household of Jacob F. Funk, aged about 81 years. He was born in the state of Virginia, in 1818. The family moved to Ohio in his younger years. Afterwards he came to Indiana and on the 31st of May 1863, he was married to Mary E. Carlson who survives him. He was stricken with paralysis on the street car while on his way from Goshen to Elkhardt, and died as above stated. He leaves a sorrowing companion crippled and in feeble health and three sons and three daughters to mourn his death. Funeral services by J. F. Funk, from 2 Cor. 5:1. Buried in Graceview cemetery at Elkhardt.

**NEWCOMER.**—Mary Newcomer, daughter of Bishop Abraham Rohrer of Medina Co., Ohio and widow of the late Peter Newcomer, was born Sept. 14, 1818 near Hagerstown, Washington Co., Md., died at the home of her two daughters, Mrs. C. K. Yoder and Mrs. J. F. Funk, Feb. 28, 1899, aged 80 years, 5 months and 21 days. Her remains were laid to rest in the old Menonite burying ground of which church she was a consistent member for many years. Services were conducted by Jacob Yoder and C. K. Yoder, Text, 2 Cor. 5:1-3. She emigrated with her parents to Medina Co., Ohio, in the autumn of 1847. Her parents purchased the property now owned by David Rohrer near River Station. In the following year she was married to Peter Newcomer of Franklin Co., Pa. To this union were born six sons and three daughters. One daughter and two sons preceded her to the spirit world. Four sons and two daughters remain to mourn their loss. Her companion was taken away from her by death Oct. 16th, 1898. Since that time she has been home with her two daughters. On the evening of the 24th of Feb. she had a stroke of paralysis from which she became helpless, but was apparently conscious un-

less near the end, where death relieved her from her suffering Feb. 28th. At the time of her death there were living seventeen grandchildren and six great grandchildren. Peace to her ashes.

"We only know that thou hast gone, And that the same angel who guided on, When thou wert first in us, so gently glides on, And we, who mourn thee, with it glide."

**BONTAGER.**—John Bontager was born Nov. 3, 1814; died in Champaign Co., Ohio, March 8, 1899, aged 84 years, 1 month and 5 days. Dec. 13, 1856 he was married to Anna Summers. Of this union were born 11 children, 7 of whom survived. There were also, 52 grandchildren, 43 living; and 53 great-grandchildren, 46 living. He was a consistent member of the Amish Menonite Church for about 65 years. His companion preceded him to eternity two years and eight months less one day. He was blessed with a remarkable memory and had committed a large portion of the Bible to memory. He was a devoted and faithful Martyr Mirror and the works of Menno Simons and Dietrich Philip. He could also repeat a number of verses of all of the scriptures to him in his affliction. He was always a strong advocate of peace, and his words were greatly missed in the church, and when difficulties arose he was ever ready to help restore peace. He was a friend to the poor and needy and helped wherever he could. We believe he met his God in peace. During his sickness, which was of about four weeks duration, he bore his sufferings with the fortitude of a Christian martyr, with implicit faith in his Lord and Savior. He was greatly missed in the kind words of comfort which only a loving father can give, and the family felt greatly bereaved. He died in the arms of his wife, and his remains were laid to rest in the Menonite Church and was loved by all. He mourns his departure. But they do not mourn as those who have no hope. Services by Peter E. Miller and M. V. Schupp from Heb. 4:9.

**BROWELL.**—Thomas J. Browell was born in Cape Girardeau Co., Mo., Feb. 6, 1840. On the 6th of June, 1861, he came with his parents to Wilson, Kans. He remained there 19 months, then went to Arizona where he engaged in mining. They were sinking a shaft and were in the act of blasting rock. Tommy who was in the shaft and had ignited the fuse gave the signal and he, who was at the surface began to draw him up. When he had almost reached the top the rope broke letting him fall down the shaft 95 feet, and almost at the same instant the blast exploded. On account of the explosion he was not got down at once. When they got down they found him a corpse. The remains were sent to the home of his wife, Mrs. J. B. Stutzman, Kansas, for burial on the 21st of March. The funeral at the M. E. church was largely attended. The services were conducted by the writer. Text, Isa. 53:4-6 and Matt. 11:28-30. The age of the deceased was 59 years, 3 months and 7 days. This sudden call in the midst of life and health should be a warning to all, but especially to the young. J. B. STUTZMAN.

**YORDY.**—Francis Yordy was born Aug. 4, 1880 and died of diphtheria, Dec. 5, 1898, aged 18 years and 4 months. Buried in the Fairview cemetery near Goshen, Ind. He was a member of the Menonite Church and was loved by all. He mourns his departure. But they do not mourn as those who have no hope. Services by Peter E. Miller and M. V. Schupp from Heb. 4:9.

**MARTIN.**—On the 12th of January, 1899, near Reidenbach's Store, Lancaster Co., Pa., of old age, Mrs. Nora N. Martin, daughter of Isaac G. and Kate Martin, died after an illness of two weeks, aged 71 years, 7 months and 15 days. Funeral services on Jan. 16, 1899, at the Dunkard Brethren church near Blue Bell, where she was a faithful member, laboring for the Sunday School. She sought the Lord when young when He was easy to be found, before the evil days come. She will be greatly missed in the family circle, in the community in the church, and in Sunday school. Her death was largely attended, and solemn and impressive services were conducted by Isaac Taylor and Rudy Hertzler. She leaves a sorrowing father and mother, one brother, and many warm friends to mourn their loss, which was, according to her parents, her eternal gain.

Fond parents, calm the heaving breast, The Saviour calls, and says, "Come, Grieve not, your darling is at rest, Beyond this vale of gloom."

Let hope's bright beams dispel the gloom That fills your throbbing breast; 'Twas Jesus kindly bade his rest, And called her to His rest, D. S. W.

**UXLEY.**—On Sunday, Jan. 8, 1899, Cora Uxley, daughter of Samuel and Ida Uxley of Reading, Pa., formerly of Weavertown, Pa., aged 8 years and 27 days. Interment at services at Weavertown on the 10th inst. Services by H. D. Shultz of Terre Hill.

young when He was easy to be found, before the evil days come. She will be greatly missed in the family circle, in the community in the church, and in Sunday school. Her death was largely attended, and solemn and impressive services were conducted by Isaac Taylor and Rudy Hertzler. She leaves a sorrowing father and mother, one brother, and many warm friends to mourn their loss, which was, according to her parents, her eternal gain.

Fond parents, calm the heaving breast, The Saviour calls, and says, "Come, Grieve not, your darling is at rest, Beyond this vale of gloom."

Let hope's bright beams dispel the gloom That fills your throbbing breast; 'Twas Jesus kindly bade his rest, And called her to His rest, D. S. W.

**UXLEY.**—On Sunday, Jan. 8, 1899, Cora Uxley, daughter of Samuel and Ida Uxley of Reading, Pa., formerly of Weavertown, Pa., aged 8 years and 27 days. Interment at services at Weavertown on the 10th inst. Services by H. D. Shultz of Terre Hill.

**SNADER.**—On Saturday, Jan. 7th, 1899, at Weavertown, Pa., Samuel, son of John and Mary Snader, aged 2 months and 15 days. Funeral services on the 9th inst. at Weavertown, by John Zimmerman.

Go to thy rest, fair child; Go to thy dreamless bed, While yet so gentle, undisturbed, With blessings on thy head.

**CLEMONS.**—On the 17th of March, 1899, at the Berlin Waterloo hospital, Berlin, Ont., after a very short illness of cerebro spinal meningitis, Dr. Levi Bowman Clemens, son of the late George Clemens of near Kossuth, Ont., aged 43 years, 8 months and 18 days. He was married on the 14th inst. of 1882 to were born two children. His companion died about a year ago, also at the same hospital, and during the same illness, an unsuccessful operation having been performed upon her. He enjoyed a very extensive acquaintance, and was gradually gave way under the excessive strain. He was highly esteemed by a large circle of friends, who deeply mourn his early death, but none so deeply as the two little ones now left alone to face the battle of life. May God direct their footsteps through the journey of life. Funeral on the 20th from his residence, Cor. Queen and Church Sts., Berlin. Services at the Presbyterian church by A. R. Atkinson and Noah Stauffer.

**YODER.**—On the 18th of March, 1899, at his home, near Wakarusa, Ind., of heart trouble, Bro. Henry B. Yoder, aged 69 years, 10 months and 15 days. He was born in Neshaminy Co., Ohio, June 3rd, 1829. Married Elizabeth Rixler, of Mercer Co., Pa., on the 24th of Oct., 1850. To this union were born nine children, three of whom are dead. There are also sixteen grandchildren, five of whom are dead. Sister Yoder died on the 21st of December 1898. He leaves four sons and two daughters to mourn his death. Bro. Yoder has been a member of the church many years, and was seldom absent from worship when health and the weather permitted. We trust that with Paul he may also have been able to say, I have fought a good fight, I have kept the faith, I have finished my course. Bro. Yoder has been laid up a crown of righteousness, etc. He was buried on the 21st at Yellow Creek; where he was buried. The funeral was held at the home of Bro. Yoder. The funeral was largely attended.

**FOLZ.**—Lydia, wife of Theophilus Folz, was born in Pennsylvania and died in Logan Co., Ohio, March 25, 1899, at the age of 84 years. Funeral services on Jan. 16, 1899, at the Dunkard Brethren church near Blue Bell, where she was a faithful member, laboring for the Sunday School. She sought the Lord when young when He was easy to be found, before the evil days come. She will be greatly missed in the family circle, in the community in the church, and in Sunday school. Her death was largely attended, and solemn and impressive services were conducted by Isaac Taylor and Rudy Hertzler. She leaves a sorrowing father and mother, one brother, and many warm friends to mourn their loss, which was, according to her parents, her eternal gain.

Fond parents, calm the heaving breast, The Saviour calls, and says, "Come, Grieve not, your darling is at rest, Beyond this vale of gloom."





# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace," "For other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXVI. No. 9.

For the Herald of Truth.  
CHRIST'S ASCENSION.

BY GEO. DINTAMAN.

The human mind is unable to realize the feeling of our blessed Savior when the hour had come for Him to leave this deluded and sin-polluted world, and ascend to heaven. We might have a faint idea of the feeling of a son that has been sent into a far country to look after his father's business interests, and after he has been shamefully treated by those who were connected with his father's business, has fulfilled his mission and is now ready to return to his father. Christ who left the shining courts of heaven with all its glory, came down into the world, conquered Satan, laid down His life, triumphed over the grave by taking up His life again, and accomplished a work that all the angels and world combined could not do, ascended to heaven, is seated at the right hand of the throne of God, crowned with honor and glory, a King of kings and Lord of lords, a great High Priest over the house of God forever.

Forty days after the resurrection, Christ assembled His disciples together and commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which He said, "ye have heard of me," Acts 1:4.

These men of Galilee could not understand the full meaning of this saying and asked Him if He at this time would restore the kingdom to Israel. The Savior answered it was not for them to know the times and seasons the Father has put into His own power, and when He finished His commission to the apostles, He was taken up and a cloud received Him out of their sight. While they looked steadfastly up into heaven, two men stood by them clothed in white apparel and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1:10, 11. Here we have two men clothed in white (some think they were Moses and Elias as witnesses, with the apostles, of Christ's ascension into heaven. Not only so, but these two witnesses testify that this same Jesus "that ye see ascending to heaven will come again in

A practical lesson on temperance was recently given in the little town of Three Oaks, Mich. In this town is situated the well-known Warren Featherbone Manufacturing Co., which employs several hundred young men and women. E. K. Warren, the head of the concern, is a prominent Sunday school worker and a strong advocate of temperance. There were four saloons in the town, and Mr. Warren finally decided that either the saloons must be closed or the Warren Featherbone Co. must leave Three Oaks for some place where the employees were not continually tempted to evil ways by the open saloon. Mr. Warren made the proposition that if the saloons were closed he would pay \$250 into the town treasury in lieu of the license money paid by the saloons.

The matter was submitted to the voice of the people, who by an overwhelming majority decided that the Warren Featherbone Co. is a greater benefit than the four saloons. And the saloons are closed.

Some people say it is right to take part in war whenever the government says we shall, because the Bible teaches us to be "subject unto the higher powers." They say that these powers "are ordained of God," that "they are God's ministers," hence "we should obey them." Let us see: While it is understood that our government expects its subjects to obey the laws of the state in which they reside, should we obey a state law if we knew that by so doing we would be committing a crime against our country—a crime for which we would sometime have to answer before our country's highest tribunal? Should we, in every instance, obey the commands of every U. S. officer, just because he is a minister of our government? What if he should order us to assassinate the President or blow up the Capitol? Surely it would be the part of wisdom always to obey the law of a superior rather than to disregard it by obeying every law of an inferior. Now the law of God says that we shall not kill, that we shall love our enemies and do them good, etc. Which then is the higher authority—God or the government of a country? Since all will admit that God is the higher, why not obey God rather than man, and obey man only when his laws do not conflict with the laws of God?

ELKHART, IND., MAY 1, 1899.

Semi-Monthly.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, Ind., as second-class mail matter.

## Contents of this number.

Editorial Notes.	129
Christ's Ascension.	129
The Sceptre of Righteousness.	130
Close Communion.	130
The Minister's Wife.	130
Exhortation for India.	132
Notes by the Way.	132
"Unspotted from the World."	133
Save the Child.	134
The Christian's Consolation.	134
Memento Home Mission.	135
"If I were a Missionary."	135
Bombay.	135
Conferences.	136
Sunday School Lessons.	137
Correspondence.	137
Sunday School Items.	137
Announcement.	138
Pre-millennial and Post-millennial,—what is it?	138
Templation.	139
Baptist Controversy.	140
Life's tangled Threads.	140
Marriages and Deaths.	140

## EDITORIAL NOTES.

Feelings are blossoms; deeds are fruits.

The religion whose God is light cannot have too much light thrown upon it.

Change of address.—Bish. A. S. Mack from Bally to Clayton, Berks Co., Pa.

The love that God desires us to have for Him is that which is great enough to constrain us to keep His commandments; anything less is not sufficient.

Satan's greatest victory is achieved when he can get people persuaded to accept just a little less than what is gospel or even what is a little less than the whole gospel.

Bro. A. I. Yoder, who has been in the vicinity of Kalona, Iowa for some time, had the misfortune of being thrown by a horse on the 17th ult., whereby he sustained a fracture of his arm.

When you see a person continually snarling at, abusing and finding fault with those possessed of influence, you may know that he is like a dog at the foot of a tree. He barks because he cannot climb.

On another page will be found letters from our missionaries, stating their safe arrival in Bombay. Let us not cease to pray for them now that they are about to enter upon the great work to which they have devoted their lives.

Titon of Jacob's father.

GENESIS 28, 29.

The stone of Beth-el.

And Jacob called Jacob, and said, I saw the Lord face to face, and my life was spared from the hand of the Lord, what good shall my life do me? CHAPTER 28.

1 And Jacob dreamed a dream, and, behold, he saw a ladder set on the earth, the top of which reached to heaven: and upon the ladder stood angels ascending and descending: and there was a company of angels standing upon it.

2 And Jacob said, Surely this is no other thing, but the house of God, and the gate of heaven. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and the gate of heaven.

3 And Jacob rose up early, and he took the stone, and laid it under his head, and he lay down, and fell asleep.

4 And he dreamed yet another dream, and, behold, he saw four chariots drawn by four horses, passing by him: and the horses were white, black, red, and speckled.

5 And Jacob said, This dream must surely be some great thing. And he said, I will be as God, and I will be fruitful, and I will be great.

6 And Jacob said, I will be as God, and I will be fruitful, and I will be great. And he said, I will be as God, and I will be fruitful, and I will be great.

7 And Jacob said, I will be as God, and I will be fruitful, and I will be great. And he said, I will be as God, and I will be fruitful, and I will be great.

8 And Jacob said, I will be as God, and I will be fruitful, and I will be great. And he said, I will be as God, and I will be fruitful, and I will be great.

9 And Jacob said, I will be as God, and I will be fruitful, and I will be great. And he said, I will be as God, and I will be fruitful, and I will be great.

## A REMARKABLE OFFER FOR THIRTY DAYS.

There can now be no excuse for any one not having a first-class large-type Self-Pronouncing Teachers' Bible. This offer, however, cannot last long, for we have only a limited number of these elegant Teachers' Bibles to sell at such an exceedingly low price. The Bible is exactly the same size as shown by this cut, and the sample page given here shows the size of the type. Send us

# \$1.35

and we will forward you this Bible to your Post Office or nearest Express Office, or to any address to which you wish to have it sent, all charges prepaid. It is just the Bible for the Sunday School Teacher or Worker, for it contains all the Helps, Word Book (Concordance) and 17 Colored Maps. It is bound in Morocco, with Divinity Circuit, just as shown in the cut, and has round corners, and red under gold edges.

Send Your Order To-Day. This Offer Will Not Appear Again.

Mennonite Publishing Co., ELKHART, INDIANA.

N. B. The Bible above described is no reprint, but is the genuine Self-Pronouncing Teachers' Bible.

like manner as ye have seen him go into heaven." "The testimony of two witnesses is true," saith the Lord. Then came the Day of Pentecost (Acts 2:1) which was the appointed time for the Israelites to assemble themselves together to offer up the new meat offering unto the Lord, which consisted of two wave loaves made of fine flour and baked with leaven, seven lambs, etc. (Lev. 23). Consequently, when the people were assembled together to offer up these offerings, they were all with one accord in one place (Acts 2:1), then and there was the fulfillment of the promise of the Father which Christ had told them, before He ascended to heaven, that there would come upon them. There were Jews, devout men out of every nation under heaven, who came there to celebrate the Passover and other feasts of the Lord according to their customs. This day called Pentecost which is a Greek word signifying the fiftieth day, is supposed to be the identical time of the year that the Lord God descended upon Mount Sinai in smoke and fire to deliver His law unto His people under the Old Covenant.

But now on the day of Pentecost He descends in tongues of fire upon His people bound to Him under the New Covenant by the precious blood of Christ. And when these people were filled with the Holy Ghost according to the promise, and Peter and the other apostles taught the gathered assembly concerning Christ, they were fully convinced that this Jesus that was crucified was the very Christ that rose from the dead and ascended to heaven. Of Him, Stephen, the first Christian martyr, testified to the people while his enemies were upon him to stone him to death, and he, looking steadfastly up to heaven, said, "I see Jesus sitting at the right hand of God."

It was not possible for those people on the day of Pentecost who were willing to accept the truth to remain in doubt of the promise of God. They could clearly see the full and perfect plan of salvation in the death, burial, resurrection and ascension of the blessed Master. What a wonderful change it made in those people when they received the Holy Ghost and entered into the New Covenant of Christ and were initiated into the Church militant by water baptism. They were not only willing to offer up their offerings unto the Lord required of them by the law under the Old Covenant, but they offered all their possessions and had all things in common. They did not say, "This is mine and that is yours," but were in perfect union and fellowship with their blessed Savior and with one another.

Although there was no trumpet sounded nor salutation given at the departure of the King of the universe, because it was hidden from the minds of the people, yet no doubt there was great rejoicing among the innumerable company of angels when they saw the Redeemer of mankind returning again to the shining courts of heaven to be seated on the throne of God, there to intercede with the Father for His people until the appointed time for Him to make His appearing in the clouds of heaven with power and great glory to execute judgment and justice upon the earth, when all nations, kindreds and people shall see Him.

Christ's work here on earth was a mysterious work. Even those whom He had chosen to follow Him while here on earth could not grasp nor comprehend His teaching and His plans at the time, for what is the finite mind of man in comparison with the infinite mind of God? The Lord says through the prophet, Isaiah (55:9): "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Though God's plan of salvation is simple and plain, yet it is deep and incomprehensible. It takes more than the ingenuity of the carnal man to fathom the great depths of God's plan to save man from his lost condition. In the language of Paul (1 Tim. 3:16), "Without controversy great is the mystery of godliness." "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on of the world, received up into glory."

Carriage, Mo.

For the Herald of Truth.  
THE SCEPTRE OF RIGHTEOUSNESS.

BY PERRY K. SHANN.

"Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." Heb. 1:8. "Sceptre of righteousness," is the representative authority, of the King, on the everlasting throne.

Christ wielded that sceptre over those self-righteous Pharisees who brought to Him the woman taken in adultery. "He that was without sin let him cast the first stone." Here He wielded the sceptre of righteousness. No doubt, some of them were as bad as the accused when under the sceptre of righteousness. Matt. 5:28: "Whoever has sworn by his heaven's oath, that he will do unto a man as he doeth unto a dog; but I say unto you that he who doeth not evil, etc." Again a sceptre of righteousness, representative authority of Christ.

"If any man shall use thee at law, and take away thy coat, give him thy cloak also; and whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." These also are sceptres of righteousness. It is right for us to love our enemies, because we are sinful creatures, only saved, if so be, by grace. It is right for us to pray for those who do us wrong, because we have tasted of the deceitfulness of sin, and if saved, it will be alone through the mercy of God.

Thus the subjects of this King, who wield the sceptre of righteousness, must have hearts filled with love, adorned with humility. Let us be more diligent concerning the sceptre of righteousness, so we can cast off doubts and behold righteousness in its beauty, and be more loyal subjects of our King.

"As ye would that men should do unto you, do ye also to them likewise." And, you do also to them likewise. So, as it were, the many sceptres of righteousness, taken together, constitute the great sceptre of righteousness.

Broadway, Va.

For the Herald of Truth.  
CLOSE COMMUNION.

BY ADAM WENGER.

The Mennonites are often censured and called selfish, uncharitable, etc., for not inviting members of other denominations to commune with them. It seems that some of these denominations and so called professors of religion have often energetically argued this point of doctrine, sometimes in a great measure accomplishing their ends, especially among such of our members and members' children who are not well posted in the Scriptures and are not able to defend the doctrines and teachings of Christ and the church. Our more worldly churches which do not examine their members, but let them go with the world, can invite others to commune with them with at least some degree of consistency, but such consistency only consists in their allowing their members to do as they see fit, contrary to the teachings of Christ and His word.

Paul says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

We admit that such a body of believers as Paul is here addressing can consistently commune together. We believe God's word to be a consistent volume and teaches us consistency and harmony throughout if understood rightly.

How can there be any consistency when a congregation assemble together representing perhaps a dozen or more denominations, some believing that it is right to go to war and slay their fellowmen, some believing it is right to swear oaths, some believing that immersion is the only baptism and claiming all the rest were not baptized, others believing it right to baptize in others, and still others claiming that the bread and wine do not constitute the Lord's supper, but a full meal and perhaps some among them belonging to and advocating secret organizations.

All of which we as Mennonites believe to be heretical and decidedly contrary to the teachings of Christ and the apostles. Where would there be any consistency in us communing with such a mass of sectarianism? How would such an open communion agree with the language of Paul, "Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Rom. 16:17.

To teach a doctrine contrary to what the apostles taught and thus divide the children of God by false doctrines, was an heretical doctrine, and those who advanced such doctrines and taught them, should have been rebuffed and their second admonition were to be rejected. Titus 3:10, 11. We think by reading these Scriptures, Paul surely taught close communion. How can we avoid and reject anyone who for some violation of what we believe to be evangelical principle is excommunicated from the church of God as we are commanded to do, no matter how good he may feel or how holy he may appear, and turn right round and invite him, if he has joined some other denomination who allow such violations, to partake

with us of the sacred emblems of the broken body and shed blood of our blessed Lord? Such an act would be inconsistency in the fullest sense of the term. Communion means complete union. How can we, if we are the children of God and members of His church, be in unity with those who believe and practice what we believe to be far from the teachings of Christ and His word? "The doctrines and words of our Lord Jesus Christ (which ye have learned)," as Paul terms it, should be held near and dear to us. If we are Mennonites, we believe we have these doctrines, and according to the Scriptures, should avoid and not be in union or communion with those who teach doctrines contrary to the word and will of God. Paul tells us clearly how the communion represents to us the unity of the Spirit, and of faith and love. We must eat and drink and be clothed as well as other families, all of which takes time on our part. Besides, to us, whose husbands are much away from home, naturally falls the lot to look after all the details of the household machinery—the planning and economizing to make ends meet—the physical care of the children and their proper training, which is made more difficult because the one having a like interest is so often far away when counsel would be most needed.

When all these things loom up before our eyes we are made to think that our load is almost too heavy to bear. We wonder who His plan has placed us in such a difficult position, and are at times tempted to pray, "Oh Lord, send us into some other field of labor, anything, anywhere, only so we may be and work together more of our time." But after all, all these things are only little trials compared with what *light*. Not till sickness comes into the home are we sorely tried. Then there are sleepless nights to be spent with the little sufferer, and when we are told by physician that he can promise us nothing, that perhaps ere another day has passed the little one will be taken from us—husband is hundreds of miles away from home, and we do not know at what place to reach him with a dispatch, and must think in the lonely hours of night that perhaps before he can reach home the loved little friend will be laid to rest in the cold and silent grave.

We wonder who His plan has placed us in such a difficult position, and are at times tempted to pray, "Oh Lord, send us into some other field of labor, anything, anywhere, only so we may be and work together more of our time." But after all, all these things are only little trials compared with what *light*. Not till sickness comes into the home are we sorely tried. Then there are sleepless nights to be spent with the little sufferer, and when we are told by physician that he can promise us nothing, that perhaps ere another day has passed the little one will be taken from us—husband is hundreds of miles away from home, and we do not know at what place to reach him with a dispatch, and must think in the lonely hours of night that perhaps before he can reach home the loved little friend will be laid to rest in the cold and silent grave.

Paul says, "For what have I to do to judge them that are without? Do not ye judge them that are within, but them that are without God judgeth." 1 Cor. 5:12, 13. Well, says one, "Let a man examine himself." This seems to be the stronghold of those who advocate open communion.

However, if we are examined and judged by the church, whether or not we are fit to commune, this should not deprive us of a careful examination of ourselves. To fulfill the gospel teaching, let us have both. It is very necessary that we should hold that bread and drink of this cup of the Lord worthily. After we have been thus examined by the church, let us not regret that self-examination.

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Ladd, Va.

For the Herald of Truth.  
THE MINISTER'S WIFE.  
SOME OF HER EXPERIENCES.

BY CLARA EBY STEINER.

Some time ago, a minister's wife's husband wrote touchingly on the trials of the wife which many HERALD readers no doubt may remember.

It is by special request that I have consented to give some experiences as

we find them from our side of the house. For some time I have been neglecting to do this, but now peculiar circumstances lead me to write, some of which I may relate.

I fear I may "see through a glass" more darkly now than at some other times for the thermometer is away down below zero, the husband is away from home, and the children and the sister who stays with me are not well. I have additional cares as to chores and realize that I am one of the weaker sex and must leave some things undone. We have been informed at times, and that by well-meaning people too, that we have not much work; no farmer's wife's cares, no husband and hired help to cook for, and that we have time to visit and do other charitable deeds—more than we can sometimes do, for instance. We must eat and drink and be clothed as well as other families, all of which takes time on our part. Besides, to us, whose husbands are much away from home, naturally falls the lot to look after all the details of the household machinery—the planning and economizing to make ends meet—the physical care of the children and their proper training, which is made more difficult because the one having a like interest is so often far away when counsel would be most needed.

When all these things loom up before our eyes we are made to think that our load is almost too heavy to bear. We wonder who His plan has placed us in such a difficult position, and are at times tempted to pray, "Oh Lord, send us into some other field of labor, anything, anywhere, only so we may be and work together more of our time." But after all, all these things are only little trials compared with what *light*. Not till sickness comes into the home are we sorely tried. Then there are sleepless nights to be spent with the little sufferer, and when we are told by physician that he can promise us nothing, that perhaps ere another day has passed the little one will be taken from us—husband is hundreds of miles away from home, and we do not know at what place to reach him with a dispatch, and must think in the lonely hours of night that perhaps before he can reach home the loved little friend will be laid to rest in the cold and silent grave.

We wonder who His plan has placed us in such a difficult position, and are at times tempted to pray, "Oh Lord, send us into some other field of labor, anything, anywhere, only so we may be and work together more of our time." But after all, all these things are only little trials compared with what *light*. Not till sickness comes into the home are we sorely tried. Then there are sleepless nights to be spent with the little sufferer, and when we are told by physician that he can promise us nothing, that perhaps ere another day has passed the little one will be taken from us—husband is hundreds of miles away from home, and we do not know at what place to reach him with a dispatch, and must think in the lonely hours of night that perhaps before he can reach home the loved little friend will be laid to rest in the cold and silent grave.

Paul says, "For what have I to do to judge them that are without? Do not ye judge them that are within, but them that are without God judgeth." 1 Cor. 5:12, 13. Well, says one, "Let a man examine himself." This seems to be the stronghold of those who advocate open communion.

However, if we are examined and judged by the church, whether or not we are fit to commune, this should not deprive us of a careful examination of ourselves. To fulfill the gospel teaching, let us have both. It is very necessary that we should hold that bread and drink of this cup of the Lord worthily. After we have been thus examined by the church, let us not regret that self-examination.

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup. For that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."



better house, and now as the rains beat upon our home and the snow and wind try to find crevices through which to enter, and we need have no fears to be awakened at night by snow or rain coming down into our faces, we time and again thank God and praise Him for all the offerings He sent us by way of "His own."

These incidents may explain to you, in part, who have wondered how we make our living, how the Lord has helped us to it for the past few years.

Other ministers' wives could add many experiences of like character, proving the all-sufficiency of faith in God. My husband could relate many more incidents of a struggle to leave off preaching in order "to provide," and how the Lord would object by sending wherewith "to provide for his own" and sometimes from sources altogether "out of the way" even by the hands of such as do not call themselves "brethren in the faith."

Thus we have found up to the present hour that the more we were given up and had consecrated our "all" to Him, when we have said, "Lord, thou knowest better than we do what is best for us," that we have found Him to be a helper in times of need and to often send direct answers to prayer.

We have indeed experienced "The Lord will provide" and to some extent, at least, "The laborer is worthy of his hire," and "There is no man that hath left house, or brethren or sisters or father or mother or wife or children or lands for my name's sake or the gospel's, but he shall receive an hundred fold now in this time, houses and brethren and sisters and mothers and children and lands with persecutions."

We need to pray again and again "Lord, help," "Lord, increase our faith," "Lord, if thou wouldst have us continue, give that we may live or permit us to do something by which we may have bread."

My dear friends, you may not have known how your gifts were appreciated, and how often they came at the right time, and what encouragement they have been to one "who tarries by the stuff." Also your prayers, for I have felt that you often remember me at the Throne of Grace.

Many of you I have met, and many I have not and perhaps never may in this life, but God knows you all and may richly reward you for your remembrance to your humble sister.

Pawtucket, Ohio.

#### ENROUTE FOR INDIA.

BY J. A. RESSLER.

Dear Friends in America—A greeting in Jesus' name. We arrived at Port Said on Tuesday evening. The mail steamer from Brindisi came about two o'clock that night, and we were ready to start by six on Wednesday morning. At this place coolies are used to put the coal into the vessel from large coal barges at each side of the ship. The coolies carried the coal up in baskets and kept shouting and jabbering at a great rate. For torches they used iron cages filled with burning bituminous coal.

The only time we would have had for going ashore at Port Said was at night and the only way of going ashore was by means of a small boat. As this

town has the reputation of being the worst place on earth, we remained on shipboard, much as we should have liked to set our feet on African soil. We got a few Egyptian postal cards or souvenirs for friends in America. These were sent with the simple message, "Phoenicia," that folks might know that we are still trusting in the help of the Lord.

When we entered the Suez Canal we realized fully that we were far, far from what we used to call home. England, Spain, Portugal, France, and even Italy, in their landscapes, architecture, and people, presented at least some features which we had met in America. But when our eyes met the brown, trackless waste of plains—Africa on one side and Asia on the other—and beheld the orientals in their strange garb at home, we realized that we were indeed in new surroundings.

The passage through the Suez Canal was the most interesting part of our journey so far. Kantara is a town of former days on the main road from Egypt to Syria. There are still a few stone-built houses here with flat roofs and quite a number of ruins of what were once houses. There is also a Mohammedan minaret or prayer tower. This road is the one that was traveled in the days of Joseph and of Moses. No doubt our Savior was carried by this road when His parents fled from the wrath of Herod. A line of telegraph marks it now. It looks dreary and desolate and it is a wonder how people can live amid such surroundings. They have something to live on, however, for we saw a horse with a nose bag on, and from his actions, we could see that he was getting something out of it.

We made short stops at Ismailia and Suez, at the former place the natives came in boats around the ship, with oranges, dates, and other fruits for sale. At some places along the canal Arab boys ran along calling out "Buck-sheesh, buck-sheesh." Some pennies were thrown to them and they scrambled eagerly to get them. Some one threw a biscuit toward the bank. It fell into the water but an Arab boy waded out, got it, and eagerly devoured it.

An oasis in the desert is certainly a beautiful sight. In any other place the date-palms and other green vegetation would be beautiful but in the desert the contrast brings out the beauty with wonderful force. We admire the palms in our American conservatories but they are a very poor substitute for their free brethren in their native grandeur.

Passing down the Suez gulf on Thursday we had a view of the Sinai range though we were not able to distinguish for certain the mountain itself. We read with renewed interest the account of Israel's departure from Egypt, by the bitter waters, now made permanently salt by the canal, till they came to the foot of the mountain we so recently looked upon.

Yesterday was St. Patrick's day. When we think of the colorful bluntery reputation this day has in Pennsylvania, we are again reminded that we are in another climate. We have passed far beyond the Tropic of Cancer and are in the Torrid Zone. All our winter clothing is laid aside and we are in summer attire. Contrary to our expect-

tations we found the Mediterranean cool, even cold. We wore our overcoats and still shivered until after leaving Port Said. The sudden change makes the heat all the more oppressive. We have a good breeze from the south-east which modifies the heat somewhat.

We expect to get to Aden tomorrow (Sunday) afternoon. The arrival of our letters will show that we have reached that point in safety. This English sea-post closes before they reach port so we cannot wait until we are in to close our letters. We are not writing many letters. Our friends will please bear with us until we reach land and can write without danger from mal-de-mer (sea-sickness).

We expect to reach Bombay on Friday, March 24. The trying problems we so long contemplated are soon to face us in reality. Pray for us.

Yours for Christ and those He loved,  
J. A. RESSLER.

LATER.—March 23, 1899.—Dear Friends: May God's blessing still attend you as it has followed us hitherto. They report having had a prosperous voyage, and seem well. It would have been better if they could have come earlier, for it is getting hot, and they will feel this all the more, being new to India. Their plans are to make arrangements for Mr. Page at some suitable place while the gentlemen look around for a site at which to begin mission work. We shall be most pleased to help them in any way.

I shall write you more fully soon, but wish to announce the arrival of your friends by day's mail.

Yours fraternally,

E. C. HUME,  
Sec'y India Orphan Relief Association.

#### NOTES BY THE WAY.

No. V.

BY A. D. WENGER.

ROME, ITALY, APRIL 18, 1899.—On leaving Basel I met Bro. Fast, formerly of Russia, who has been for ten years a missionary on the island of Java. We had met a month before in southern Germany. After two hours of profitable conversation he left the train at Jura. He appears to be full of that spirit which always brings zeal for the cause of Christ. I attended a service at Bro. Pole, editor of the *Zion's Pilgrim*, has charge of a large congregation. He received me very kindly and appears to be one of the most spiritual men I have met.

My very cheap ticket was good anywhere in Switzerland for fifteen days, after traveling for certain the several different directions and a short distance into Austria I turned into Italy on the fifth day. In the summer time it is best to see Switzerland and to go into the mountains on foot. It was colder there in March than it was in February and the mountains were still covered with snow. The Alps are grander and more picturesque than the Rocky Mountains, but are not as sublime. The Rockies are mostly barren desert wastes while the Alps pasture lands and somber forests of evergreens extend upward until nature binds them give place to perpetual winter and fields of ice and snow. There are about 400 glaciers,

the largest of which is fifteen miles long. In places about mid day in summer can be heard the roaring and crash of falling avalanches. Humble homes are pitched high on little laps of land far up beneath the lofty mountain crags where no wagons ever go and perhaps not even a horse or a cow. The wonder is, how can they live? It is likely by keeping sheep on those little pastures. At one place a hermitage is stuck on a rock high against the mountain.

It is interesting to notice the differences natural boundaries have wrought. On one side of the Rhone river above the quiet and blue lake of Geneva the people are all Protestants; on the other side they are all Catholics. The people of Switzerland are not all of one language by any means. Besides their own dialects, in places they speak French, in other places German and in the southern part Italian.

In places all the lands are planted with vines. Where vines do not thrive there are immense orchards and again forests and pasture and farm lands. There are many beautiful and sparkling lakes out of which the mountains seem to rise. Clear streams from melting snows that feed many rivers come gushing down the mountain sides. The Falls of the Rhine at Schaffhausen do not nearly equal the Niagara Falls.

We leave the countless vineyards, orchards, plateaus, valleys, and lakes around for a site at which to begin mission work. We shall be most pleased to help them in any way.

I shall write you more fully soon, but wish to announce the arrival of your friends by day's mail.

Yours fraternally,  
E. C. HUME,  
Sec'y India Orphan Relief Association.

It is interesting to notice the differences natural boundaries have wrought. On one side of the Rhone river above the quiet and blue lake of Geneva the people are all Protestants; on the other side they are all Catholics. The people of Switzerland are not all of one language by any means. Besides their own dialects, in places they speak French, in other places German and in the southern part Italian.

In places all the lands are planted with vines. Where vines do not thrive there are immense orchards and again forests and pasture and farm lands. There are many beautiful and sparkling lakes out of which the mountains seem to rise. Clear streams from melting snows that feed many rivers come gushing down the mountain sides. The Falls of the Rhine at Schaffhausen do not nearly equal the Niagara Falls.

We leave the countless vineyards, orchards, plateaus, valleys, and lakes around for a site at which to begin mission work. We shall be most pleased to help them in any way.

I shall write you more fully soon, but wish to announce the arrival of your friends by day's mail.

Yours fraternally,  
E. C. HUME,  
Sec'y India Orphan Relief Association.

It is interesting to notice the differences natural boundaries have wrought. On one side of the Rhone river above the quiet and blue lake of Geneva the people are all Protestants; on the other side they are all Catholics. The people of Switzerland are not all of one language by any means. Besides their own dialects, in places they speak French, in other places German and in the southern part Italian.

I shall write you more fully soon, but wish to announce the arrival of your friends by day's mail.

I shall write you more fully soon, but wish to announce the arrival of your friends by day's mail.

Yours fraternally,  
E. C. HUME,  
Sec'y India Orphan Relief Association.

It is interesting to notice the differences natural boundaries have wrought. On one side of the Rhone river above the quiet and blue lake of Geneva the people are all Protestants; on the other side they are all Catholics. The people of Switzerland are not all of one language by any means. Besides their own dialects, in places they speak French, in other places German and in the southern part Italian.

a home; also the olive, the cypress and the vine. In Pisa is a massive tower 180 feet high. It leans thirteen feet from the perpendicular and looks as though it were ready to fall. Some indigent men were standing on the under side. This suggested the tower of Sileam which fell and slew eighteen men. Luke 13:14. Perhaps they were lazily loitering about the tower and it came down upon them, but Jesus says that they were not sinners above others that dwelt in Jerusalem. A lazy sinner will not hinder the work of the Lord so much as an active one does.

"Roma! Roma!" with the accent on the last syllable, rang out on the night air from the lips of the Italian conductor at the stations along the way. That one word seemed to ring up volumes of the past and crowd the mind with events that have turned the world in its history. It was once the home of the Caesars, but now of the popes. Rome was powerful in the days of Christ. Perhaps Tiberius Caesar never knew that in one corner of his great realm and lowly Jesus of Nazareth to be crucified. Christianity has lived but ancient Rome is gone.

The complexion of the Italian is darker and his stature, on an average, smaller, than that of the Anglo-Saxon. It is not unusual for an Italian to pass counterfeit money and take advantage whenever he can.

Their language has changed much from the Latin used in the time of Caesar. The like of beggars whom I saw cannot be found in our country, and I am told it is worse farther on. It is hard to obey the Scripture, "Give to him that asketh of thee," unless you conclude that some ask more than others. Joined to this great church is the Vatican or home of Pope Leo XIII who is now in his 90th year. This great palace covers many acres and contains 412 rooms. What monuments to papacy! Another building called the Scala Sancta contains the "Holy Stairway," a light of twenty-eight marble steps reputed to have been trodden by Jesus in the house of Pilate, from which they were brought. No one is allowed to ascend them except on his knees. In four languages at the bottom it says that whoever will ascend them reverently and with his mind fixed upon Christ will receive nine years' absolution from sin! The broad stairway was crowded. Some of us walked up another stairway, willing, as Luther, to bow only to God and not to stoner statues and popes.

It is tolerably certain that Paul and Peter were martyred here in A. D. 61 by the emperor Nero. One historian mentions it in the very last of the first century and others soon afterward. Peter chose to be crucified head downward considering himself not worthy to suffer as Christ did. Thus Peter's hands were stretched forth when he was old glorifying God in the manner of death that Jesus had spoken of to him. John 21:18, 19. Paul was beheaded.

There are many pilgrims here now and each one must visit the seven pilgrim churches before returning home. When wine was refused on the table where all the rest drink it, some one remarked, "When you are in Rome you must do as Rome does." Paul confirmed to the rules of others only when he did not do wrong by it. It is impossible to avoid places in these countries where people drink wine and beer for they drink it like water almost everywhere, women as well as men. In one

enous wild beasts being let out through

Yours fraternally,  
E. C. HUME,  
Sec'y India Orphan Relief Association.

It is interesting to notice the differences natural boundaries have wrought. On one side of the Rhone river above the quiet and blue lake of Geneva the people are all Protestants; on the other side they are all Catholics. The people of Switzerland are not all of one language by any means. Besides their own dialects, in places they speak French, in other places German and in the southern part Italian.

I shall write you more fully soon, but wish to announce the arrival of your friends by day's mail.

huge trap doors to pounce upon and devour the bodies of the Christians. The first of thousands of Christians to suffer in this great amphitheater is said to have been Ignatius, a companion of Polycarp and one led to Christ by the beloved disciple John. He exclaimed, "Romans who are present, know that I have not been brought into this place for any crime, but in order that this means I may merit the fruition of the glory of God, for love of whom I have been made prisoner. I am as the grain of the field and must be ground by the teeth of the lions that I may become bread fit for His table."

The Coliseum of Rome is a ruin, and well that it is, for it helped to ruin Rome. The decaying walls of this once great heathen city of two and one-half millions of people can be seen for miles around. Standing here are parts of some buildings that were erected long before Christ was born into the world.

But modern Rome, which has grown from 80,000 people in A. D. 1350 to half a million now, has some buildings the most wonderful of their kind in the world. The church of St. Peter, said to be erected on the spot where Peter and Paul are buried, has standing room for 80,000 people. It was over a hundred years in building and the main part cost \$20,000,000. The popes resorted to the sale of indulgences to raise the money and this led to the Reformation. The indulgence papers that the people bought gave them the privilege to indulge in sin with the promise that the pope would forgive. Of course certain sins that affected the main pleasure cost more than others. Joined to this great church is the Vatican or home of Pope Leo XIII who is now in his 90th year.

This great palace covers many acres and contains 412 rooms. What monuments to papacy! Another building called the Scala Sancta contains the "Holy Stairway," a light of twenty-eight marble steps reputed to have been trodden by Jesus in the house of Pilate, from which they were brought. No one is allowed to ascend them except on his knees. In four languages at the bottom it says that whoever will ascend them reverently and with his mind fixed upon Christ will receive nine years' absolution from sin! The broad stairway was crowded. Some of us walked up another stairway, willing, as Luther, to bow only to God and not to stoner statues and popes.

It is tolerably certain that Paul and Peter were martyred here in A. D. 61 by the emperor Nero. One historian mentions it in the very last of the first century and others soon afterward. Peter chose to be crucified head downward considering himself not worthy to suffer as Christ did. Thus Peter's hands were stretched forth when he was old glorifying God in the manner of death that Jesus had spoken of to him. John 21:18, 19. Paul was beheaded.

There are many pilgrims here now and each one must visit the seven pilgrim churches before returning home. When wine was refused on the table where all the rest drink it, some one remarked, "When you are in Rome you must do as Rome does." Paul confirmed to the rules of others only when he did not do wrong by it. It is impossible to avoid places in these countries where people drink wine and beer for they drink it like water almost everywhere, women as well as men. In one

enous wild beasts being let out through

Yours fraternally,  
E. C. HUME,  
Sec'y India Orphan Relief Association.

It is interesting to notice the differences natural boundaries have wrought. On one side of the Rhone river above the quiet and blue lake of Geneva the people are all Protestants; on the other side they are all Catholics. The people of Switzerland are not all of one language by any means. Besides their own dialects, in places they speak French, in other places German and in the southern part Italian.

I shall write you more fully soon, but wish to announce the arrival of your friends by day's mail.

Yours fraternally,  
E. C. HUME,  
Sec'y India Orphan Relief Association.

It is interesting to notice the differences natural boundaries have wrought. On one side of the Rhone river above the quiet and blue lake of Geneva the people are all Protestants; on the other side they are all Catholics. The people of Switzerland are not all of one language by any means. Besides their own dialects, in places they speak French, in other places German and in the southern part Italian.

I shall write you more fully soon, but wish to announce the arrival of your friends by day's mail.

place on the train I saw finely dressed women drinking wine out of large bottles. And in places in waiting rooms in depots in Germany, where drinking tables and beer saloons are generally found, I have seen women treat each other to beer drinks. They are so accustomed to it that intoxication is not so frequent.

There is so much of interest here that my stay has been prolonged. Dearer than all the other history of pagan and modern Rome is its sacred history given us by the Bible which is now read with renewed interest. (More of Rome later).

For the Herald of Truth.

#### "UNSPOTTED FROM THE WORLD."

James 1:37.

BY ALVIN K. BOPP.

When we are unspotted from the world we mean not to be tainted, influenced by any of its pleasures or enticing dangers.

The world and God have no friendship as is plainly and readily seen in Jas. 4:4. Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. We are unspotted from the world means a *pure religion* (Jas. 1:27), and a transformation, and that "by the renewing of your minds." Rom. 12:2. It also means a change from ungodliness to godliness, from sin to righteousness, from carnality to spirituality, from worldliness to Christianity; in short it means from vice to purity. If we want to be a chosen generation, a royal priesthood, a holy nation, and a peculiar people (1 Pet. 2:9), we must be separated from the world. "That which is highly esteemed among men is abomination in the sight of God." Luke 16:15.

Dear reader, do not discard the import of these verses. Let us take scripture in the spirit in which it was given and it will readily be seen that we are to be a distinct people, untainted from all the world's fashions and from all the world's Christianity which is so only in name. How can we love the world and worship God at the same time? It is an impossibility. We cannot worship the goddess of fashion and be justified by saying that our heart is not affected thereby. That is, some say, I do not feel any prouder with my fine clothes than if I wore plainer apparel.

Let me tell you with loving kindness that heart and action correspond. For a simple example, if I say I will take my pen, I must perform an act that is nothing more than the very thought of my heart and mind—the source of all thought.

Then, dear reader, it proves that all our adornment is the result of thought (which originates in the heart and mind) put into practice.

Whereas has fashion its origin? I think you will all agree that fashion has its origin among people who are anything but Christians. What right have you then to be so entirely controlled by their whims? I realize that at the present day and age of the world we as a *Christian people* do not show an entire separation from the world, in dress.

We ought to dress so that we would know each other and be known by our

Yours fraternally,  
E. C. HUME,  
Sec'y India Orphan Relief Association.

It is interesting to notice the differences natural boundaries have wrought. On one side of the Rhone river above the quiet and blue lake of Geneva the people are all Protestants; on the other side they are all Catholics. The people of Switzerland are not all of one language by any means. Besides their own dialects, in places they speak French, in other places German and in the southern part Italian.

I shall write you more fully soon, but wish to announce the arrival of your friends by day's mail.

ers at a glance. Generally speaking, if spirituality is lost fashion takes its place.

The very act of dressing like the world robe us of the influence that we would have by retaining modest apparel. Yea, we must forsake all and follow Christ.

Having proved that fashion has its origin among unchristian or worldly people, we must conclude that we must abstain from all fashion and even, as Paul says, from all appearance of evil. 1 Thess. 5:22. Notice 1 Pet. 3:3, 4: "Whose adorning let it not be outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." Let us not think so lightly in regard to outward adorning. I am afraid at the judgment bar of God many a one will be disappointed. Oh! brethren, let us take heed and consult the oracles of God.

Let our clothing be neat and clean, but not gay, airy or showy; not in the point of fashion. Do everything herein with a single eye. In the words of Wesley let us "wear no gold, no pearls, or precious stones, use no curling of hair, costly apparel, buy no superfluities, no mere ornaments, though ever so much in fashion, wear nothing to attract the attention of bystanders." He also advised women not to wear rings, earrings, necklaces or ruffles, nor men to wear glittering or costly buckles or buttons, as was then the fashion.

You may think these are very little things. True, therefore, they are not worth defending. Show that you really do not attach any importance to them by giving them up. Let them drop, throw them away, without another word. You will readily do this if they really are so unimportant to you. A little thing fondled and caressed may be difficult to cast away, a little self-indulgence may cause much hurt to your soul. Let us notice several scripture references which forbid gay display of attire. 1 Tim. 2:9, 10; Isa. 3:16-26; 1 Pet. 3:3, 4. Anyone holding the scriptures as inspired will readily see that we oppose fashion only as God opposes it, not simply because of a church rule.

In conclusion we oppose *fashion* because they sap the life out of churches, and drive the poor away. They violate the laws of health, excite lust, cause waste of time, result in caste in society, are expensive, foster pride, cause popularity and prejudice. Last and greatest of all, fashion is unscriptural. If this be true, its foundation cannot be the true and divine Spirit.

May God speed the day when all the professing Christians may be known by their apparel. This plan carried out will not make more hypocrites than there are now.

Another form of intemperance is the indulgence in the use of alcoholic drinks or tobacco. The indulgence in an excessive or even a moderate way is giving way, more or less, to the lust of the flesh and therefore is a worldly habit. Remember the reward of all worldly habits.

Is the tobacco habit a Christian habit? We must all admit that it is a very filthy habit which originated among the heathen, and which when first introduced into Europe was denounced by our people as well as by others in the strongest terms, as history shows. Its use, whether excessive or moderate, is

a giving way to the lust of the flesh. We find some even to say that if God would not want mankind to use it He would not permit it to grow.

Such a proposition is foolish and absurd from the standpoint of common sense.

There are many poisonous weeds which God permits to grow, and which are good in their proper place, but which God never intended that man should use. The weeds, if used, are to his detriment and degradation in any way. God has created and permits everything to grow for its special purpose, but He never intended that man should use a poisonous weed or anything else to his detriment and to the detriment of his body which is the temple of God. 2 Cor. 6:16.

Beware, brethren, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Does not that include smoking and chewing? The *Gospel Arvon* says, "Tobacco-bags will make tobacco men, will make tobacco takers, will make tobacco smokers, and tobacco pockets, and a general tobacco smell; and what is worse, they will have tobacco appetites, which will crave tobacco enough in their life time to feed them, to buy a small farm, and to educate a small family."

They will, moreover, spit tobacco all along their way though life, to the annoyance of their neighbors and the displeasure of their wives and families.

Tobacco smoke pollutes the air which those who prefer pure air are obliged to take into their nostrils and lungs. Would it not, for the sake of mothers, wives, sisters and children, be well to abstain from its use? "Now boys, what do you think of all this? The best thing you can do with tobacco is to let it alone. It will ruin your health and make you a nuisance to your friends, for the vile odor will taint your breath and your clothing, and though you will not notice it, every one who does not use tobacco can detect it in an instant."

Christians, read verses 16 and 17 of the third chapter of First Corinthians, and then if it fits your case, "Cleanse the Temple!"

Do you say you use it as a medicine? Well then, dear friends of tobacco, why not share your curative with the still more suffering feminine sex? That would be charitable. After the cure is effected, why continue its use?

A friend says it is not that which enteth into a man which defileth him, but the things which come out of him, those are they that defile the man (Mark 7:15).

If tobacco were taken internally it would cause death; but it is not used as a food, and consequently expectoration follows; and the things which come out of him defile the man (Mark 7:15), the floor, the sidewalk, etc., also. Taken internally death would result, the expectoration process results in a very unpleasant, malodorous habit, though more or less a lust of the flesh.

More might be said but time and space will not permit. Many Christians who use tobacco freely acknowledge that indulgence of the tobacco habit is giving way to the lust of the flesh. They do not want their children to use it, and that is proof enough that they acknowledge it as useless and vile, and wrong. Read Rom. 6:23.

In the matter of drink notice the steps, cider, wine, beer, whiskey, drunkenness, hell. Many parents keep cider and wine in the cellars. There is where many children take their first step to ruin. Many say they use it only as a harmless beverage, but alas! Children drink it at home and finally when temptations beset them, their craving appetites gain the mastery and in the door of the saloon they go, as they say, only a glass or two and simply clear; the next time cider and wine are taken; pretty soon beer is called for, next is whiskey, and finally the drunkard's goal is reached.

Parents, beware! by the free use of cider and wine in the cellar, you may be the cause of leading souls to hell. Oh! brethren, let us keep ourselves estranged from the saloon, which is one of the first steps to debauchery and hell. "Touch not, taste not, and handle not," is the safest and best motto.

Let us not defile ourselves and dishonor our Creator, by the indulgence of alcoholic drinks, or the use of King Alcohol's little brother, tobacco. May we all live distinctly separate from the world with all its allurements in whatever form or manner so that in the last day we may all be gathered in that better home where delirium is unknown. *Elkhart, Ind.*

#### SAVE THE CHILD.

Written for Green's Fruit Grower by J. H. & M. T. NEFF, M. D., Fort Wayne, Ind.

"Pride (or fashion) goeth before destruction."—Bible.

Childhood like the crystal, hoary frost, is easily cut down, and a very little act may ruin what time can never restore.

Why do so many children pass to an untimely grave? There are many reasons or things done by habits, diet, excesses, transmission, exposure, etc., that hastens youth's departure, as well as those of more mature years. If true vegetarianism or a bloodless diet, Gen. 1:29; Ex. 23:25; Matt. 4:4; Dan. 1:8; Rev. 22:3; Ex. 23:13, etc., were strictly adhered to, with obedience to the Creator's will and laws of life, it would save mankind from every ill, wrong, suffering or affliction both in this life and the life to come, that otherwise they could not escape. Habits are destroying thousands of those who would in time prove to become monuments in society for their achievements that they could and would accomplish if life were spared. But fashion sweeps her millions to the tomb, ejecting from heaven's miniature temple the frightened spirit ere its mantle of paradise is woven for its covering.

Cleanliness is God-like. Being neat and tidy is good. But to dress a child so that nearly half of its body from feet to head is exposed to the inclemency of the weather is very injurious. If the child is to be the least, just think a moment how children are exposed—boys and girls. Their clothes not reaching to their knees. Thus their tiny limbs are chilled with cold and the life current, blood, is sent back to the body excited, while the wind strikes even up to its frail body, unprotected—enough to freeze the life out of any child. Thus to send children out, is only a rapid process of taking their in-

nocent God-given life away by inches. You say we put on leglets. Nonsense. That is no protection worth mentioning. Suppose we change the subject, and demand that mothers go out on the street dressed just as they make their children do. Try it, parents, so that you may know something of the condition that you make your children suffer.

Then you will wonder why children are so frail, suffer and pass away so young. If you think it indecent or improper to dress thus, then it is likewise so for your children. Make your child's clothes to come down to its ankle the same as for yourself. Have respect for the young as well as for the old. Better that the child were not born than ill born or improperly raised. Better not be a parent than to be one who only burdens humanity by their degenerated offspring. God bless the Quakers, Friends, Dunkards, etc., who dress their children—boys and girls—in a decent and humane manner, like unto themselves. They deserve God's richest blessings to thus withstand such fashions which only tend to ruin the rising generation.

Did mankind heed and obey the laws of life, love, peace, health and happiness as the Creator intended, instead of following pride and fashion, it would be a thousandfold better. There is another suicidal act, done on the part of mothers by wrapping a thick shawl, and over the infant's face—making it look more like a stick of wood than a babe, thereby making it breathe over and over again its own poisoned breath. By all means never cover the child's face with any thicker covering than you would your own face. Just wrap a thick shawl over your face for an hour or two as many do their infants and you will no longer wonder at the pale, puny, sickly, sulfocting, suicidal or ill-health of the child. We need by all means reformatory schools in order to teach prospective parents how to live, how to dress and to protect their innocent offspring, so that they may be worthy of the position they expect to occupy in life, and that their children be not a burden to society. Remember, as you sow so you reap, both now and hereafter. Don't attempt to beat out what you impart by birth.—*Sel. by J. M. Shuck, Elkhart, O.*

For the Herald of Truth.

#### THE CHRISTIAN'S CONSOLATION.

By A. B. KOLB.

Our hearts are oft with grief oppressed,  
Our souls with care are riven;  
No matter what may here molest,  
There'll be no care in heaven.

Mid pain and we no wander off,  
From path to path we stray;  
Oh, courage take, and look aloft,  
There'll be no pain in heaven.

The darkness oft obscures the way,  
No prospect bright before us lies;  
Faith sees afar the dawning day,  
There'll be no night in heaven.

From dearest ones we here must part,  
Yet as farewells are given,  
This comfort soothe the breaking heart,  
We'll never part in heaven.

Here is the battle often lost,  
Too earnest we are striven;  
Press heavily on till Jordan's crossed,  
There's victory in heaven.

Do thou, my soul, then bravely fight,  
Too odds be none to seven;  
'Twill all be paid in heaven's light,  
'Twill all be joy in heaven.

*Elkhart, Ind.*

## MISSIONS.

### MENNONITE HOME MISSION.

The mission notes have been neglected somewhat during the past few weeks, the writer having been absent on a two weeks' errand for the Master. We are always glad to tell our brethren and sisters the progress the mission makes in the cause of Christ. It seems sometimes to us as if it goes too slowly, but we still remember God will give the increase sooner or later if we sow faithfully. May God use us to sow the good seed which shall bring forth a hundred fold, and not us only, but wherever God's servants are working in His vineyard. We are thankful for the prayers of God's people. They inspire us to the work. We feel the guiding hand has never led us astray, therefore we put implicit confidence in Him. The work during the past month is similar to that of which we have written before. We do not witness so many sad scenes at present as we have during the extreme cold weather. People can do with less clothing and less fuel which enables them to make a good start for the approaching summer. The meetings are attended about as usual. We have had good meetings of late, owing to the fact that a number of brethren have been with us. Among them were Bro. J. S. Coffman, Bro. Noah Metzler, Bro. Shuck of Virginia, Bro. Garber of Ohio and others who did not stay long. We received some donations also lately. A box of provisions from Sterling, also a crate of eggs; box from Allen Co., Ohio, containing provisions, and a box from Inman, Kansas, containing clothing. A donation from Roseland, Nebraska for workers and a donation from a sister in Lancaster Co., Pa., for charity, for which we are very thankful. May God bless each donor.

Our S. S. is interesting, the attendance being 182 at present. Twenty-three of the little girls recited all the Golden Texts of this year in their order. They are endeavoring to commit them all for this year. Messages of God's love can be carried to homes of darkness through these children which cannot be carried any other way. Sister Mary Zook of Sterling, Ohio, spent Sunday with us and taught the infant class of 33 in number. The regular teacher was absent and we were glad for her help. Sister Eberle spent a pleasant week with her parents at Sterling, but has returned again in good health. Sister Mary Denlinger spent two weeks with friends and relatives in Missouri. She will stay with us a week and will start for Philadelphia to labor in His vineyard there.

Sister Amanda Muselman is at present in Newton, Kansas, visiting friends, but will return and accompany Sister Denlinger to Philadelphia where a mission will be opened about the first of May. Sister Elsie Mann has come to assist us at present.

The writer spent ten days with friends in Ohio. He took a bad influenza of age from the bad influences of the city slums, to be raised by a noble man under the influences of our own Mennonite people. The writer has returned again strengthened physically as well as spiritually.

We are glad to report our little flock here as prospering again. Some of our members have been very sick, but are now able to attend the meetings.

We still ask you to remember us in the work, that many more may be gathered in, for Jesus' sake.

Yours in Him,  
BIO. L.

#### "IF I WERE A MISSIONARY."

"If I were a missionary, I could speak for Christ." So you could. But you can still more easily without being a missionary. What said the Lord to Ananias? "Arise, and go into the street which is called Straight, and inquire in the house of Julius for one called Saul of Tarsus; for, behold, he prayeth." He was to go to a neighbor's house, and help a man who had begun to pray: that was all. And that was certainly easier than the journey of six or seven hundred miles required of Ananias, when he was sent as a missionary to Nineveh; and still more easy than to follow some of our modern missionaries into the burning heart of Africa, or away to the distant coasts of China or India.

Some Christians plead off from their share in this consecrated toil, on the ground that they are not "gifted" for it. "If I had the training of a missionary or a minister," say they, "I would engage in this labor with all my powers." But which is the more useful, a human education in the head, or the grace of God in the heart? If your soul has ever really known the joy of Christ's love, and are you not suitably "trained" to go and invite some other soul to love Him? The preparation which a Christian out of the pulpit needs to qualify him to be a fisher of men, like the first disciples of Galilee, is a warm heart full of Christ, rather than any college diploma or any great mental gifts.

During the revival of 1828 in Ireland, an ignorant man converted who could do nothing more than tell what Jesus had done for his soul. He went over into some mills in Scotland where thirteen hundred hands were employed; and so great was the impression made upon them by his simple story, that no less than six hundred of them were hopefully led to the Saviour. Is there not power, then, in the heart of love?

Did you ever sit down—your who are waiting for "more training" or more "gifts"—and seriously compare the difficulties in the way of this home labor with those which hinder the toil of our missionaries?

The missionaries are few, while the Christians at home are many. So many laborers on heathen soil as there are members of a single church at home would have to spread over half an empire; while the home church has but a small parish, and faints at that. In the little Commonwealth of Massachusetts, there are, in a single denomination, more than ten times as many church members as there are missionaries. For the our for the world, and for the most part, the missionaries are from all the Protestant countries in Europe and America. If the church-members of your community were up to the standard of Christian consecration which led those men and women out into the gloom of pagan lands, how long before it would be rejoicing in a universality of Christian faith and hope?

## For the Herald of Truth. BOMBAY.

By J. A. RESSLER.

We are told that we had better write our impressions of India before we are here long, for if we wait the scenes will be so familiar to us that they will no longer impress us. So, after being a week in India, we shall try very briefly to tell how Bombay impressed us. We were told that the heat would be "terrible," and that we had no idea of its intensity, etc. We found it warm, but not so warm as it often is in southern Pennsylvania and a pleasant breeze from the sea modified the heat to such an extent as to make it quite pleasant, except during the very hottest part of the day. We have not reached the hottest season yet and later impressions may be different, but we feel that the weather so far has been quite endurable.

We happened to arrive in Bombay just before a four days' feast of the Hindus—the most disgraceful in the Hindu ritual. During the first part of the feast they throw dust, dirt and red paint over each other, on the last day they abuse each other with the vilest language they can imagine and even go so far as to resort to blows. This is all in the name of religion. "What must be their irelligion!" The terrible din and noise these heathen worshippers kept up all night did more to keep us awake than the heat, fumes and mosquitoes combined. There are hundreds of Hindu temples in Bombay. Some of these are quite imposing structures. Others are small and have just room for the idol, which is worshipped from the outside. We are invited to look into these places, but by no means to enter them. There are also Mohammedan, Parsee, Roman Catholic and various Protestant places of worship.

The Parsees or sun-worshippers are the most refined of the natives. Most of them are well educated and speak good English. They respect and love their wives and their ideal of home-life is almost or quite as high as that of most Europeans. They do not wish to make proselytes, they say, and will not allow others to enter their temples. Most of their worship is out by the water side at sunrise and sunset when they repeat acts of prayer as they undress and tie their girdle and bathe their foreheads with water from the sea or stream. More than half the Parsees in world are in Bombay. They are the rich men, the money lenders of that city.

In company with two Pentecostal missionaries from Igloput, we went through one of the worst districts of Bombay. They purpose starting a mission in this district to do English work. Said to tell this work is needed here; and the idea these people have of Christianity is what they gather from the British soldiers and other English speaking men—or Indians who are in the district this section. Worst Chicago and New York are no touch to darkest Bombay.

We visited the home and some of the orphanages of E. S. Hume in Bicylia, Bombay. The children remembered "Lamb" and sent him a hearty "salam," as well as to all the kind friends who are helping in their support. We shall tell more about this work when we have visited other orphanages and can write them up to gether.

Bombay, March 24, 1899.



## HERALD OF TRUTH.

May 1, 1899.

SUBSCRIPTION PRICE.  
THE HERALD OF TRUTH, one dollar per year.  
Der Herald der Wahrheit, one dollar per year.  
Dixit paper to one dollar, \$1.50 per year.  
HERALD OF TRUTH & WORKS OF CHIEF to one dollar, \$1.40 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite churches.

1. Lancaster, Pa.
2. Eastern District (Princeton).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Michigan District, Pa.
6. Canada.
7. Ohio.
8. Ohio Mennonite.
9. South Western Pennsylvania.
10. Indiana (Spring).
11. Indiana and Michigan District (Fall).
12. Illinois.
13. Western District.
14. Missouri.
15. Kansas and Nebraska.
16. Nebraska (German).
17. Minnesota District.

(A. Amish Mennonite.)

## Monthly Calendar for May, 1899.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

☾ 2; ☼ 9; ☽ 17; ☿ 25; ♀ 31.

## BUSINESS NOTICES.

SUBSCRIBE for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. Your church paper will interest you.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

We desire to call the attention of Sunday School chorists to the new book for Sunday Schools, entitled "Gospel Herald in Song." See advertisement on another page.

For Bibles and good religious books of all kinds, call on or write to the Mennonite Publishing Co. They have on hand a fine assortment of good books and cards of all sizes and prices. Send for catalogues.

We are pleased to note the large number of orders which are being sent in for our New Tracts. Surely these silent messengers can be of great use to workers in the Master's vineyard. See our list elsewhere.

Every reader of the HERALD should have a copy of "In His Steps, or What would Jesus do?" by Charles M. Shel-

don. It brings out the practical side of Christianity, and is sure to make an impression on the reader. Price, in paper, 25 cents; in cloth, 75 cents. Address, MENNONITE PUBLISHING CO., Elkhart, Ind.

The new book on "Immersion," price 10 cents, and the "History of the Mennonites," price also 10 cents, are having a very large sale and they are worthy of it. They should be found in every home. But "Mennon Simons' Works" and "Martyrs' Mirror" should also be read more extensively. Write us for our special terms on club orders.

To Those in Arrears.—Our dear brethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

We desire to call the attention of our agents to the advertisement of the new book entitled, "Dying Testimonies of Saved and Unsaved," on another page. Now is the time to make a vigorous canvass of this book. It may be the means of helping some soul to decide for Christ, while meetings are being held at many places.

We are pleased to note the interest our people have taken in distributing tracts and we trust much good may come therefrom. Our supply has been drawn on quite heavily, so it will be necessary to print more in the near future, at which time we will also get out some new ones. Our readers will bear in mind that we furnish all these tracts free, although it requires quite an outlay to print them. We would be thankful therefore for any contributions which may be sent for the tract fund, which is used exclusively for printing tracts. Send all orders for tracts, and contributions for the tract fund, to the

MENNONITE PUBLISHING CO., Elkhart, Ind.



We have only a few "Peloubet's Notes on the S. S. Lessons" left, which we will send postpaid to any address upon receipt of 75 cents. Order at once.

Letters on Baptism, by Edward B. Fairchild, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author

who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by immersion.

These letters are addressed to a friend, also a Baptist, who wrote to him asking for his reasons for severing his church relations and becoming an advocate of baptism by sprinkling or pouring. We give this answer in his own words:

"How this change came about may be told in a few words. Some years ago, I was requested by a Baptist 'Publishing House to prepare a book 'in defense of Baptist views. They 'proposed a volume of about four hundred duodecimo pages. I accepted this appointment with the 'fullest assurance that an argument 'could be made in that compass that 'nobody could fairly answer. In order 'to do it I determined to go over the 'whole ground from the beginning; 'so that when the work was finished 'the honest and intelligent reader of 'my book would be constrained to 'admit that it was unassailable.

"I fully believed that immersion 'was the only water baptism, and 'that it could be made so to appear to 'every candid inquirer.

"My disappointment you can imagine when I tell you that, as I prosecuted my study of the subject, I found lower after lower of my Baptist fort tumbling down! Most laboriously did I strive to repair them. 'Month after month for more than 'two years did I labor to maintain 'my old ground, but to no avail.

"There were too many hard and solid 'facts against me. Having studied 'the subject through and through on 'both sides, I was convinced of my 'error. Immersion was not the only 'baptism. The word baptizo did not 'mean 'immerse' in the New Testament. I saw it clearly. I could not 'have been an honest man, and continue to profess to believe what I did not believe. I had believed it 'with strong conviction, and I did 'not for one moment question the 'honesty of my Baptist brethren. 'They are as sincere in their convictions as I formerly was in mine. 'But with the facts now before me it 'was impossible for me to remain a 'minister of the gospel in any Baptist 'denomination."

The subject is discussed throughout in a very fair and reasonable way, and with due respect to the belief of others, yet clearly and pointedly he reasons over the subject, and both from the Old and New Testament Scriptures shows that baptizo or baptism as used in the word of God, does not mean immersion, as so many maintain. He refers to all the different arguments usually used in these discussions, and presents many valuable thoughts by way of interpreting Scripture. The reading of the book will be beneficial to every one, and it is commendable to notice that no reference whatever has been made to infant baptism, which is indeed a very rare thing, with the advocates of baptism by aspersion. The only criticism we have to make on the book is, that the author, while he claims that the Scriptures do not teach immersion and that baptism by aspersion is taught in the Bible throughout, he does not take a decided stand, but

leaves it an open question, a sort of a "do as you please" after all. His arguments would make it a settled question, but in his conclusions he leaves it open. We recommend the book to those who desire to read up on the subject, feeling sure they will gain information and ideas which will confirm them in right views on this much controverted subject.

## NEW AND TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage publication and distribution of tracts will be used for that purpose only. The following is a list of our new ones just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Sectarianism.
- No. 6. The House of Darkness.
- No. 7. Dying Without Hope.
- No. 8. "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. What Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Good Neckties.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.

Address all orders to MENNONITE PUBLISHING CO., Elkhart, Ind.

## CONFERENCES.

## SEMI-ANNUAL.

The Semi-annual Conference of Virginia will be held at the Weaver M. H., Middle District, Rockingham Co., on the 13th and 14th of May. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Those desiring to come by rail will be met at Harrisonburg, if they inform L. J. Heatwole of Dale Enterprise, or the undersigned of their coming. S. M. BURKHOLDER, Harrisonburg, Va.

## ANNUAL.

The Annual Sunday School and Church Conferences for the state of Illinois, will be held at the Freeport church, on the 24th, 25th and 26th of May. Sunday School Conference on Wednesday and Thursday. Church Conference on Friday. A cordial invitation is extended to all Sunday school and church workers of other districts to be with us. Parties coming over the I. Cen., or C. & N. Western Ry. will stop off at Freeport; those coming over the C. M. & St. P. will stop at Dakota. All questions to be discussed at the Church Conference should be sent in to the undersigned as early as possible. J. S. SHOEMAKER.

The S. S. Conference for Ontario, Canada, will be held on Whit Monday, May 22d at Cressman's M. H., Breslau, Ont. A cordial invitation is extended to all who are interested in S. S. work.

The Annual Conference for Ontario, Canada, will be held at C. Eby's M. H., Berlin, Ontario, Thursday and Friday,

May 1,

1899.

## HERALD OF TRUTH.

137

## SUNDAY SCHOOL LESSONS.

LESSON VI.—MAY 7.

THE VINE AND THE BRANCHES.  
—John 15: 1-11.

[Read John 16: 16; Matt. 7: 16-20.  
Memory Verses 6-8.]

GOLDEN TEXT.—I am the vine, ye are the branches.—John 15: 5.

## INTRODUCTION.

TIME.—Thursday night of Passion Week, April 6, A. D. 30.

PLACE.—The upper room in Jerusalem, or probably the streets or the path that led to Gethsemane.

WHAT SUGGESTED THE FIGURE.—If it was suggested by any external object, it may have been (1) the cup of which they had just partaken (*Meyer*); or (2) the vines climbing over the side of the house, and the window (*Tholuck*); or (3) the vineyards outside the light of the moon (*Schorr*); (4) Those who Mount of Olives, down to Kedron through the vineyards, draw the figure from the vineyards, and the free burning along the sides of the Kedron valley in order to consume the vinecuttings (*Lange, Gaillet*); or (5) it was suggested by the great golden vine over the golden gate of the temple, which Josephus says was so large that it "had clusters as long as a man,"—*Peloubet*.

UNION OF CHRIST AND HIS DISCIPLES.—It is noteworthy that it was just when the disciples were overwhelmed with despair at the thought of losing their Master that He showed them how when every bright prospect before them seemed blotted out He spoke of a beauty and nobility in their lives such as they had probably never conceived of (verse 8); when the bread of heaven was about to be broken for the life of the world, when the Good Shepherd was about to lay down His life for the sheep, the assurance was given to His people of perpetual life by union with Him. On His way to death He declared, "He that I live ye shall live also."—*Tholuck*.

## DAILY READINGS.

M. (May 1.) The Vine and the Branches.  
John 15: 1-11.  
T. Saying and doing. 1 John 2: 1-9.  
W. Proof of abiding in Christ.  
1 John 3: 18-24.  
T. Known by fruit. Matt. 7: 15-23.  
F. Spiritual fruit. Gal. 5: 16-29.  
S. One in Christ. Rom. 12: 1-5.  
S. Christ the Head. Eph. 4: 1-16.

## LESSON VII.—MAY 11.

CHRIST BETRAYED AND ARRESTED.—John 18: 1-14.

[Read Matt. 26: 47-56; Mark 14: 43-52; Luke 22: 47-53.]

(Memory Verses 3-5.)  
GOLDEN TEXT.—He is despised and rejected of men. Isa. 53: 3.

## INTRODUCTION.

TIME.—Friday morning, April 4, A. D. 30, from near midnight till daybreak.

PLACE.—The Garden of Gethsemane, at the foot of the Mount of Olives.

SYNOPSIS OF THE LEADING EVENTS.—One O'clock A. M., the agony and betrayal; conveyance to high priest's house. Two O'clock, the preliminary examination before Annas in the pres-

ence of Caiaphas. Three O'clock, the examination before Caiaphas and the Sanhedrim at an irregular meeting. Five O'clock, the formal sentence of the Sanhedrim in their proper place of meeting, and the first examination before Pilate at the palace. Half past five O'clock, the examination before Herod; the scourging and first mockery by the soldiers at the palace. Half past six O'clock, the sentence of Pilate. Seven O'clock, the cruel mockery. Nine O'clock, the crucifixion. Twelve noon, the darkness. Three O'clock, P. M., the end.

## DAILY READINGS.

M. (May 8.) The betrayer. Matt. 26: 14-25.  
T. Gethsemane. Luke 22: 39-46.  
W. Christ Betrayed and Arrested.  
John 18: 1-14.  
T. Betrayed with a kiss. Matt. 26: 47-50.  
F. The traitor's end. Matt. 27: 3-10.  
S. Foreknowledge. John 6: 60-71.  
S. Reward of Iniquity. Acts 1: 15-25.

## CORRESPONDENCE.

NESS CITY, KANSAS, APRIL 12TH, 1899.—(Greeting to the readers of the HERALD in the worthy name of our blessed Lord and Saviour Jesus Christ, in whom all true followers of our blessed Master trust. May our kind heavenly Father grant unto us all refreshing showers of grace divine and such power and such spiritual blessings and such an outpouring of heavenly life that our hearts may overflow in praise and honor to His holy and righteous name. Our hearts were made glad by a visit from E. M. Shellenberger of Ransom, Kansas. He came to us on the 8th of April and preached for us four very interesting sermons. He gave unto us the Word of Life in power and in truth; it was indeed edifying. May the Lord bless his labors wherever he may be. We are hopeful that he will visit us again in the near future if the Lord wills it so. Brother Shellenberger's health is not very good. We cordially invite all the ministering brethren that can, to visit us as often as they can. We are only a very few in number, but it does us as much good individually as if we were more in number. May the Lord grant us a spiritual blessing.

J. B. AND L. M. WILLIAMSON.

HOPEDALE, ILL., APR. 18TH, 1899.—The A. M. church on Easter Sunday and a large number took part. Bro. Daniel Orendorf of Flanagan was in our midst a few weeks ago and richly admonished us in the word of God. May the Lord ever bless and strengthen the dear brother in his spiritual labors. COR.

FROM ALLENSVILLE, PA.—The Sunday school near Allensville was reorganized on Sunday, April 2, with Joshua B. Zook superintendent, Eli H. Kanagy assistant, Pamela Kanagy secretary and treasurer, and Oliver H. Zook and John B. Kanagy chorists.

The Sunday school at Belleville was reorganized January 1. There has been a gradual improvement in the quality of teaching done in our Sunday schools and an effort is also making toward more doctrinal instruction and a deepening of the spiritual life. An encouraging matter in several of our Sunday schools is that a few old fathers in the church attend and take part. COR.

JOINTOWN, PA., APRIL 7, 1899.—The Stahl Sunday school was organized March 25. The following were elected as officers: John Stahl, superintendent; L. D. Yoder, assistant superintendent; Mary C. Blough, secretary; H. H. Miesler, assistant secretary; John Stahl, treasurer; J. D. Miesler, assistant treasurer; Cathia Blough and Katie Weaver, librarians; Minnie Yoder and Elsie Salia, assistant librarians. The school was opened first Sunday in April. May the Sunday school work result in teaching many while truths and in bringing souls nearer to Christ. God bless the Sunday schools everywhere. MARY C. BLOUGH.

FROM SHICKLEY, FILLMORE CO., NEB., MARCH 27, 1899.—We have recently been much encouraged at this place by the visit from the brethren, Bish. Joseph Schlegel and Joseph Rediger of Seward Co., Nebraska and Bish. John Schmitt and Pre. Christian Schertz of Metamora, Ill. We have had communion services here, thirty-three members took part. May God go with the brethren as they go from place to place to preach the gospel. May the good Lord help us all to do His holy will. D. J. TROYER.





followers; but there are some things which it is our privilege to retain; one is the testimony of our own heart, which as John says comes as a witness, the witness of the Holy Spirit, and the conscious abiding of Christ in the soul.

The first need never leave us for a moment. The second may settle into a deep, sweet, quiet assurance of divine acceptance, and the third is announced as recognized as a witness of the Holy Spirit.

The Trustees of the Seminary met a year ago. Dr. Whitsett expressed regret for the manner in which the statement had appeared; he did not renounce the statement; the Board of Trustees decided to continue him in office. This was supposed to settle the matter.

But during the year a continual war fare has been kept up against Dr. Whitsett, and it has degenerated into personalities and an attack upon his veracity. The matter was therefore again before the Trustees of the Seminary at their meeting at Norfolk, Va. After rejecting a resolution to refer the matter to the various State conventions for a vote during the coming year, the following paper was adopted by a vote of 40 to 8:

"Having studied certain communications from Baptist bodies within the bounds of the Southern Baptist Convention touching the statements of the Seminary and believing that these communications are entitled to the most respectful consideration, the Board of Trustees, sensible of the grave responsibility which rests upon them now, in their annual session, at Norfolk, Va., makes the following statements. Inasmuch as the communications refer only to issues which were settled by the Trustees at their last meeting, it is proper to say that after twelve months of mature and prayerful reflection we can find no reason for modifying in any degree our former statements. At our last meeting, but, on the contrary, we feel constrained by our convictions of duty to reaffirm our adherence to the action then taken."

In the Baptist General Association, the next day, a motion to sever the connection between the Convention and the seminary was referred to a committee to report next year.

The immersionists have been noted for quoting history to sustain their theory. But Dr. Whitsett has given them more history than they care about reading. When they read Dr. Whitsett's article, they were immersed in anger. — *Ex.*

If any one thinks this to be a drawn battle, he certainly does not understand the spiritual life. He who quietly and faithfully stands at such a time, will at the end of the trial discover a wonderful expanse of conquered territory before him and he has simply to go up and take possession. In addition the sweetest sense of triumph and strength will be in the soul.

We heard a very devout man once say that when one of his camels came to him he bows down at once, like a camel does to receive its load; that he realizes that God for good reasons is going to let him be assaulted, sifted, tested, tried, and in a word, loaded; that his duty is to accept his load. He added that nothing ended his temptation so quickly as the quiet acceptance of the burden, and patient uncomplaining discharge of duty while the season of trial lasted. In such a case as this, it seems, that the lesson was learned so rapidly and well that the dark teacher with his painful rod was positively diminished. "In patience possess ye your souls" for "the God of peace will bruise Satan under your feet shortly." — *Sol.*

#### BAPTIST CONTROVERSY.

Dr. Whitsett, President of the Southern Baptist Theological Seminary, has lately given out a historical statement to the effect that in the year prior to 1814, immersion was not practiced. The extreme wing of the Baptist Church took great offence at this statement, and demanded his retirement from the Seminary.

The Trustees of the Seminary met a year ago. Dr. Whitsett expressed regret for the manner in which the statement had appeared; he did not renounce the statement; the Board of Trustees decided to continue him in office. This was supposed to settle the matter.

But during the year a continual war fare has been kept up against Dr. Whitsett, and it has degenerated into personalities and an attack upon his veracity. The matter was therefore again before the Trustees of the Seminary at their meeting at Norfolk, Va. After rejecting a resolution to refer the matter to the various State conventions for a vote during the coming year, the following paper was adopted by a vote of 40 to 8:

"Having studied certain communications from Baptist bodies within the bounds of the Southern Baptist Convention touching the statements of the Seminary and believing that these communications are entitled to the most respectful consideration, the Board of Trustees, sensible of the grave responsibility which rests upon them now, in their annual session, at Norfolk, Va., makes the following statements. Inasmuch as the communications refer only to issues which were settled by the Trustees at their last meeting, it is proper to say that after twelve months of mature and prayerful reflection we can find no reason for modifying in any degree our former statements. At our last meeting, but, on the contrary, we feel constrained by our convictions of duty to reaffirm our adherence to the action then taken."

In the Baptist General Association, the next day, a motion to sever the connection between the Convention and the seminary was referred to a committee to report next year.

The immersionists have been noted for quoting history to sustain their theory. But Dr. Whitsett has given them more history than they care about reading. When they read Dr. Whitsett's article, they were immersed in anger. — *Ex.*

If any one thinks this to be a drawn battle, he certainly does not understand the spiritual life. He who quietly and faithfully stands at such a time, will at the end of the trial discover a wonderful expanse of conquered territory before him and he has simply to go up and take possession. In addition the sweetest sense of triumph and strength will be in the soul.

We heard a very devout man once say that when one of his camels came to him he bows down at once, like a camel does to receive its load; that he realizes that God for good reasons is going to let him be assaulted, sifted, tested, tried, and in a word, loaded; that his duty is to accept his load. He added that nothing ended his temptation so quickly as the quiet acceptance of the burden, and patient uncomplaining discharge of duty while the season of trial lasted. In such a case as this, it seems, that the lesson was learned so rapidly and well that the dark teacher with his painful rod was positively diminished. "In patience possess ye your souls" for "the God of peace will bruise Satan under your feet shortly." — *Sol.*

#### LIFE'S TANGLED THREADS.

So hard it seems those flowers should fade away  
The heart must joy throbbings change to sighs,  
Our cherished idols prove but common clay,  
And all the threads of life turn contraries.

Bright bubbles floating just beyond our reach  
Blaze our lives on, or break in fragile tears,  
Weary and faint, we vainly heave beneath  
But drops of our anticipated joys.

Yet it may be the Master-weaver has  
His secret of those very threads for some design  
Too intricate for us to understand,  
Some greater good, planned by a love divine.

Our failures prove not failures after all,  
But best advances whereupon we rise;  
To make our lives are passed beyond recall,  
A wondrous fabric in the Over-eyes.

— *Sol. E. M. J.*

#### MARRIAGES.

HARTZLER.—STOFFER.—January 22nd, 1899, at the home of the bride's parents, in Mahoning Co., O., by Bish. John Burkholder, Bro. John Hartzler of Chambersburg, Pa., and Sister Sarah Stouffer of Mahoning Co., O. We wish them God's richest blessings throughout their entire journey of life.

KIRKMAN.—AUGSPURGER.—On the 28th of March, 1899, at the home of the officiating bishop, Joseph Stucky, in Danvers, Ill., Daniel Kirkman to Margaret Augspurger, both of Danvers, Ill.

DONALDSON.—FRILEY.—On the 16th of April, at the residence of the bride's parents, Charles Donaldson of LaPorte Co., and Ella Friley of Elkhart Co., Ind.

PARKHURST.—WEAVER.—On the 13th of March, 1899, at the residence of the bride's parents, near Canton, Kansas, by Rev. D. A. Hiner, Bro. Albert E. Parkhurst, of Kansas City, and Sister Desdemona Weaver, of Canton, Kansas. May God bestow His richest blessings upon them and crown their life with joy and peace.

#### DEATHS.

HIRKY.—On the 18th of March, 1899, Emanuel, infant son of Joseph D. and Elizabeth Hinky, aged 9 months and 24 days. Buried on the 20th in the Amish graveyard near Hopewell, Ill. Funeral services by Joseph Egli and J. C. Birkby.

BLOUGH.—On the 23rd of March, 1899, near Kansas, Ness Co., Kansas, infant son of A. J. and E. S. Blough, aged 2 days. On account of illness in the family, no funeral service was held. Buried on the 23rd in the Amish graveyard near Hopewell, Ill. Funeral services by Joseph Egli and J. C. Birkby.

SWARTZ.—On Sunday, March 12th, 1899, near Pipersville, Bucks Co., Pa., died, daughter of Bro. Aaron and Sister Barbara Swartz, aged 18 years, 3 months and 23 days. She had been working for one of her neighbors, when she was taken sick with typhoid fever. She was afraid of the disease but remained there for a short time, when she too was taken sick with the fever. After being taken home a doctor was summoned, who said that Ellen was worrying about something. She told her mother she wanted to be baptized, which was done the next day. She was buried at Deep Run on the 17th. Another call for the unconverted. We believe that she found peace with God, she sang and praised Him on her death bed. Funeral services by John Leutherman and John Gross. Text, Luke 10:15, 16.

SCHENCK.—Barbara Huser, wife of John Schenck, was born in Adams Co., Ind., the 1st of Nov. 1846, died on the 24th of March, 1899, aged 52 years, 4 months and 23 days. She lived in matrimony 34 years and 2 months. She leaves her husband, three sons, six daughters, and six grandchildren to mourn her departure. The children preceded her. She fell calmly asleep in Jesus. Buried on the 26th. Funeral services by Christian W. Wittmer, of Clinton Co., Ind., from Psalms 90:3-4 at the house and by him and John Harris at the meeting house. Text, 2 Cor. 5:1-10.

OSSELL.—Maria Burkhardt was born in Lancaster Co., Pa., Sept. 12, 1810; died of infirmities of old age at the home of her son, Joseph, in Utick, Ill., March 16, 1899, aged 79 years, 6 months and 4 days. In her young years, she with her

parents moved to Franklin Co., Pa. In 1840 she was married to William Gsell who died in 1881. To this union were born six sons and nine daughters; five sons and four daughters survive. Four daughters are buried in Pennsylvania. The other descendants are, seventy-five grandchildren, fifty-eight survive; twenty-five are great-grandchildren; three survive. In the early part of their matrimonial life, they lived in Pennsylvania. They later moved to Illinois and settled in the township of Clyde, Whiteside Co., later moved to the township of Utick, where they lived with her son, Joseph, some time before her death. Grandson Gsell (her familiar name) confessed and accepted Christ as her Savior at the early age of twelve or thirteen years, and was a consistent member of the Mennonite Church up to her death. Her place at church services was seldom vacant when health would permit. She often longed to go to her eternal home where all sorrow, care and distress are unknown. She was a loving companion and kind mother, and was very helpful in every way. Her funeral services were held at the Mennonite Church in Utick, Ill., on the 18th of March, 1899, where a large concourse of relatives and friends had met to show their last respects to the dear one. The funeral services were conducted by Philip Lee of Sterling and John Nice of Morrison. Text, 2 Cor. 2:9.

GO before us, our mother,  
To the spirit land,  
In thy place to stand.

KAUFFMAN.—On the 13th of April, 1899, Sister Frances Kauffman, wife of Andrew Kauffman, aged 64 years and 25 days. Sister Kauffman was a faithful member of the Mennonite Church for many years. Though her health had been failing for about two years, she was still up and about, and very kind and helpful to all. She was a devoted wife, until a few days before her death when she seemingly took a cold, which settled on her lungs; for a few hours she suffered, and then, toward the close she had less pain and passed quietly away, having expressed her bright hope of the trust in God. It is indeed for a husband and family to linger by the bedside of a dying comrade. Her husband, who with sorrowing heart and weeping eyes, we see the kind voice is stilled and the eyes closed in death. But we mourn not as those who have no hope. If we serve mother's God, there will be a happy family reunion on the evergreen shore. The bereft husband and children have the sympathy of the entire community. May God sustain them and lead them on the narrow way. The husband and five children survive. Funeral on the 16th, at the house, conducted by Abram Metzler and J. N. Durr from Rom. 4:23.

ZEHR.—On the 17th of April 1899, in Meigs Co., Ill., of lung fever, Magdala Zehr, nee Laesch, aged 41 years and 19 days. She was born in Washington, Pa., and lived in her youth and remained a faithful member to her death. She was married to Christian Zehr Feb. 5, 1878. This union was blessed with seven children, of whom five survive, also husband, parents, brothers and sisters. Just before her death she called her children to her bedside, and after lovingly admonishing them to live in the fear of God, she fully resigned to God's will. On the 19th, funeral services at the house and at the M. H. by Christian King, Daniel Zehr, Joseph H. King and Joseph Stucky.

HORST.—On the 8th of March, 1899, in Washington, Md., Emma Horst, aged 27 years, 11 months and 17 days. Deceased and her mother were living alone and on the same date while her mother went to a neighbor's house the daughter was taken violently ill. She called to a neighbor who shared to her fear and word was sent to the mother, who came only in time to see her daughter pass away. The mother is a laborer without any visible evidence of having been a member of the church. It is a sorrow to the unconverted to prepare for death, and to parents who have unconverted children to admonish them to seek the Lord while life may be found, before the moment comes when

WITMER.—Anna Beulah, infant child of Christian W. Wittmer, died of bronchitis, Feb. 12, 1899, aged 3 months and 28 days. Buried in the Amish graveyard near Hopewell, Ill. Funeral services by Joseph Egli and J. C. Birkby. Text, 2 Cor. 2:9.

ZEHR.—On the 17th of April 1899, in Meigs Co., Ill., of lung fever, Magdala Zehr, nee Laesch, aged 41 years and 19 days. She was born in Washington, Pa., and lived in her youth and remained a faithful member to her death. She was married to Christian Zehr Feb. 5, 1878. This union was blessed with seven children, of whom five survive, also husband, parents, brothers and sisters. Just before her death she called her children to her bedside, and after lovingly admonishing them to live in the fear of God, she fully resigned to God's will. On the 19th, funeral services at the house and at the M. H. by Christian King, Daniel Zehr, Joseph H. King and Joseph Stucky.

ZEHR.—On the 17th of April 1899, in Meigs Co., Ill., of lung fever, Magdala Zehr, nee Laesch, aged 41 years and 19 days. She was born in Washington, Pa., and lived in her youth and remained a faithful member to her death. She was married to Christian Zehr Feb. 5, 1878. This union was blessed with seven children, of whom five survive, also husband, parents, brothers and sisters. Just before her death she called her children to her bedside, and after lovingly admonishing them to live in the fear of God, she fully resigned to God's will. On the 19th, funeral services at the house and at the M. H. by Christian King, Daniel Zehr, Joseph H. King and Joseph Stucky.

ZEHR.—On the 17th of April 1899, in Meigs Co., Ill., of lung fever, Magdala Zehr, nee Laesch, aged 41 years and 19 days. She was born in Washington, Pa., and lived in her youth and remained a faithful member to her death. She was married to Christian Zehr Feb. 5, 1878. This union was blessed with seven children, of whom five survive, also husband, parents, brothers and sisters. Just before her death she called her children to her bedside, and after lovingly admonishing them to live in the fear of God, she fully resigned to God's will. On the 19th, funeral services at the house and at the M. H. by Christian King, Daniel Zehr, Joseph H. King and Joseph Stucky.

WITMER.—Anna Beulah, infant child of Christian W. Wittmer, died of bronchitis, Feb. 12, 1899, aged 3 months and 28 days. Buried in the Amish graveyard near Hopewell, Ill. Funeral services by Joseph Egli and J. C. Birkby. Text, 2 Cor. 2:9.

WELLS.—On the 28th of March, 1899, near Corcoran, Woods county, Oklahoma, David Wells, aged 10 years, 11 months and 3 days. He was buried in the Reiff burying ground. Funeral services by Geo. Keener of Chickasha, Okla. B. B. WEBER.

MARTIN.—On the 30th of March, 1899, near Spring Grove, Lancaster Co., Pa., Mary Martin, aged 80 years, 10 months and 24 days. She was a great-grandmother and had many grandchildren. She was a member of the Mennonite Church, and was of a retiring disposition and was not seen away from home very often. She was married and had her home with her nephew, Abraham Weber, from whose place the funeral was held on April 1, 1899. The sermon was preached by Jonas Martin.

MARTIN.—On the 2d of April, 1899, at New Holland, Lancaster Co., Pa., of infirmities incident to old age, Abraham M. Martin, in the 89th year of his age. He was a long member of the Mennonite Church. He wife died about ten years ago, and he had his home with his son David, from whose home the funeral was held on Wednesday, April 5. Interment was made at Weaverland, where Bishop Isaac Eby and Joseph Wenger preached able sermons.

WEAVER.—On March 14, 1899, in Goodville, Lancaster Co., Pa., of apoplexy, John S. Weaver, aged 50 years. He had his home with his daughter, Anna E. Stauffer. He was postmaster of Goodville for many years. He held the office when he died. He was a member of the Mennonite Church many years, and was a faithful worker in our church and without a Sunday school, his family and relatives, who were speaking people, naturally worshipped in other churches where their children were taught on the Sabbath and where preaching was heard in a language which they could understand, hence some years ago he, with his family, joined the Evangelical Church. He was a consistent and faithful member to the time of his death. He leaves a son, B. Frank, and a daughter, Anna E. Stauffer, who gave him a good home and cared for him most tenderly in his declining years.

MARTIN.—On the 30th of March, 1899, in Waterloo Twp., Waterloo Co., Ontario, Mary Martin, aged 65 years, 4 months and 2 days. Buried in Martin's graveyard. Funeral services by Paul Moser, Horst, aged 36 years, 1 month and 15 days. Bro. Horst was a devout and consistent member of the Mennonite Church since his early manhood. His wife and one daughter preceded him to the spirit land. He leaves one son and one daughter, with whom he made his home alternately, but he died at the home of his daughter, Fanny Horning. His funeral was held at Lichty's M. H., which was a spiritual meeting long to be remembered by those who are praying and longing for more brotherly fellowship between the Mennonite and Amish churches. Bro. John Mast, preached from John 11:2. He spoke of the departed brother in the light of the dear and hopeful manner, and made a plea to the non-resistant people for more unity, stronger love, and more sympathy and brotherly feeling for one another. Bro. Benjamin Horning, an old patriarch in our church, and a beloved apostle of our Lord, shared to the sorrowing wife, two sons and one daughter, who were gathered at the home of a strain and line of thought, as to cause many of our congregations to move to tears; his text was Rev. 14:13. The first speaker was a young man of 35 years, the second, of 30 years, and the third, of 27 years, representing two strong denominations, living close together and among one another, and having the same faith, and the same principles, largely, only differing in a few minor points of church discipline when this youth and old age can stand together on the same pulpit, and calling each other brother, will call into remembrance the words of the Lord, "I am a loving Savior, and forget past differences, and look to God, then we can really and truthfully rejoice in the Lord. But what causes still greater joy is that both these congregations

they will have to cry out, "Too late, too late!" Buried on the 31st of March in the Reiff burying ground. Funeral services by Geo. Keener of Chickasha, Okla. B. B. WEBER.

MARTIN.—On the 30th of March, 1899, near Spring Grove, Lancaster Co., Pa., Mary Martin, aged 80 years, 10 months and 24 days. She was a great-grandmother and had many grandchildren. She was a member of the Mennonite Church, and was of a retiring disposition and was not seen away from home very often. She was married and had her home with her nephew, Abraham Weber, from whose place the funeral was held on April 1, 1899. The sermon was preached by Jonas Martin.

MARTIN.—On the 2d of April, 1899, at New Holland, Lancaster Co., Pa., of infirmities incident to old age, Abraham M. Martin, in the 89th year of his age. He was a long member of the Mennonite Church. He wife died about ten years ago, and he had his home with his son David, from whose home the funeral was held on Wednesday, April 5. Interment was made at Weaverland, where Bishop Isaac Eby and Joseph Wenger preached able sermons.

WEAVER.—On March 14, 1899, in Goodville, Lancaster Co., Pa., of apoplexy, John S. Weaver, aged 50 years. He had his home with his daughter, Anna E. Stauffer. He was postmaster of Goodville for many years. He held the office when he died. He was a member of the Mennonite Church many years, and was a faithful worker in our church and without a Sunday school, his family and relatives, who were speaking people, naturally worshipped in other churches where their children were taught on the Sabbath and where preaching was heard in a language which they could understand, hence some years ago he, with his family, joined the Evangelical Church. He was a consistent and faithful member to the time of his death. He leaves a son, B. Frank, and a daughter, Anna E. Stauffer, who gave him a good home and cared for him most tenderly in his declining years.

MARTIN.—On the 30th of March, 1899, in Waterloo Twp., Waterloo Co., Ontario, Mary Martin, aged 65 years, 4 months and 2 days. Buried in Martin's graveyard. Funeral services by Paul Moser, Horst, aged 36 years, 1 month and 15 days. Bro. Horst was a devout and consistent member of the Mennonite Church since his early manhood. His wife and one daughter preceded him to the spirit land. He leaves one son and one daughter, with whom he made his home alternately, but he died at the home of his daughter, Fanny Horning. His funeral was held at Lichty's M. H., which was a spiritual meeting long to be remembered by those who are praying and longing for more brotherly fellowship between the Mennonite and Amish churches. Bro. John Mast, preached from John 11:2. He spoke of the departed brother in the light of the dear and hopeful manner, and made a plea to the non-resistant people for more unity, stronger love, and more sympathy and brotherly feeling for one another. Bro. Benjamin Horning, an old patriarch in our church, and a beloved apostle of our Lord, shared to the sorrowing wife, two sons and one daughter, who were gathered at the home of a strain and line of thought, as to cause many of our congregations to move to tears; his text was Rev. 14:13. The first speaker was a young man of 35 years, the second, of 30 years, and the third, of 27 years, representing two strong denominations, living close together and among one another, and having the same faith, and the same principles, largely, only differing in a few minor points of church discipline when this youth and old age can stand together on the same pulpit, and calling each other brother, will call into remembrance the words of the Lord, "I am a loving Savior, and forget past differences, and look to God, then we can really and truthfully rejoice in the Lord. But what causes still greater joy is that both these congregations

they will have to cry out, "Too late, too late!" Buried on the 31st of March in the Reiff burying ground. Funeral services by Geo. Keener of Chickasha, Okla. B. B. WEBER.

MARTIN.—On the 30th of March, 1899, near Spring Grove, Lancaster Co., Pa., Mary Martin, aged 80 years, 10 months and 24 days. She was a great-grandmother and had many grandchildren. She was a member of the Mennonite Church, and was of a retiring disposition and was not seen away from home very often. She was married and had her home with her nephew, Abraham Weber, from whose place the funeral was held on April 1, 1899. The sermon was preached by Jonas Martin.

MARTIN.—On the 2d of April, 1899, at New Holland, Lancaster Co., Pa., of infirmities incident to old age, Abraham M. Martin, in the 89th year of his age. He was a long member of the Mennonite Church. He wife died about ten years ago, and he had his home with his son David, from whose home the funeral was held on Wednesday, April 5. Interment was made at Weaverland, where Bishop Isaac Eby and Joseph Wenger preached able sermons.

WEAVER.—On March 14, 1899, in Goodville, Lancaster Co., Pa., of apoplexy, John S. Weaver, aged 50 years. He had his home with his daughter, Anna E. Stauffer. He was postmaster of Goodville for many years. He held the office when he died. He was a member of the Mennonite Church many years, and was a faithful worker in our church and without a Sunday school, his family and relatives, who were speaking people, naturally worshipped in other churches where their children were taught on the Sabbath and where preaching was heard in a language which they could understand, hence some years ago he, with his family, joined the Evangelical Church. He was a consistent and faithful member to the time of his death. He leaves a son, B. Frank, and a daughter, Anna E. Stauffer, who gave him a good home and cared for him most tenderly in his declining years.

MARTIN.—On the 30th of March, 1899, in Waterloo Twp., Waterloo Co., Ontario, Mary Martin, aged 65 years, 4 months and 2 days. Buried in Martin's graveyard. Funeral services by Paul Moser, Horst, aged 36 years, 1 month and 15 days. Bro. Horst was a devout and consistent member of the Mennonite Church since his early manhood. His wife and one daughter preceded him to the spirit land. He leaves one son and one daughter, with whom he made his home alternately, but he died at the home of his daughter, Fanny Horning. His funeral was held at Lichty's M. H., which was a spiritual meeting long to be remembered by those who are praying and longing for more brotherly fellowship between the Mennonite and Amish churches. Bro. John Mast, preached from John 11:2. He spoke of the departed brother in the light of the dear and hopeful manner, and made a plea to the non-resistant people for more unity, stronger love, and more sympathy and brotherly feeling for one another. Bro. Benjamin Horning, an old patriarch in our church, and a beloved apostle of our Lord, shared to the sorrowing wife, two sons and one daughter, who were gathered at the home of a strain and line of thought, as to cause many of our congregations to move to tears; his text was Rev. 14:13. The first speaker was a young man of 35 years, the second, of 30 years, and the third, of 27 years, representing two strong denominations, living close together and among one another, and having the same faith, and the same principles, largely, only differing in a few minor points of church discipline when this youth and old age can stand together on the same pulpit, and calling each other brother, will call into remembrance the words of the Lord, "I am a loving Savior, and forget past differences, and look to God, then we can really and truthfully rejoice in the Lord. But what causes still greater joy is that both these congregations

they will have to cry out, "Too late, too late!" Buried on the 31st of March in the Reiff burying ground. Funeral services by Geo. Keener of Chickasha, Okla. B. B. WEBER.

MARTIN.—On the 30th of March, 1899, near Spring Grove, Lancaster Co., Pa., Mary Martin, aged 80 years, 10 months and 24 days. She was a great-grandmother and had many grandchildren. She was a member of the Mennonite Church, and was of a retiring disposition and was not seen away from home very often. She was married and had her home with her nephew, Abraham Weber, from whose place the funeral was held on April 1, 1899. The sermon was preached by Jonas Martin.

MARTIN.—On the 2d of April, 1899, at New Holland, Lancaster Co., Pa., of infirmities incident to old age, Abraham M. Martin, in the 89th year of his age. He was a long member of the Mennonite Church. He wife died about ten years ago, and he had his home with his son David, from whose home the funeral was held on Wednesday, April 5. Interment was made at Weaverland, where Bishop Isaac Eby and Joseph Wenger preached able sermons.

WEAVER.—On March 14, 1899, in Goodville, Lancaster Co., Pa., of apoplexy, John S. Weaver, aged 50 years. He had his home with his daughter, Anna E. Stauffer. He was postmaster of Goodville for many years. He held the office when he died. He was a member of the Mennonite Church many years, and was a faithful worker in our church and without a Sunday school, his family and relatives, who were speaking people, naturally worshipped in other churches where their children were taught on the Sabbath and where preaching was heard in a language which they could understand, hence some years ago he, with his family, joined the Evangelical Church. He was a consistent and faithful member to the time of his death. He leaves a son, B. Frank, and a daughter, Anna E. Stauffer, who gave him a good home and cared for him most tenderly in his declining years.

MARTIN.—On the 30th of March, 1899, in Waterloo Twp., Waterloo Co., Ontario, Mary Martin, aged 65 years, 4 months and 2 days. Buried in Martin's graveyard. Funeral services by Paul Moser, Horst, aged 36 years, 1 month and 15 days. Bro. Horst was a devout and consistent member of the Mennonite Church since his early manhood. His wife and one daughter preceded him to the spirit land. He leaves one son and one daughter, with whom he made his home alternately, but he died at the home of his daughter, Fanny Horning. His funeral was held at Lichty's M. H., which was a spiritual meeting long to be remembered by those who are praying and longing for more brotherly fellowship between the Mennonite and Amish churches. Bro. John Mast, preached from John 11:2. He spoke of the departed brother in the light of the dear and hopeful manner, and made a plea to the non-resistant people for more unity, stronger love, and more sympathy and brotherly feeling for one another. Bro. Benjamin Horning, an old patriarch in our church, and a beloved apostle of our Lord, shared to the sorrowing wife, two sons and one daughter, who were gathered at the home of a strain and line of thought, as to cause many of our congregations to move to tears; his text was Rev. 14:13. The first speaker was a young man of 35 years, the second, of 30 years, and the third, of 27 years, representing two strong denominations, living close together and among one another, and having the same faith, and the same principles, largely, only differing in a few minor points of church discipline when this youth and old age can stand together on the same pulpit, and calling each other brother, will call into remembrance the words of the Lord, "I am a loving Savior, and forget past differences, and look to God, then we can really and truthfully rejoice in the Lord. But what causes still greater joy is that both these congregations

they will have to cry out, "Too late, too late!" Buried on the 31st of March in the Reiff burying ground. Funeral services by Geo. Keener of Chickasha, Okla. B. B. WEBER.

MARTIN.—On the 30th of March, 1899, near Spring Grove, Lancaster Co., Pa., Mary Martin, aged 80 years, 10 months and 24 days. She was a great-grandmother and had many grandchildren. She was a member of the Mennonite Church, and was of a retiring disposition and was not seen away from home very often. She was married and had her home with her nephew, Abraham Weber, from whose place the funeral was held on April 1, 1899. The sermon was preached by Jonas Martin.

MARTIN.—On the 2d of April, 1899, at New Holland, Lancaster Co., Pa., of infirmities incident to old age, Abraham M. Martin, in the 89th year of his age. He was a long member of the Mennonite Church. He wife died about ten years ago, and he had his home with his son David, from whose home the funeral was held on Wednesday, April 5. Interment was made at Weaverland, where Bishop Isaac Eby and Joseph Wenger preached able sermons.

WEAVER.—On March 14, 1899, in Goodville, Lancaster Co., Pa., of apoplexy, John S. Weaver, aged 50 years. He had his home with his daughter, Anna E. Stauffer. He was postmaster of Goodville for many years. He held the office when he died. He was a member of the Mennonite Church many years, and was a faithful worker in our church and without a Sunday school, his family and relatives, who were speaking people, naturally worshipped in other churches where their children were taught on the Sabbath and where preaching was heard in a language which they could understand, hence some years ago he, with his family, joined the Evangelical Church. He was a consistent and faithful member to the time of his death. He leaves a son, B. Frank, and a daughter, Anna E. Stauffer, who gave him a good home and cared for him most tenderly in his declining years.

MARTIN.—On the 30th of March, 1899, in Waterloo Twp., Waterloo Co., Ontario, Mary Martin, aged 65 years, 4 months and 2 days. Buried in Martin's graveyard. Funeral services by Paul Moser, Horst, aged 36 years, 1 month and 15 days. Bro. Horst was a devout and consistent member of the Mennonite Church since his early manhood. His wife and one daughter preceded him to the spirit land. He leaves one son and one daughter, with whom he made his home alternately, but he died at the home of his daughter, Fanny Horning. His funeral was held at Lichty's M. H., which was a spiritual meeting long to be remembered by those who are praying and longing for more brotherly fellowship between the Mennonite and Amish churches. Bro. John Mast, preached from John 11:2. He spoke of the departed brother in the light of the dear and hopeful manner, and made a plea to the non-resistant people for more unity, stronger love, and more sympathy and brotherly feeling for one another. Bro. Benjamin Horning, an old patriarch in our church, and a beloved apostle of our Lord, shared to the sorrowing wife, two sons and one daughter, who were gathered at the home of a strain and line of thought, as to cause many of our congregations to move to tears; his text was Rev. 14:13. The first speaker was a young man of 35 years, the second, of 30 years, and the third, of 27 years, representing two strong denominations, living close together and among one another, and having the same faith, and the same principles, largely, only differing in a few minor points of church discipline when this youth and old age can stand together on the same pulpit, and calling each other brother, will call into remembrance the words of the Lord, "I am a loving Savior, and forget past differences, and look to God, then we can really and truthfully rejoice in the Lord. But what causes still greater joy is that both these congregations

here represented are feeling the same need of a closer union and are earnestly and prayerfully working for more loving and brotherly relations.

MARTIN.—On Friday, March 3, 1899, in East Earl Twp., Lancaster Co., Pa., of heart failure, Samuel H. Martin, aged 75 years, 8 months and 29 days. Bro. Martin was a great-grandfather and was able to be about; he walked across the room and as he reached his bed he sank to the floor and died. He leaves a wife and three young children to mourn his departure. His funeral was held at Weaverland on Monday, March 6, 1899.

NEWSWANGER.—On February 27, 1899, in Earl Twp., Lancaster Co., Pa., of a general breaking down of the system, brought on by old age, aged 69 years. He was a farmer and some years ago he lived in Elkhart county, Indiana. He was long a member of the Mennonite Church. His funeral took place at Weaverland on March 2, 1899, where many friends gathered to pay their last respects to the departed. Jonas Martin and several others conducted the services.

SHIRK.—On February 25, 1899, in East Earl Twp., Lancaster Co., Pa., of consumption, David Shirk, aged 32 years. He was a member of the Mennonite Church and had many friends. He leaves a sorrowing widow and five small children to mourn the death and loss of a kind and loving father. At a time when we would think they would need him most. But surely God's ways are not our ways, and if we would but humble submission to His divine will, we can always say, "Blessed be the name of the Lord." His funeral took place at Weaverland.

HARTZLER.—Near Belleville, Pa., after a lingering illness, died on April 30, 1899, Sister Elizabeth Hartzler, widow of Rev. John Hartzler, aged 78 years, 6 months and 11 days. Having reached a ripe old age, she was a devoted wife and mother. She was a member of the Mennonite Church. Her funeral services were conducted by Jonas Hartzler,





## Constipation Is the Cause

of most of the ills that affect humanity. It is undetected a serious matter. The system becomes clogged, the blood is impure, the organs of elimination are clogged, and the impurities from the body promptly and easily by using.

## Dr. Peter's Blood Vitalizer

A 100-year-old Swiss-German remedy—the discovery of a wise German physician of the olden times. Pure roots and herbs and nothing else.

It is not a violent cathartic. It gently regulates the bowels, strengthens the digestive organs, and by purifying the blood gives time and vigor to the entire system.

No Drug-Store Medicine is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer should send \$2.00 for a trial bottle. Trial bottles are sent from the proprietor. This offer can be obtained only once by the same person.

Write to DR. PETER FAHRNEY, 113-114, South Hoyne Ave., Chicago.

## HOME GROWN CHOCOLATE

Parulath's cocoa and chocolate cereal drink. More wholesome than tea or coffee, is high in nutrition, yet free from injurious stimulation. Can be raised where corn will grow to maturity, requiring the same soil and cultivation. A large package of fresh seed sent postpaid for 10 cents. Order in time; supply limited. Address: SIMON P. VODER, East Lewistown, Ohio.

## SHOEMAKER'S POULTRY BOOK

and Almanac for 1899. 100 pages, 100 illustrations. Tells how to raise chickens successfully, how to choose and breed, how to keep them healthy, how to sell them, and how to make money. With lowest prices. Printed on good paper in a large, clear, readable type. Home best fast-bound. C. C. SHOEMAKER, Box 991, Peepert, Ill.

Write for Our SPECIAL TERMS on Club Orders

for Martyrs' Mirror, Menno Simons' Complete Works, Manual of Bible Doctrine, Journeys of Jesus, Confession of Faith, Plain Teachings, History of the Mennonites, and our new book on immersion. No family library is complete without these very valuable books. Address: Mennonite Publishing Co., Elkhart, Indiana.

## IMMERSION

PROVED TO BE

Not a Scriptural Mode of Baptism

+ BUT +

ROMISH INVENTION,

BY W. A. MACKAY,

is one of the ablest treatises on this subject that has ever been compiled. Every one who reads it will be interested in the convincing proofs which are so clearly presented, and a copy of same should be in every home. This is one of the fastest selling books that we ever published. It is eagerly read by members of various denominations. Will you help to increase its sale? Bound in paper cover, 85 pages, 10 cents. Liberal terms to agents.

Address all orders to Mennonite Publishing Co., Elkhart, Ind.

## Stop That Cough

by using Lehman's Indian Cough Balsam, the unparalleled remedy for the healing of the throat, chest and lungs. A few doses of this cough balsam will alleviate the most distressing cough, cure croup, and if continued will subdue any tendency to consumption.

Agents Wanted Everywhere.

For further particulars and terms, address,

MENNONITE PUBL. CO., Elkhart, Indiana.

For free sample bottles, address the LEHMAN MEDICINE CO., Nappanee, Ind.

Have You Read....

"FRIENDSHIP"



By HUGH BLACK, Scotland's Great Preacher?

If not, do not fail to do so. It contains nine chapters as follows:

1. The Miracle of Friendship.
2. The Culture of Friendship.
3. The Fruit of Friendship.
4. The Choice of Friendship.
5. The Eclipse of Friendship.
6. The Wreck of Friendship.
7. The Renewing of Friendship.
8. The Limits of Friendship.
9. The Higher Friendship.

For young men, especially, this volume will be a golden possession, and it can hardly fail to affect their after lives. It is printed on very fine paper, with beautiful ornamental borders.

Price, in cloth binding, boxed, \$1.25.

Address all orders to

MENNONITE PUBLISHING CO., Elkhart, Indiana.

## GLOBE INCUBATORS & BROODERS

are positively the best. They will hatch chickens when others fail. Every where, when the weather is cold, the best honors in the world are won by those who use the Globes. Their design is now ready, the finest and most complete line of poultry appliances at very low prices. Tells how to operate an incubator successfully. Tells all about raising chickens, and how to make money at the business. Everything made plain and easy. Don't fail to send for one price only 4 cents in stamps. Address: STENOGRAPHIC INCUBATOR CO., Box 446, Freeport, Me.

POULTRY PAYS. If properly managed, you should realize a profit from the sale of your poultry. This is the best practical monthly Poultry Paper. Illustrated on fine paper, 25 cents a year, 5 cents a copy. THE POULTRY ITEM, Prices, Pa.

## DYING TESTIMONIES

—OF—

## SAVED AND UNSAVED

...IS THE TITLE OF...

A New Book With Which Agents Are Having Wonderful Success.

These testimonies were carefully gathered by S. B. Shaw, author of "Touching Incidents and Remarkable Answers to Prayer." They are from authentic sources, and no book has ever come to our notice which portrayed so vividly the last moments on earth of saved and unsaved. It brings good cheer to the believer, and an earnest warning to the unsaved. It presents in short, pointed chapters, the great contrast between the sweet peace and inexpressible joy of the righteous in his dying moments, and the terrible remorse of conscience and mental agony and distress of those who see they must meet death and the judgment unprepared.

## IT IS A WONDERFUL BOOK

And everyone who reads it will be better for having done so. It furnishes a vast number of useful illustrations for ministers and evangelists. It contains 312 pages, and is bound in two styles. In paper binding, 25 cents. In cloth binding, \$1.00.

Agents Wanted Everywhere!

To whom we can allow very liberal terms. Address all orders and inquiries to Mennonite Publishing Company, ELKHART, INDIANA.

## OVER 200,000 "IN HIS STEPS,—What Would Jesus Do?"

already sold. A copy of this very practical book should be found in every home. It treats many points in practical Christian living which are too often overlooked. Cloth, 75 cents; paper, 25 cents. Send all orders to Mennonite Publishing Co., Elkhart, Ind.

## THE MOST PRACTICAL SONG BOOK FOR SUNDAY SCHOOLS

Is the one which gives the best satisfaction. Many so-called Sunday School Song Books contain very good hymns, but for the largest number of New Gospel Songs ever published before, together with the most useful and popular hymns of the day, both new and old, we would heartily recommend.

• Gospel Herald in Song •

By NICKLE, MEYER, and PUGH.

Compiled and arranged for use in Sunday Schools, Gospel Meetings, and all other religious services. It contains songs for all occasions in the year—Special Sunday School Exercises, Missionary, Thanksgiving, Harvest Home, Easter, Christmas and New Year, and for Primary and Infant Departments. Don't fail to examine it. Price in board covers, 30 cents per copy, postpaid. Per dozen, by express, \$3.00. Address all orders to

MENNONITE PUBLISHING COMPANY, ELKHART, INDIANA.

### Winter Tourist Tickets

at reduced rates, to Florida, Havana, Nassau, New Orleans, Mexico and California points via the Queen & Crescent Route are now on sale.

The Queen & Crescent through service cannot be excelled. When going South see that your tickets read via the Queen & Crescent. Through Cars to principal Southern Cities.

### Free Reclining Chair Cars

W. O. RINEARDSON, GENERAL PASSENGER AGENT, CINCINNATI, O.

# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XXXVI. No. 10.

May 15, 1899.

ELKHART, IND., MAY 15, 1899.

SEMI-MONTHLY.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

Contents of this number.	
Editorial Notes.	145
Peace.	146
The Holy Ghost.	147
Pathful unto Death.	147
Premillennial and Postmillennial.—what is it?	148
No evil can enter the kingdom of Heaven.	150
Unequal Yoking.	150
A Visit to Ohio.	150
Home Mission Notes.	151
Quarterly Meeting.	151
Supplication.	151
Confession.	152
Why a Man left a Church.	153
Sunday School Lessons.	153
Correspondence.	153
Sunday School Items.	154
Financial Report of M. F. & B. B.	154
Old People's Home Building Fund.	155
Report of Ministers' Meeting.	155
Notes by the Way.	156
Deaths.	158

## EDITORIAL NOTES.

A good occupation helps to prevent dissipation.

Christianity is better understood today because of the light thrown upon it by a few hundred years ago by the funeral pyres of Christian martyrs.

Every human individual life is one of intensest interest to God, no matter how monotonous or commonplace or insignificant it may seem to us.

No angel, saint or priest is needed to stand between Christ and man. Christ, the "God-man," is the only Mediator between God and man.

No person can, in the name of Jesus, pray for anything to consume upon his lust. No matter what words are used, if such a thing be asked for the petition is not offered in Christ's name.

To our Stockholders.—Bro. Lehman, since his return from the East, has been much engaged, both with work connected with the office as well as church work, and we take this occasion to say that those of our brethren who have purchased stock, and have not yet received their certificates, will receive them as soon as they can be made out, which will be in a few days. He also feels very grateful for the liberal manner in which our people in the East have taken hold of this work. There is only a few thousand remaining, and those desiring to avail themselves of this opportunity will do well to write at once.

When Jesus chides the rich and tells them how hard it is for them to enter the kingdom of heaven it is not because they are rich, but because they allow their riches to do them harm, or because they have attained them or use them in unrighteous ways. And because wealth has kept so many souls, for whom Christ died, from the kingdom and destroys them, hence the declaration, "Woe unto you that are rich."

Nothing so effectually stirs the human conscience as the truth of God when plainly and faithfully proclaimed. Nothing will so quickly uncover his sins to the sinner and show him what he needs to be saved as the plain unpolluted truth as taught in God's word. It does not require great eloquence or education, but it does require earnestness on the part of him who proclaims it, the earnestness that comes of deep conviction and of experience, quickened by the Holy Spirit, and a desire for the salvation of the lost.

Bro. J. A. Ressler, in a card of the 7th of April, requests us to state that their address for some time to come will be Igatpuri, India. He adds, "We are at the above place for the hot season, 85 miles from Bombay and 2000 feet above the level of the sea. We shall use this as a center to work from. We have rented a desirable place for Rs. 12 (about \$4.50) per month. One room of the house is furnished. This is very cheap for India. Please publish our change of address and tell our friends to write, asking questions, so we can answer in public letters. Our leading at present seems to be toward the northern part of the Central Province as a permanent field."

In this issue will be found the accounts of the execution, at the stake, of John Bret and Maeyken Wens (Wiens) for their faith. To the burning of these two persons Bro. A. D. Wenger, in his Notes by the Way, drew the attention of the readers. We have within the last month heard of the burning at the stake of a negro for an atrocious crime. The world was horrified at the atrocity of the crime and barbarity with which the crime was punished, but in these accounts, above referred to, people were burned by the followers of the infallible pope of Rome for being humble and steadfast followers of Christ. These accounts carry us back to the time when Rome exercised civil power in Europe and which power would be used in much the same way to-day if opportunity were given.

Bro. J. S. Lehman, since his return from Pennsylvania, has received information that his aged father, in Franklin County, who is now 87 years of age, is very ill and growing weaker, so that his friends entertain little hope of his recovery. He was quite well while Bro. J. S. Lehman was there, and greatly enjoyed his visit.

LATER.—Just as we are ready to go to press, Bro. J. S. Lehman received the sad message that his aged father, Joseph Lehman of Green Village, Franklin Co., Pa., had passed away. Bro. Lehman left on Wednesday evening to attend the funeral on Friday, May 12th. Like a shock of corn well ripened for the harvest the aged father is gathered into the heavenly garner, and thus He giveth His beloved rest.

Our highest aim should not be simply to please and benefit ourselves or some other person or persons, but to glorify God. Some, it seems, want to be obedient to God's commands, and want to own Christ as their Savior, merely in order to keep out of the burning lake, thus regarding Christ as a kind of a "fire escape." Others are prompted to try to do God's will solely by a desire to gain for themselves heaven and eternal happiness, as though their own interests were all they need to consider. But if there were no heaven to gain and no hell to shun, there would still be sufficient reason for man to obey the commands of his Maker; the love of God and the desire to glorify Him should be enough to constrain every man to do His bidding. Let us not, however, get the idea that we can glorify God without benefiting ourselves. These two things are so inseparably connected that whatever is a real benefit to us will redound to the glory of God. No one can honor God by doing anything that will result in the loss of his own soul. For this reason when we seek salvation for ourselves and when we try to persuade others to accept it, we are doing not only that which is best for us, but, what is still better, we are doing that which will bring the most glory to God.

For the Herald of Truth. PEACE.

BY A. C. K.

Glorify to God in the highest, and on earth peace, good will to men.—Luke 2:14.

We have often heard songs which were thought were very beautiful, and which were beautiful to have been sung by human voices, but how much more beautiful than any song that was ever heard before or since, by man, must have been the song which the angels sang as they came down from heaven, to make known to the shepherds, the birth of Christ into the world. Was it not glorious news to learn that at last the Savior of the whole world had been born? Yet indeed it was glorious news, and yet, how many refused to give ear to this glorious proclamation. Christ, the long-looked-for Messiah, appeared at last, as a little babe, much to the astonishment of the Jews, who thought that life should come in all His heavenly glory, and establish His kingdom

on earth. He did truly establish His kingdom, but not as it had been supposed by man. He came to establish a kingdom of peace, of love, a kingdom like unto the one He had just left; but because He came as a poor helpless child, it created a doubt among the people whether He was the true Messiah or not. It is even so to-day, and many are afraid to accept Him, feeling a little doubtful as to whether it would do any good or not. He came to save mankind from everlasting death, and to bring the way to His eternal glory in heaven. He grew up with other little children, but there was a decided difference between His ways and those of the other children. Whatever He did, was done through love, and everything He did was good. He was always kind and affectionate to all around Him, and so soon gained the respect of all who knew Him. His name spread fast throughout the country, and while He was still a babe, men came from far and near to see Him, and come to worship Him. He was truly a child of peace, for He never did anything that was wrong. People around Him would curse each other, and do all manner of evil, but throughout His whole life on earth, He never spoke an idle word. In this that He was so very good and kind, some people soon became jealous of Him, when they saw that He was cleaner, more than they. We see very clearly that He must have been born of a different nature than others, or else He could never have endured all the sufferings which were placed on Him. Men would accuse Him, and mock Him, and sneer at Him, and abuse Him, and He always held His peace, never uttering an angry word, nor in any way harming any one.

Now He came to this world to establish a kingdom of peace. This peace does not only mean that we should not war with each other in carnal warfare, but that whatsoever we do, we should do in peace. We should exercise peace in every way possible. He came to open the way to heaven, and bring about a means that we might again have peace with God, from whom even Adam had already wandered. Jesus came to this world and died on the cross for the atonement of the sins of the whole world. He instructed the people how they should live, and what they should do in order to again obtain that peace with God, His Father. The people had begun to worship idols, which was very much against the will of God, and which displeased Him very much. God did not want this, for He was to lead over all, and He was determined to arrange some way that the people might leave their sinful ways and look to Him. God wants us to praise Him for all the blessings that we receive from His hand. Jesus came to accomplish this great work. He was pure and perfect, and if we ever wish to have peace with God, we must come to Him and ask Him to forgive us all our sins. We must confess all things before Him, if we expect to be His children. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Now if we have not the peace with God, we have not His Spirit resting upon us. If we are His children, we need have no fear of anything, for He is always with us. If He is with us, we can withstand any temptations, and our aim will at all times be

that of well doing. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. 5:22, 23). "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7. Now what have we to fear if we have a true peace with God? The life of Jesus was a life of peace, and if we follow His example, our lives will be pure. Pentecost means the fifthth, and it was the Jewish name for their feast held on the fiftieth day after the Passover, in celebration of the "ingathering," and in thanksgiving for the harvest. The fact of the outpouring of the Holy Ghost and likewise of the birth of the church of Christ has added special solemnity and additional significance to this day. The early Christians considered it the most appropriate one for the administration of baptism. The first eight days after their baptism, the newly baptized were clad in white robes, and it is from these white robes that the English name of the festival, *Whit Sunday*, is derived.

Possibly the commemoration of an event is a sufficient proof of its occurrence, and had we no further evidence the question would naturally arise: Who is the Holy Ghost? To the Bible student this question is more or less clear, still there are many erroneous ideas and teachings prevalent in regard to it. More than this there are those that claim to be followers of the Lord Jesus Christ that practically say: "We have not so much as heard whether there be any Holy Ghost." A few thoughts on this subject may, therefore, not be inappropriate at this time.

In the first place the Holy Ghost is a person. Everywhere in the Bible He is mentioned as a person and never as a mere influence separable from personality. The pronoun it should never be a factor when referring to the "Holy Ghost." "He teaches," "comforts," "reproves," "guides," "sanctifies," "He leads into all truth," "He testifies of Christ," etc. The occurrence of the personal pronoun *He*, together with the nature of His office, decisively settles the fact that the Holy Ghost is a person, and is believed in the personality of the Holy Ghost.

Secondly, the Holy Ghost is the third person of the "Trinity." The Godhead of the Father, the Son and the Holy Ghost is all one; the glory equal; of majesty co-eternal. The Holy Ghost therefore is infinite to the same extent that the Father and Son are infinite; consequently with our finite mental capacities, we can comprehend Him only in part. We can know Him only in so far as He touches our humanity and to the extent that He reveals Himself to us.

Thirdly, His nature, His office and His relation to man may be partially inferred from the different names applied to Him in Holy Writ. He is known as the Spirit, Holy Spirit, Holy Ghost, Spirit of God, Spirit of Christ, Spirit of truth, Spirit of God's Father, etc. But there are also vague and meaningless terms to him that has not experienced the influence of the Spirit in his heart and life. Again He may be known by the fruits (Gal. 5: 22) — the result of His abiding in the life of the individual. But the natural man cannot understand Him even through

## THE HOLY GHOST.

For the Herald of Truth.

BY J. B. SMITH.

Time has been divided into seven dispensations. The present is known as the dispensation of the Holy Ghost. It dates from the time when, as the disciples were gathered together in the "upper room," the Holy Ghost was poured out upon them. This occurred on the day of Pentecost. The word Pentecost means the fiftieth, and it was the Jewish name for their feast held on the fiftieth day after the Passover, in celebration of the "ingathering," and in thanksgiving for the harvest. The fact of the outpouring of the Holy Ghost and likewise of the birth of the church of Christ has added special solemnity and additional significance to this day. The early Christians considered it the most appropriate one for the administration of baptism. The first eight days after their baptism, the newly baptized were clad in white robes, and it is from these white robes that the English name of the festival, *Whit Sunday*, is derived.

Possibly the commemoration of an event is a sufficient proof of its occurrence, and had we no further evidence the question would naturally arise: Who is the Holy Ghost? To the Bible student this question is more or less clear, still there are many erroneous ideas and teachings prevalent in regard to it. More than this there are those that claim to be followers of the Lord Jesus Christ that practically say: "We have not so much as heard whether there be any Holy Ghost." A few thoughts on this subject may, therefore, not be inappropriate at this time.

In the first place the Holy Ghost is a person. Everywhere in the Bible He is mentioned as a person and never as a mere influence separable from personality. The pronoun it should never be a factor when referring to the "Holy Ghost." "He teaches," "comforts," "reproves," "guides," "sanctifies," "He leads into all truth," "He testifies of Christ," etc. The occurrence of the personal pronoun *He*, together with the nature of His office, decisively settles the fact that the Holy Ghost is a person, and is believed in the personality of the Holy Ghost.

Secondly, the Holy Ghost is the third person of the "Trinity." The Godhead of the Father, the Son and the Holy Ghost is all one; the glory equal; of majesty co-eternal. The Holy Ghost therefore is infinite to the same extent that the Father and Son are infinite; consequently with our finite mental capacities, we can comprehend Him only in part. We can know Him only in so far as He touches our humanity and to the extent that He reveals Himself to us.

Thirdly, His nature, His office and His relation to man may be partially inferred from the different names applied to Him in Holy Writ. He is known as the Spirit, Holy Spirit, Holy Ghost, Spirit of God, Spirit of Christ, Spirit of truth, Spirit of God's Father, etc. But there are also vague and meaningless terms to him that has not experienced the influence of the Spirit in his heart and life. Again He may be known by the fruits (Gal. 5: 22) — the result of His abiding in the life of the individual. But the natural man cannot understand Him even through

these, since the things of the Spirit are foolishness to him, neither can he know them, because they are spiritually discerned. 1 Cor. 2: 14.

Outside of His creative function, there is probably no other way in which the Holy Ghost manifests Himself more clearly and forcibly than in this that He gives power. It was when He thus manifested Himself that fear came into all the people and thousands cried: "Men and brethren, what shall we do?"

It is a sad comment upon the church, however, that the Holy Spirit no longer seems to manifest Himself with primitive pentecostal power. Has He declined in authority? or has He degenerated in His official capacity? Verily, no. He is the same yesterday, to-day, and forever. Has not the church the same claim upon, and promise of, His service as it had in apostolic times? We must answer in the affirmative. "The promise is unto you and to your children: of all that I have said unto you, even as many as the Lord our God shall call." Acts 2: 39. Far reaching and all-inclusive promise indeed! Where then lies the fault? It must be on the side of man, as we must always conclude whenever there is a lack or decline of the manifestations of God's power. As MacNell tersely puts it: "The church has lost her way to the upper room." Let her meet the pentecostal conditions and the pentecostal blessing will come.

But, someone may inquire: Has not every believer the Spirit? Yes; for if any man have not the Spirit of Christ, he is none of His. Rom. 8: 9. We need not have the Spirit in its fullness in something more than the new birth, notwithstanding the fact that the fullness may occur at that time. That it does not always, however, may be learned from different instances mentioned in the Bible. For example the apostle himself (Acts 1: 5) says: "Ye shall be baptized with the Holy Spirit (Acts 1: 17); the Ephesians (Acts 19: 6); had all been born again before they received the Spirit in the measure stated in these passages. It is this fullness of the Spirit that gives power for service. We get life at the cross, but service at Pentecost. The Lord is not only anxious that we have life, but He came that we might have it more abundantly. Our lives are to be fruitful in service. It is the more abundant life, the overflowing life, that blesses mankind. As the overflowing Nile is the salvation of the follower of Christ is the salvation of the world. How then may we receive this pentecostal blessing? We answer again, meet the pentecostal conditions. It is then and only then that the Spirit will come with His pentecostal power. Mark that the disciples waited for the promise and that they were together with one accord.

There are other conditions however that must be met prior to these. (1) The heart must be cleansed. If a bucket is partly filled with foreign matter, it will not hold a bucketful of water. Just so the Holy Spirit can fill our hearts if they are not cleansed from everything worldly and sinful. Again, a mechanic can not work well with a rusty tool, likewise a "rusty" heart cannot be of great service in the cause of Christ. It is in the cleansed heart that can be a temple of the Holy

Ghost, and if our hearts are not temples of the Holy Ghost they are lurking places for Satan. Oh for more prayers like that of David: Create in me a clean heart, O God; and renew a right spirit within me.

Cleansing then is God's work. It cannot be done by human efforts. What is necessary on our part is faith. Acts 15: 9.

(2) The cleansed heart must be consecrated to God and to His service. Rom. 6: 13; 12: 1. Our will must be subordinated to the will of God so that we can truthfully say:

"I'll go where you want me to go, dear Lord, Over mountains, or plain, or sea; I'll say what you want me to say, dear Lord, I'll be what you want me to be.

If we are not willing to thus consecrate ourselves, in the words of Meyer let us earnestly pray, "Lord, make me willing to be made willing." We might just here remark that in praying for a greater manifestation of the Spirit in our lives, our prayer should not be, "Lord, give me more of the Spirit," but rather, "Lord, make me willing to be made willing by Thy Spirit." The power of the Spirit is unchangeable and the fact that He manifests Himself with different degrees of power is due to the individual, not to the Spirit.

(3) An obedient life is necessary. "The Holy Spirit whom God hath given to them that obey Him." Acts 5: 32. This special blessing is often withheld from the believer, because he is not obedient to the promptings of the Spirit. In the heart of such a one the Spirit cannot dwell as an abiding Comforter. He that would have His abiding presence in his heart must first have the Spirit plead, "Come over into Macedonia and help us." Obedience further demands that we lay aside all worldlyness. Even personal adornment is a hindrance to the blessing. An incident related by Finney will forcibly illustrate this. He speaks of a young woman that had been praying earnestly for some time for the baptism of the Holy Ghost, but all in vain. One evening while she was agonizing in prayer, she happened to put her hand on her head and there touched a little ornament. She had felt condemned in wearing it, she came at once removed it — and then came the blessing. How vain and foolish notions are man that he clings to some trifling trash and thus forfeits his privilege of enjoying the richest blessing of God!

(4) The Spirit is given in answer to prayer. Luke 11: 13. (a) The prayer must be in faith. Gal. 3: 14. (b) It must be unselfish. If we desire the power of the Spirit in order that we may be "seen of men," the blessing will not come. (c) The prayer must come from a pure heart. "If I regard iniquity in my heart the Lord will not hear me." Ps. 66: 18. Having come before God and asked Him in the right way

(5) Claim the promise. It is at this point that Satan so often defeats us, as a result we leave the throne of grace, and the suppliant believes that he has received nothing at all. Possibly he will say, "You have got nothing. You feel nothing, do you?" We may remember that the devil is a liar and the father of lies. May we never hear his mocking and deception. It is the Christian's privilege to meet and defeat him, whenever he is attacked in this way. Like

Christ, if you resist him with "it is written," and "it is written again," he will flee from you. The Word of God indeed declares again and again that the presence and power of the Holy Spirit may be experienced by each follower of the Lord. The Word also bears testimony to the child of God that he has the Spirit.

Further let us notice that in addition to the evidence and testimony of the Word there are also certain outward manifestations "given to profit with" by which the abiding of the Holy Spirit may be recognized in the life.

(1) The fruits of the Spirit (Gal. 5: 22) will become manifest and vice versa is true just the same — if these are not manifest it is an evidence that the Spirit is not in the life.

(2) There will be boldness to stand up and defend the truth in the face of opposition and persecution. The change wrought in the life of Peter is a notable and powerful example. Before Pentecost he followed Christ afar off; after Pentecost he was the first to stand up in His defence.

(3) Again (as noticed above) there will be power in the Spirit-filled life. Ye shall receive power, after that the Holy Ghost is come upon you. Acts 1: 8. Several years ago a man said, "The Niagara Falls is the greatest unused power in the U. S." He continued, "We are going to light up some cities with it, one hundred and twenty miles off." There is still a greater unused power. It is the power of the Holy Ghost. That is the power that is needed to-day. America needs it, India needs it, China needs it, Africa needs it, the whole world needs it! It was the Spirit that gave such power to the early apostles. The same power would turn the world upside down even as it did in apostolic times. Have you not seen an individual with but ordinary talents, that became mighty in the service of God? How explain? It was simply a case of the Spirit of God taking hold of the life and using it with power.

There is a great deal of incidental testimony given in the Word of God relating to the *misuse* of the Spirit, which we shall yet briefly consider.

(1) He convinces of sin. The Holy Ghost convinces the heart of sin before He soothes it with comfort. So He is a Comforter to the child of God is a dread monster to the sinner.

(2) He says, "Come." The Spirit not only convinces of sin, He not only reveals to the sinner the awfulness and sinfulness of sin, but He invites him to turn from the ways of death and take of the water of life freely.

(3) He is the author of the new birth. Jno. 3: 5, 8. A new life is imparted. This life is not a transformation but a creation. It is a life that comes from above and by virtue of which we are called the sons of God.

(4) Again He testifies of this sonship. Rom. 8: 16. When God had created the heavens and earth He confirmed it by declaring it to be very good; even so the higher act of regeneration is attested by a special witness and seal. Thus creation in either case has been followed by confirmation.

(5) He will guide into all truth. After one has been born into the kingdom, he needs to know the truth, for the truth shall make him free. The truth shall be revealed to him by the

Spirit. Christ said, "He shall glorify me." How does He do this? By guiding into truth. Christ is the truth. Jno. 14: 6. The more truth the followers of Christ will receive the more they will have of Christ — the more will He be glorified. By virtue of this function the Holy Ghost is also the true interpreter of Scripture. The great law of interpretation is that the reader must be in the same state of mind and heart as the composer was when he wrote. This rule is applicable in the interpretation of the Word. Holy men of old spake as they were moved by the Holy Ghost, and so if one would understand the deep things of God, as embodied in the Scriptures, he must be moved by the Spirit as He reads therefrom. "Edward Payson studied the Bible upon his knees or prostrated upon the floor, often thus with the open book before him pleading the promise, 'When He the Spirit of truth will come, He will guide you into all truth.'"

(6) He is our hope for, and gives us a foretaste of, the life to come. The Spirit is the earnest of our inheritance (Eph. 1: 14), i. e., the gift beforehand. See also 2 Cor. 1: 22; 5: 5. In other words, the gift of the Holy Spirit and His abiding presence in one's life is the present evidence to the individual that He stands in favor with God, that God's promises are his, and that heaven and immortality shall be his everlasting inheritance. Again the Spirit gives us a glimpse of the beauties and joys that await the true child of God in the life to come. "This all is a mystery to the natural man. Eye hath not seen, nor heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." 1 Cor. 13: 10.

These are but a few examples of the work of the Holy Spirit and of His relation to man. They might be extended ad infinitum. His office and mission are commensurate with His nature and rank. They are infinite; so they cannot be fully comprehended, much less described. But should not this very indelible of the Spirit's existence, the boundlessness of His authority, the benignity of His office, cause us to render willing obedience and submission to Him? We reply, the Father, the Son and the Spirit are co-equal in rank and co-eternal of age, their existence and for this reason equal reverence and honor is due them.

In conclusion, may we not hope for a modern Pentecost? The church needs it — the world is lost without it. All through the ages there have been marvels in science, marvels in invention, marvels in the course of education and government, but the 19th century out-ranks them all. When the marvels and wonders of this century which is so near its close shall be put on record, may not the greatest of all be, the manifestation of the Holy Spirit's power and a consequent revival of the cause of Christ in all the earth? Thus prophecy would be abundantly fulfilled, Christ would be glorified and the Lord God would be honored. May our lives be a constant prayer to the end that "Thy kingdom come."

Garden City, Mo.

## FAITHFUL UNTO DEATH.

MARYKEN WENS, and SOME OF HER FELLOW BELIEVERS, BURNED FOR THE TESTIMONY OF JESUS CHRIST, AT ANTWERP, A. D. 1573.

The north wind of persecution blew now with increasing violence through the garden of the Lord, and the herbs and trees of the same (that is, the true believers) were rooted out of the earth through the violence that came against them. This appeared, among other instances, in the case of a very God-fearing and pious woman, named Maryken Wens, who was the wife of a faithful minister of the church of God in the city of Antwerp, by the name of Matthew Wens, by trade a mason. About the month of April A. D. 1573, she, together with others of her fellow-believers, was apprehended at Antwerp, bound, and confined in the severest prison there. In the meantime she was subjected to much conflict and temptation by so-called ecclesiastics, as well as by secular persons, to cause her to apostatize from her faith. But when she could by no manner of means, nor even by severe tortures, be turned from the steadfastness of her faith, they on the fifth day of October 1573, passed sentence upon her, and pronounced it publicly in court at the aforementioned place, namely, that she should, with her mouth screwed shut, or with her tongue screwed up, be burnt to ashes as a heretic, together with several others, who had also been imprisoned and stood in like faith with her.

Thereupon, the following day, the sixth of October, this pious and God-fearing heroine of Jesus Christ, as also her fellow-believers that had been condemned with a like sentence, were brought forth, with their tongues screwed up, to the stake, to be burnt to death. They were first taken to the slaughter, and each having been fastened to a stake in the market place, deprived by fierce and terrible flames, of their lives and bodies, so that in a short time they were consumed to ashes; which severe punishment of death they steadfastly endured; hence the Lord shall hereafter change their vile bodies, and fashion them like unto his glorious body. Phil. 3: 21.

## FURTHER OBSERVATIONS.

The oldest son of the afore mentioned martyres, named Adriaen Wens, aged about fifteen years, could not stay away from the place of execution on the day on which his dear mother was offered up; hence he took his youngest little brother, named Hans (John) Matthew Wens, who was about three years old, upon his arm and went and stood with him somewhere upon a bench, not far from the stakes erected, to behold his mother's death.

But when she was brought forth and placed at the stake, he lost consciousness, fell to the ground, and remained in this condition until his mother and the rest of the martyres were burnt. When the people had gone away, having regained consciousness, he went to the place where his mother had been burnt, and hunted in the ashes, in which he found the screw with which her tongue had been screwed fast, which he kept in remembrance of her.

There are at present, 1659, several grandchildren well known to us; still

living of this pious martyr, who are named after her.

Touching the others, her fellow-believers, who were put to death with her, we are not able, because it is so long ago, to give their names, but it appears to us that they are those who are mentioned in the next following account (that is, the women\*) since it is stated of them that they were, on the same day, namely the sixth of October, 1573, also put to death, at Antwerp, by fire. This by way of notice.

HANS BRET, A. D. 1576.  
Hans Bret, who was about twenty-one years old, and the son of one Thomas Bret, an Englishman, was (besides his daily labor which he performed in the service of his master) very diligently concerned and engaged with the study of the word of the Lord, in which he constantly exercised him in the morning and evening also, generally, exhorting with edifying, profitable and instructive passages from the Holy Scriptures, those with whom he had intercourse, to a virtuous and godly life. He would also not spend Sunday idle, but truly satisfying himself with the study of the word of the Lord, in the morning and evening also, gathered a number of new converts, to whom he diligently went in all kinds, giving out to them in the fear of God some edifying questions from the Scriptures, whereby he exhorted them to repent and desert from their sinful life, and to follow the law of God, which God shall pour out upon the children of unbelief and unrighteousness, and the gracious promises of salvation which are promised in eternal life to the penitent children of faith. This (his exhorting) he did with such becoming earnestness and edifying doctrine, that many of the people, who perceived in him the powerful work of God and his advancement in the knowledge of Christ, with which he, though so young in years, was very richly filled, and which he also did not keep to himself alone, but allowed it to break forth and flow from him without fear, to the profit and advantage of his neighbor. 2 Cor. 3:5; Phil. 3:8; 1 Tim. 4:12; 1 Cor. 10:33.

But the devil, the enemy of righteousness, and envier of the increase of virtue and of the Church of Christ, could not long tolerate or endure this; for, perceiving in this servant the godly zeal in the truth, and assiduity to convert the erring, he, by his instruments (blood-thirsty men, who always have dishonored the temple of God, murdered His sheep, slain His saints, shed His blood, and given their flesh as meat to the beasts of the field), sought to trouble this servant of God with affliction, and to hinder the brightness of his light, which he also partly effected and accomplished; for about two months after he had been baptized upon the confession of his faith, according to the command of Christ, in the name of the Father, the Son, and the Holy Ghost, there came, on the sixth day of May, in the year 1576, about nine o'clock in the evening, the Bailiff of Antwerp, with many servants, to the house of Hans Bret's master, who had been betrayed with all his household. With armed men and bandies, they closely guarded the house from behind, where it had two exits, as well as in front, and then knocked at the

front door, which Hans Bret came to open (not knowing those who thirsted for the blood of his master and his household, and for his own, stood before it), and asked who was there. They said, "Open," and pretended that they wanted to buy something. In the meantime, hearing that he had inserted an instrument in the door, to open it from the outside, he began to think that they were the wolves and tyrants, who came to devour the innocent and harmless sheep of Christ, and did not open the door to them; but they managed to open it from without, perceiving which, Hans Bret ran into the house, where his master with his wife and several other women sat eating, and warned them of what he quickly rose up and ran to the rear, thinking (as also Hans Bret) to escape by the back door; but when they opened this, the Bailiff's bandies showed themselves with great cruelty, speedily apprehending and capturing all whom God permitted them, among whom there was also this servant of God; but his master and several others with him were wounded and slain, and the blood of the innocent flowed through the hands and assistance of God. Jer. 1:8; Acts 26:17. Behold, thus did this innocent sheep of Christ fall into the hands of the wolves, and was confined in prison, only for the faith in the doctrine of our Lord Jesus Christ, and the practice of the law of God.

Now, how he conducted himself in his bonds; how they, through wiles and snares, fair promises and severe threats, sought to move him from, and despoil him of, the salvation of his soul; and how they, because he had written some letters, sought to put him in a loathsome dungeon; together with the various disputations which he had with the priests and soul-seducers, and also how he answered them, and what boldness he manifested through the help of God; all this is fully treated and revealed in a number of letters written by him that follow this account in the Martyrs Mirror.

When he had been confined about eight months, the tyrants finally went to the utmost of their power in the case of this servant of God and faithful follower of Christ, and on Friday before Dordrecht-Avondt, in the year 1577, had him brought into court, whither he went very boldly, since his bonds were not for any crime, evil, or unrighteousness, but for the doctrine of his Lord and Master, Jesus Christ, for righteousness and holiness, and for which the word of God have always had abundantly to suffer, who have helped Christ to bear His cross, as a true sign that they are Christ's servants, disciples and followers.

Being brought before the lords and judges, he was asked whether he acknowledged his faith, according to the command of Christ, in the name of the Father, the Son, and the Holy Ghost, there came, on the sixth day of May, in the year 1576, about nine o'clock in the evening, the Bailiff of Antwerp, with many servants, to the house of Hans Bret's master, who had been betrayed with all his household. With armed men and bandies, they closely guarded the house from behind, where it had two exits, as well as in front, and then knocked at the

front door, which Hans Bret came to open (not knowing those who thirsted for the blood of his master and his household, and for his own, stood before it), and asked who was there. They said, "Open," and pretended that they wanted to buy something. In the meantime, hearing that he had inserted an instrument in the door, to open it from the outside, he began to think that they were the wolves and tyrants, who came to devour the innocent and harmless sheep of Christ, and did not open the door to them; but they managed to open it from without, perceiving which, Hans Bret ran into the house, where his master with his wife and several other women sat eating, and warned them of what he quickly rose up and ran to the rear, thinking (as also Hans Bret) to escape by the back door; but when they opened this, the Bailiff's bandies showed themselves with great cruelty, speedily apprehending and capturing all whom God permitted them, among whom there was also this servant of God; but his master and several others with him were wounded and slain, and the blood of the innocent flowed through the hands and assistance of God. Jer. 1:8; Acts 26:17. Behold, thus did this innocent sheep of Christ fall into the hands of the wolves, and was confined in prison, only for the faith in the doctrine of our Lord Jesus Christ, and the practice of the law of God.

Now, how he conducted himself in his bonds; how they, through wiles and snares, fair promises and severe threats, sought to move him from, and despoil him of, the salvation of his soul; and how they, because he had written some letters, sought to put him in a loathsome dungeon; together with the various disputations which he had with the priests and soul-seducers, and also how he answered them, and what boldness he manifested through the help of God; all this is fully treated and revealed in a number of letters written by him that follow this account in the Martyrs Mirror.

and declared their sentence over this servant of God, that he should publicly be burnt alive at the stake till death should ensue.

When he had received his sentence, he was conducted back to prison, undisturbed and of good courage, where he doubtless addressed some Scriptural remarks to the common people, as setting forth the cause of his imprisonment and suffering not to be any evil or crime, but the faith of the pure and saving truth, which the world cannot endure. Rom. 10:9.

Thus Hans Bret was brought back from the court into prison, and confined and held there till the following day, Saturday; then, in the morning, the executioner came to him into prison, in order to screw fast his tongue, close his mouth, and prevent his speaking. Miserable work!

Murderers and the very worst criminals have the privilege and permission of freely using their tongue; but, behold here a follower of Christ, a child of God, a servant of faith, one separated from the world, in whom dwells righteousness and no cause of death is found—behold, how he is prepared for death by closing his mouth and screwing fast his tongue, that the truth, may not be proclaimed, righteousness not heard, nor any testimony be given of the name of Christ. O Christ, look down, and succor Thy saints.

When the executioner had come to him, he commanded him to put out his tongue, which he (faithful and pious servant of God), willingly did, since he had not a member on his body which he was not willing to deliver up to suffering for the name of Christ, being well assured that all the sufferings of this present time are not worthy to be compared with the joy and glory which God has promised them that overcome. Matt. 10:22; Rom. 8:18; Rev. 2:7.

And when he put out his tongue, the executioner fastened it with a piece of iron, and screwed it very tight with a vise or screw, and then touched the end of the tongue with a hot iron, that, swelling, the screw might not slip off or become loose. O bitter cruelty and great tyranny!

When they had thus closed his mouth, and screwed fast his tongue, the fire with which he was to be offered up being already prepared in the market place, they led him forth, with his hands tied together, from prison, and placed him into a wagon, to convey him to the market place, to the spot where his sacrifice for the word of truth was to take place.

It is said that they took this wagon for the reason that the way that leads from the prison to the market place could not well be walked, because of the burnt houses which had been set on fire by the Spaniards, at the taking of Antwerp.

When he stepped into the wagon, he saw several persons of his acquaintance, whom he boldly and joyfully beheld, showing by his actions the desire which he had to come to the place where his sacrifice was to take place. He affectionately bowed his head, and greeted divers persons with the head, expressing and manifesting his steadfastness by his countenance and actions, all to the praise of God, who bestows such strength and power upon His saints, as being their protector,

refuge, help, power, strength, and strong bulwark in all distress, tribulation, sorrow, and suffering inflicted upon them by the world for the true saving faith in Jesus Christ. Matt. 28: 20; 18: 18, 22; Matt. 16: 16.

When he had been brought into the market place, near the stake and the fire, he lifted himself up, and being clothed with Christian glory, descended from the wagon, being of good courage in God, strong in faith, and persevering in the conflict. With folded hands, he bowed his knees to the earth, thus calling his eyes up to heaven, thus preparing himself to worship his Lord and God, and to commend himself to Him, even as behooves every Christian believer. Luke 23:46. But when those blood-thirsty men saw this, they could not tolerate or endure it (which they nevertheless permit criminals to do, who are put to death for their evil deeds); but very hurriedly and quickly pulling him up from the ground, they prevented him from calling to God upon his knees, and with great cruelty conducted him to the stake. To suffer all this, he was not in the night instructed of straw and wood), humbly and meekly stepping to where they placed him at the stake, and made him fast by putting chains around his body, all of which he endured with great steadfastness for the word and truth of Christ. And as he thus stood in the hut, at the stake, they finally kindled the fire, thus burning alive and devouring this lamb, whose body, indeed, was burnt, but whose soul was received into paradise, into joy and blessed rest, because he confessed Christ, who has promised salvation to them that endure.

Thus did the young and pious Christian, aged about twenty-one years, and his life, and offer and deliver up his body for the word of God, in the year 1577, on Dordrecht-Avondt, and thus he became a witness among the witnesses of Jesus, a confessor among the confessor, a martyr among the martyrs, a conqueror among the soldiers of the Lord, a soul among the souls of Christ at rest under the altar, a faithful servant among the servants of Christ, whose reward is the crown of eternal, imperishable life.

For the Herald of Truth.  
**PREMILLENNIAL AND POSTA-IL-LENNIAL—WHAT IS IT?**  
V.  
BY FRANK SKIDNER.

Some one will say that Paul did mention the ungodly in 1 Cor. 15. True, neither had he any occasion to do so, for he was affronted by brethren who had gone of stray concerning the resurrection of those who fell asleep and departed from this life. They questioned their resurrection to life again, saying (like the Sadducees), "There is no resurrection." Paul only corrected these errors, therefore he mentions the resurrection of the believers only, leaving the unbelievers out, for they were not under consideration. He could place the order of things much more plainly to them, than he could have done if he had mixed the ungodly in, at this place.

There is not one sentence in the 15th chapter where there is so much as a hint given of the resurrection of the wicked, yet there are some blind enough to make that Greek word *etia*, translated "then," to say, "after a thousand years the wicked will arise." True, the

word 1 Tim. 2:13, means that Eve was formed after Adam, though they were made in the same day, and I cannot see any material difference, whether they gather first the dandel and cast it into the furnace of fire and then save the wheat, or whether they gather first the bad fish or the good, or whether they throw the bad away and save the good as they went along separating them. One thing is certain, they were caught together by the same net, and separated at the same time. The bad were gathered out of the kingdom of heaven, showing that there the kingdom was delivered up to God; and that was the day of this world; also that the kingdom Christ established continues through this entire world; that is the place where the last enemy is destroyed.

We shall now proceed to the second passage of Scripture, 1 Thess. 4:13-17, and point out that Paul has in these verses, 13-17, no more referred to the ungodly dead, yet for the same reason that they make the word "then" in 1 Cor. 15 say a thousand years hence the wicked will come forth, so also here they make the sentence, "And the dead in Christ shall rise first," that they say, before the ungodly shall rise, Christ established continues through this entire world; that is the place where the last enemy is destroyed.

I here repeat again, that there is not one sentence, no, not one word, from the 13th verse to the end of the 18th verse that has a color of reference to the ungodly dead. You might ask me, then, "What does Paul mean when he says, 'And the dead in Christ shall rise first?'" Read verse 15, "For we who are alive and remain unto the coming of the Lord shall not prevent them which are asleep;" that is, we, the living, shall not precede them (or go before). Why shall we not precede those who are in their graves? Read verse 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God." What will this mighty shout, voice and trumpet do? It will awaken the dead, and they shall come forth before anything is done to the living saints. "Then we which remain and are alive shall be caught up together with them." A man living in the flesh might think to have a better chance than the dead, but Paul tells them not so, no advantage at all, for the mighty shout of the Lord will wake up the dead first and bring, raise, them up before the ascension begins; then, when the living are changed (1 Cor. 15:50, 51), then shall they go together to meet the Lord. This is what is meant by verse 14. God will bring with Him those who are sleeping. How? Why, the Lord will shout mightily and wake them up and bring them along. Here in this Scripture we see that Paul was dealing with the sorrowing Thessalonians about the dead, how it might go to them. Paul assures them that to "sleep" to die, was no disadvantage in this world, or earth was made that to them, that God would visit the dead first, before the living, and get them all ready for the ascension. This was to be the comfort of the troubled.

In this there was no difference between the two passages, 1 Cor. 15, and 1 Thess. 4:13-18. Both Scriptures refer exclusively to believers; there is no word to the ungodly at all. But in the object for which this was written there was a wide difference. The Corinthians had fallen into a death bringing error, viz., "There is no resurrection." The Thessalonians were wondering how it would go with the dead.

At 1 Cor. 15 Paul left the Corinthians without ever dealing about the ungodly dead. But not so with the Thessalonians. He follows up the declaration regarding the believers with a statement of what will befall the unbelievers at the same time the righteous are resurrected. Chapter 5 is the continuation of the same instructions to them that believe. He says verse 1, "But of the times and seasons, brethren, ye have no need that I write unto you." Why not? See verse 2 and understand it. The reason that Paul gives is that they for a certainty know that the day of the Lord cometh on the ungodly like a thief. What Paul means by "day of the Lord," in verse 2, is the coming of the Lord (verse 16, chapter 4), with a shout and the voice of an archangel, and His trumpet, and this will strike the ungodly as a thief who had night. Not at all sleeping, for they are awake watching for the day. See also 2 Thess. 1:4-10. This "revelation" (verse 7) is the same, and at the same time as that in 1 Thess. 4:15, there called "the coming of the Lord." Then this destruction cometh on them at the time when they shall say peace and safety and they shall not escape. But the brethren will not be caught by that day as by a thief. Why? Because they are not in darkness (verses 4-8), and especially verse 9. The gods are not asleep, they are not in darkness, but they are pointed for this coming wrath, but for salvation. Why? Because their names are in the Book of Life, while the ungodly have their names in the books of wrath; therefore, while the blessed or sainted dead, who have had and who are now having part in the first resurrection, take part in the glorified kingdom, the cursed dead who had part in the first death, will take part with their deceiver in the second death, the lake of fire (Rev. 20), and all of this when the Lord cometh with a shout, with the voice that is terrible, and the sound of trumpet that is unbearable, when the heaven will be quaking and the earth shaking, and all of the living and dead appearing before the great white throne. Heaven and earth will be fleeing (Rev. 20:11), or heaven and earth will be dissolved (2 Pet. 3:11, 12).

When? At the day of the Lord (verse 10), or the day of God, (verse 12). When? At the time when the Lord will shake, not the earth only, but also heaven (Heb. 12:26, 27). To "shake once more," signifies the moving of the things that can be shaken, because they are made; that those things which are not made, therefore immovable, are to remain. "Wherefore we receiving a kingdom that can not be moved" (v. 29). What does this "receiving a kingdom that can not be shaken" mean? Let me tell you. It means that nothing in this world or earth was made that did not contain perishable matter, hence the deluge and many other changes. Hence also the kingdom of David, because it was a literal reign, perishable, tottered down; then Jesus Christ built it up again, changing it into a spiritual house, spiritual kingdom, spiritual reign;

but still having perishable matter in it. Therefore the devil got into it, taking a hand in the ruling of it; hence this heaven (kingdom) will also be shaken or held back from all those that will enter into the way. I suppose W. E. B., the writer of "Jesus is Coming," will not say that this is spiritualizing, against the face of all literal truth already presented. Certainly he does not look for a serpent a hundred or a thousand feet long, with seven heads and angel heads, and with the serpent and with his key opening the earth into a cavern (abyss), and shutting it up again after Satan, the bound serpent, was cast in. There never has been, and never will be such a serpent in visible or bodily form going about persuading and deceiving and killing the people of this world, therefore we understand Scripture by its literal sense. W. E. B. might say that he never saw the serpent, the devil or Satan in such a form. I believe him, no one else saw him either. Therefore let him be consistent, for if there is no such literal devil, or such a deadly serpent, then there is also no such outward binding, and if no such binding, there are no such literal (outward formed) thrones (verse 4) as W. E. B. imagines. Be consistent. There will be no such tangible outward formed throne, nor outward sitting on them, nor such outward judging. These thrones will be of the same nature as was the building up of the ruins of the tabernacle of David, and such is also the law used on the thrones, see 2 Cor. 2:14-17, to the one a savor of life in eternity, to the other a savor of death, death here, and a second death in eternity. Such is the judgment. See also 1 Cor. 6:2, 3, and John 3. Such was the binding, by Christ, of Satan and such also is the judgment, and the binding by the apostles (saints). Be consistent. As are the law, the throne, the binding and loosing of the ungodly dead, the judgment, and the binding, such is the judgment, and the binding of and in this persons, for John saw these souls (or persons), some of them even before they were born into this world, who were born in their time, and re-born into the kingdom of heaven, and sat on thrones, and reigned with Christ, who fought the beast, i.e., his mark, and rejected all that belonged to him and Satan, not a literal, tangible, outward beast with seven heads and ten horns, with a woman sitting on him. I suppose W. E. B. never saw such an affair with his natural eyes, neither did I, and no one else and never will. Yet these persons saw it, while they lived in their first resurrection time. Be consistent W. E. B., for as the beast is the mark, so are the fighters who fight by the blood of Christ, testimony, and that by not loving their lives unto death. Be consistent. If you make the dead in sin the subjects of the beast in the reign of the dragon's kingdom (see Rev. 13:2, "And the dragon gave him his power, and his seat, and great authority, that he should make the subjects of the kingdom of the new born souls in God's kingdom. If the beast is constituted of persons dead in sin, by a peculiar form of sinning against God in their own beast's way, so also make the subject, or constituents of Christ of men in the first resurrection, who have arisen out of the kingdom of the devil. Again if you make the reign, or kingdom of Satan of men who obey him, a continuous kingdom from generation to generation

think that all other Scriptures show that Jesus is the way, and that the dragon is bound or limited by His word or held back from all those that will enter into the way. I suppose W. E. B., the writer of "Jesus is Coming," will not say that this is spiritualizing, against the face of all literal truth already presented. Certainly he does not look for a serpent a hundred or a thousand feet long, with seven heads and angel heads, and with the serpent and with his key opening the earth into a cavern (abyss), and shutting it up again after Satan, the bound serpent, was cast in. There never has been, and never will be such a serpent in visible or bodily form going about persuading and deceiving and killing the people of this world, therefore we understand Scripture by its literal sense. W. E. B. might say that he never saw the serpent, the devil or Satan in such a form. I believe him, no one else saw him either. Therefore let him be consistent, for if there is no such literal devil, or such a deadly serpent, then there is also no such outward binding, and if no such binding, there are no such literal (outward formed) thrones (verse 4) as W. E. B. imagines. Be consistent. There will be no such tangible outward formed throne, nor outward sitting on them, nor such outward judging. These thrones will be of the same nature as was the building up of the ruins of the tabernacle of David, and such is also the law used on the thrones, see 2 Cor. 2:14-17, to the one a savor of life in eternity, to the other a savor of death, death here, and a second death in eternity. Such is the judgment. See also 1 Cor. 6:2, 3, and John 3. Such was the binding, by Christ, of Satan and such also is the judgment, and the binding by the apostles (saints). Be consistent. As are the law, the throne, the binding and loosing of the ungodly dead, the judgment, and the binding, such is the judgment, and the binding of and in this persons, for John saw these souls (or persons), some of them even before they were born into this world, who were born in their time, and re-born into the kingdom of heaven, and sat on thrones, and reigned with Christ, who fought the beast, i.e., his mark, and rejected all that belonged to him and Satan, not a literal, tangible, outward beast with seven heads and ten horns, with a woman sitting on him. I suppose W. E. B. never saw such an affair with his natural eyes, neither did I, and no one else and never will. Yet these persons saw it, while they lived in their first resurrection time. Be consistent W. E. B., for as the beast is the mark, so are the fighters who fight by the blood of Christ, testimony, and that by not loving their lives unto death. Be consistent. If you make the dead in sin the subjects of the beast in the reign of the dragon's kingdom (see Rev. 13:2, "And the dragon gave him his power, and his seat, and great authority, that he should make the subjects of the kingdom of the new born souls in God's kingdom. If the beast is constituted of persons dead in sin, by a peculiar form of sinning against God in their own beast's way, so also make the subject, or constituents of Christ of men in the first resurrection, who have arisen out of the kingdom of the devil. Again if you make the reign, or kingdom of Satan of men who obey him, a continuous kingdom from generation to generation

think that all other Scriptures show that Jesus is the way, and that the dragon is bound or limited by His word or held back from all those that will enter into the way. I suppose W. E. B., the writer of "Jesus is Coming," will not say that this is spiritualizing, against the face of all literal truth already presented. Certainly he does not look for a serpent a hundred or a thousand feet long, with seven heads and angel heads, and with the serpent and with his key opening the earth into a cavern (abyss), and shutting it up again after Satan, the bound serpent, was cast in. There never has been, and never will be such a serpent in visible or bodily form going about persuading and deceiving and killing the people of this world, therefore we understand Scripture by its literal sense. W. E. B. might say that he never saw the serpent, the devil or Satan in such a form. I believe him, no one else saw him either. Therefore let him be consistent, for if there is no such literal devil, or such a deadly serpent, then there is also no such outward binding, and if no such binding, there are no such literal (outward formed) thrones (verse 4) as W. E. B. imagines. Be consistent. There will be no such tangible outward formed throne, nor outward sitting on them, nor such outward judging. These thrones will be of the same nature as was the building up of the ruins of the tabernacle of David, and such is also the law used on the thrones, see 2 Cor. 2:14-17, to the one a savor of life in eternity, to the other a savor of death, death here, and a second death in eternity. Such is the judgment. See also 1 Cor. 6:2, 3, and John 3. Such was the binding, by Christ, of Satan and such also is the judgment, and the binding by the apostles (saints). Be consistent. As are the law, the throne, the binding and loosing of the ungodly dead, the judgment, and the binding, such is the judgment, and the binding of and in this persons, for John saw these souls (or persons), some of them even before they were born into this world, who were born in their time, and re-born into the kingdom of heaven, and sat on thrones, and reigned with Christ, who fought the beast, i.e., his mark, and rejected all that belonged to him and Satan, not a literal, tangible, outward beast with seven heads and ten horns, with a woman sitting on him. I suppose W. E. B. never saw such an affair with his natural eyes, neither did I, and no one else and never will. Yet these persons saw it, while they lived in their first resurrection time. Be consistent W. E. B., for as the beast is the mark, so are the fighters who fight by the blood of Christ, testimony, and that by not loving their lives unto death. Be consistent. If you make the dead in sin the subjects of the beast in the reign of the dragon's kingdom (see Rev. 13:2, "And the dragon gave him his power, and his seat, and great authority, that he should make the subjects of the kingdom of the new born souls in God's kingdom. If the beast is constituted of persons dead in sin, by a peculiar form of sinning against God in their own beast's way, so also make the subject, or constituents of Christ of men in the first resurrection, who have arisen out of the kingdom of the devil. Again if you make the reign, or kingdom of Satan of men who obey him, a continuous kingdom from generation to generation

think that all other Scriptures show that Jesus is the way, and that the dragon is bound or limited by His word or held back from all those that will enter into the way. I suppose W. E. B., the writer of "Jesus is Coming," will not say that this is spiritualizing, against the face of all literal truth already presented. Certainly he does not look for a serpent a hundred or a thousand feet long, with seven heads and angel heads, and with the serpent and with his key opening the earth into a cavern (abyss), and shutting it up again after Satan, the bound serpent, was cast in. There never has been, and never will be such a serpent in visible or bodily form going about persuading and deceiving and killing the people of this world, therefore we understand Scripture by its literal sense. W. E. B. might say that he never saw the serpent, the devil or Satan in such a form. I believe him, no one else saw him either. Therefore let him be consistent, for if there is no such literal devil, or such a deadly serpent, then there is also no such outward binding, and if no such binding, there are no such literal (outward formed) thrones (verse 4) as W. E. B. imagines. Be consistent. There will be no such tangible outward formed throne, nor outward sitting on them, nor such outward judging. These thrones will be of the same nature as was the building up of the ruins of the tabernacle of David, and such is also the law used on the thrones, see 2 Cor. 2:14-17, to the one a savor of life in eternity, to the other a savor of death, death here, and a second death in eternity. Such is the judgment. See also 1 Cor. 6:2, 3, and John 3. Such was the binding, by Christ, of Satan and such also is the judgment, and the binding by the apostles (saints). Be consistent. As are the law, the throne, the binding and loosing of the ungodly dead, the judgment, and the binding, such is the judgment, and the binding of and in this persons, for John saw these souls (or persons), some of them even before they were born into this world, who were born in their time, and re-born into the kingdom of heaven, and sat on thrones, and reigned with Christ, who fought the beast, i.e., his mark, and rejected all that belonged to him and Satan, not a literal, tangible, outward beast with seven heads and ten horns, with a woman sitting on him. I suppose W. E. B. never saw such an affair with his natural eyes, neither did I, and no one else and never will. Yet these persons saw it, while they lived in their first resurrection time. Be consistent W. E. B., for as the beast is the mark, so are the fighters who fight by the blood of Christ, testimony, and that by not loving their lives unto death. Be consistent. If you make the dead in sin the subjects of the beast in the reign of the dragon's kingdom (see Rev. 13:2, "And the dragon gave him his power, and his seat, and great authority, that he should make the subjects of the kingdom of the new born souls in God's kingdom. If the beast is constituted of persons dead in sin, by a peculiar form of sinning against God in their own beast's way, so also make the subject, or constituents of Christ of men in the first resurrection, who have arisen out of the kingdom of the devil. Again if you make the reign, or kingdom of Satan of men who obey him, a continuous kingdom from generation to generation

think that all other Scriptures show that Jesus is the way, and that the dragon is bound or limited by His word or held back from all those that will enter into the way. I suppose W. E. B., the writer of "Jesus is Coming," will not say that this is spiritualizing, against the face of all literal truth already presented. Certainly he does not look for a serpent a hundred or a thousand feet long, with seven heads and angel heads, and with the serpent and with his key opening the earth into a cavern (abyss), and shutting it up again after Satan, the bound serpent, was cast in. There never has been, and never will be such a serpent in visible or bodily form going about persuading and deceiving and killing the people of this world, therefore we understand Scripture by its literal sense. W. E. B. might say that he never saw the serpent, the devil or Satan in such a form. I believe him, no one else saw him either. Therefore let him be consistent, for if there is no such literal devil, or such a deadly serpent, then there is also no such outward binding, and if no such binding, there are no such literal (outward formed) thrones (verse 4) as W. E. B. imagines. Be consistent. There will be no such tangible outward formed throne, nor outward sitting on them, nor such outward judging. These thrones will be of the same nature as was the building up of the ruins of the tabernacle of David, and such is also the law used on the thrones, see 2 Cor. 2:14-17, to the one a savor of life in eternity, to the other a savor of death, death here, and a second death in eternity. Such is the judgment. See also 1 Cor. 6:2, 3, and John 3. Such was the binding, by Christ, of Satan and such also is the judgment, and the binding by the apostles (saints). Be consistent. As are the law, the throne, the binding and loosing of the ungodly dead, the judgment, and the binding, such is the judgment, and the binding of and in this persons, for John saw these souls (or persons), some of them even before they were born into this world, who were born in their time, and re-born into the kingdom of heaven, and sat on thrones, and reigned with Christ, who fought the beast, i.e., his mark, and rejected all that belonged to him and Satan, not a literal, tangible, outward beast with seven heads and ten horns, with a woman sitting on him. I suppose W. E. B. never saw such an affair with his natural eyes, neither did I, and no one else and never will. Yet these persons saw it, while they lived in their first resurrection time. Be consistent W. E. B., for as the beast is the mark, so are the fighters who fight by the blood of Christ, testimony, and that by not loving their lives unto death. Be consistent. If you make the dead in sin the subjects of the beast in the reign of the dragon's kingdom (see Rev. 13:2, "And the dragon gave him his power, and his seat, and great authority, that he should make the subjects of the kingdom of the new born souls in God's kingdom. If the beast is constituted of persons dead in sin, by a peculiar form of sinning against God in their own beast's way, so also make the subject, or constituents of Christ of men in the first resurrection, who have arisen out of the kingdom of the devil. Again if you make the reign, or kingdom of Satan of men who obey him, a continuous kingdom from generation to generation

think that all other Scriptures show that Jesus is the way, and that the dragon is bound or limited by His word or held back from all those that will enter into the way. I suppose W. E. B., the writer of "Jesus is Coming," will not say that this is spiritualizing, against the face of all literal truth already presented. Certainly he does not look for a serpent a hundred or a thousand feet long, with seven heads and angel heads, and with the serpent and with his key opening the earth into a cavern (abyss), and shutting it up again after Satan, the bound serpent, was cast in. There never has been, and never will be such a serpent in visible or bodily form going about persuading and deceiving and killing the people of this world, therefore we understand Scripture by its literal sense. W. E. B. might say that he never saw the serpent, the devil or Satan in such a form. I believe him, no one else saw him either. Therefore let him be consistent, for if there is no such literal devil, or such a deadly serpent, then there is also no such outward binding, and if no such binding, there are no such literal (outward formed) thrones (verse 4) as W. E. B. imagines. Be consistent. There will be no such tangible outward formed throne, nor outward sitting on them, nor such outward judging. These thrones will be of the same nature as was the building up of the ruins of the tabernacle of David, and such is also the law used on the thrones, see 2 Cor. 2:14-17, to the one a savor of life in eternity, to the other a savor of death, death here, and a second death in eternity. Such is the judgment. See also 1 Cor. 6:2, 3, and John 3. Such was the binding, by Christ, of Satan and such also is the judgment, and the binding by the apostles (saints). Be consistent. As are the law, the throne, the binding and loosing of the ungodly dead, the judgment, and the binding, such is the judgment, and the binding of and in this persons, for John saw these souls (or persons), some of them even before they were born into this world, who were born in their time, and re-born into the kingdom of heaven, and sat on thrones, and reigned with Christ, who fought the beast, i.e., his mark, and rejected all that belonged to him and Satan, not a literal, tangible, outward beast with seven heads and ten horns, with a woman sitting on him. I suppose W. E. B. never saw such an affair with his natural eyes, neither did I, and no one else and never will. Yet these persons saw it, while they lived in their first resurrection time. Be consistent W. E. B., for as the beast is the mark, so are the fighters who fight by the blood of Christ, testimony, and that by not loving their lives unto death. Be consistent. If you make the dead in sin the subjects of the beast in the reign of the dragon's kingdom (see Rev. 13:2, "And the dragon gave him his power, and his seat, and great authority, that he should make the subjects of the kingdom of the new born souls in God's kingdom. If the beast is constituted of persons dead in sin, by a peculiar form of sinning against God in their own beast's way, so also make the subject, or constituents of Christ of men in the first resurrection, who have arisen out of the kingdom of the devil. Again if you make the reign, or kingdom of Satan of men who obey him, a continuous kingdom from generation to generation

think that all other Scriptures show that Jesus is the way, and that the dragon is bound or limited by His word or held back from all those that will enter into the way. I suppose W. E. B., the writer of "Jesus is Coming," will not say that this is spiritualizing, against the face of all literal truth already presented. Certainly he does not look for a serpent a hundred or a thousand feet long, with seven heads and angel heads, and with the serpent and with his key opening the earth into a cavern (abyss), and shutting it up again after Satan, the bound serpent, was cast in. There never has been, and never will be such a serpent in visible or bodily form going about persuading and deceiving and killing the people of this world, therefore we understand Scripture by its literal sense. W. E. B. might say that he never saw the serpent, the devil or Satan in such a form. I believe him, no one else saw him either. Therefore let him be consistent, for if there is no such literal devil, or such a deadly serpent, then there is also no such outward binding, and if no such binding, there are no such literal (outward formed) thrones (verse 4) as W. E. B. imagines. Be consistent. There will be no such tangible outward formed throne, nor outward sitting on them, nor such outward judging. These thrones will be of the same nature as was the building up of the ruins of the tabernacle of David, and such is also the law used on the thrones, see 2 Cor. 2:14-17, to the one a savor of life in eternity, to the other a savor of death, death here, and a second death in eternity. Such is the judgment. See also 1 Cor. 6:2, 3, and John 3. Such was the binding, by Christ, of Satan and such also is the judgment, and the binding by the apostles (saints). Be consistent. As are the law, the throne, the binding and loosing of the ungodly dead, the judgment, and the binding, such is the judgment, and the binding of and in this persons, for John saw these souls (or persons), some of them even before they were born into this world, who were born in their time, and re-born into the kingdom of heaven, and sat on thrones, and reigned with Christ, who fought the beast, i.e., his mark, and rejected all that belonged to him and Satan, not a literal, tangible, outward beast with seven heads and ten horns, with a woman sitting on him. I suppose W. E. B. never saw such an affair with his natural eyes, neither did I, and no one else and never will. Yet these persons saw it, while they lived in their first resurrection time. Be consistent W. E. B., for as the beast is the mark, so are the fighters who fight by the blood of Christ, testimony, and that by not loving their lives unto death. Be consistent. If you make the dead in sin the subjects of the beast in the reign of the dragon's kingdom (see Rev. 13:2, "And the dragon gave him his power, and his seat, and great authority, that he should make the subjects of the kingdom of the new born souls in God's kingdom. If the beast is constituted of persons dead in sin, by a peculiar form of sinning against God in their own beast's way, so also make the subject, or constituents of Christ of men in the first resurrection, who have arisen out of the kingdom of the devil. Again if you make the reign, or kingdom of Satan of men who obey him, a continuous kingdom from generation to generation

\* Their names are Janneken, Mumford, Markin and Lillies.



during the world (the thousand years), then also make the reign, or kingdom of Christ of men who are raised or resurrected out of those dead men of sin, a continuous kingdom from generation to generation during the world (the thousand years).

(To be continued.)

#### NO EVIL CAN ENTER THE KINGDOM OF HEAVEN.

BY LIZZIE M. WENGER.

Many evils are creeping into the church. Dear brother and sister, let us pray and labor more earnestly to put them out as soon as they creep in. No evil can enter the kingdom of heaven. To put away the evil, we must cling to the power from on high, which is the only power that can cleanse. We ever need the power from on high to guide us in our conversation, and in our actions, wherever we may be, so that we are in all things, and all places, consistent with the teaching of our Savior.

In Gal. 5:19-23, we read, "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, enmities, wraths, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

But the fruit of the Spirit is love, joy, peace, longuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

Here we see that God's love is everlasting. Those only can enter the kingdom of heaven who are consistent with the fruit of the Spirit. "For without faith no man shall see the Lord."

The children of God have a right to rejoice and be glad, for they are heirs of eternal glory and citizens of a better world beyond the grave. They are kept by the power of God through faith unto salvation ready to be revealed in the last time.

A Christian has peace with God, peace in the soul, and lives in peace with all men; even when others are inclined to raise strife with us, we should maintain and foster the Spirit of Christ, and endeavor to adjust matters in such a way as not to injure ourselves, nor bring reproach upon the cause of Christ.

The Lord is longuffering and kind. His mercy endureth forever. We as Christians must exercise charity, for "charity covereth a multitude of sins;" through charity we enter the kingdom of heaven, for "charity thinketh no evil."

Every true child of God is a meek follower of the Lord Jesus Christ. We are not very meek by nature, but only let the saviour into the heart, then the grace of God can change us wonderfully. The Holy Spirit wants a clean heart in which to dwell.

In 2 Cor. 7:1, we read, "Having therefore these promises, dearly he loved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Mark, dear reader, if thou dost that which is evil, be afraid, for no evil can enter the kingdom of heaven. Rom.

13:21, "He not overcome of evil, but overcome evil with good."

The Apostle James says, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life which the Lord has promised to them that love him."

Let no man say that he is tempted. I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man." James 1:12-14.

"Do not err, my beloved brethren, every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

In Prov. 1:3, we read, "Whoso hearkeneth unto me shall dwell safely; and shall be quiet from fear of evil." Brethren, let us pray more earnestly to be delivered from all evil.

Barnersville, Pa.

#### UNEQUAL YOKING.

BY JOHN HYGEMA.

"Be not unequally yoked together with unbelievers. 2 Cor. 6:14.

This can be applied in many different ways. While on my trip east I met some people who claimed to be non-resistant, not conformed to the world, separated and as the apostle says, "a peculiar people, zealous of good works," and yet one member (it was said by good authority) was Justice of the Peace, and another constable, and another a bartender, or saloon keeper, and others would drive about twelve miles through storms to political meetings (which they hardly would to attend religious meetings) and then declared that they would not have missed it for a great deal. It seems to me they were unequally yoked together with unbelievers. Instead of their hearts being filled with the Holy Ghost and their treasure in heaven, and their hearts full of love toward Christ and His Church and brethren and the dear unsaved and lost souls, it seemed as if it was just the reverse; their heart seemed full of world, honor, pride, foolishness, worldly lust and covetousness, instead of coveting the best gifts, as Paul says, 1 Cor. 12:31, and as Jesus says, "I hunger and thirst after righteousness." Matt. 5:6.

Apparently, instead of being in heaven matters are very much on earth. The language of James 5:15 might apply to some of them (as well as to many others) where he says, "Go to, now, ye rich men, weep and howl for your miseries which shall come upon you; your riches are corrupted, your garments moth-eaten. Your gold is moulded with rust; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is eaten away by fraud, cryeth and crieth of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and have wanted; ye have nourished your hearts as in a day of slaughter."

Many may cry, Lord, Lord, with their lips here on earth, and yet, like the scribes and Pharisees, their hearts may be far from God.

Our actions always speak louder than words. If we are yoked with the world, our profession, or our unliving with a plain, zealous class of people, does not change our hypocritical and sinful heart. This alone must be done by Christ, as Paul in 11th. 10:10 says: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all," and verse 14, "For by one offering he hath perfected forever them that are sanctified." John says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanses us from all sin." 1 John 1:7. These with many other references might be given, but John says, "If we walk in the light," That means to walk with God as faithful Enoch did (Gen. 5:24), because "God is light, and in him is no darkness at all," 1 John 1:5, and as James (2:17) says, "Faith without works is dead." Verses 21, 24 say, "Was not Abraham, our father, justified by works when he offered Isaac his son upon the altar? Seest thou how faith wrought with works, and by works was faith made perfect? Ye see then how that by works a man is justified, and not by faith only." And again, we are not justified by works alone, "but any should boast," Eph. 2:9; even like the Pharisee, Luke 18:12, who thought because he gave alms and fasted, he was much better than the publican; or like the Jews, (John 8:39) who thought because they were of the seed of Abraham, they were God's children. But Jesus says if they were true children, they would obey Him. Even so our good name and profession does us no good if our daily walk does not correspond.

Many dear souls are yoked to the fashions of the world, and yet claim to be followers of that humble Jesus. Some of the afore-mentioned people seemed wonderfully yoked with the world. They wanted a theater hall in their own village, and some of the head men that were taking stock in this building were professors of a so-called plain non-conforming class, but they could not agree, as some wanted shows, theaters, dances, anything and everything; others anything but dancing; but they will hardly build, and I am glad of it. I said if they wanted to increase the calamities of hell, the weeping, wailing and gnashing of teeth, they should build a theater, because I thought it would induce themselves, their children, their neighbors and neighbors' children and all to go to that dark, gloomy and horrible world, where their worm dieth not, and the fire is not quenched, and the smoke of their works shall ascend forever, and I verily believe it, because if their heart is in such things, it certainly is not in heaven. I have avoided mentioning any name so that perhaps not one out of a thousand may know to whom I have reference, but I hope that they will get out of this. That the people are worse than many others, for instance the secret lodges where professors bind themselves to ungodly men, where even the name of Jesus is not allowed to be used; where such dreadful oaths are taken, and such horrible promises are made, that in the light of the glorious gospel, no Christian can for a moment be bound to them, for history tells us that skeptics, infidels, and the worst kind of characters belong to them, and all are bound together and

sworn to help each other under any or almost any circumstances, and yet hundreds of professors (and often the so-called ambassadors for Christ) are led away. These are some of the examples of those that have been led astray by being unequally yoked with un-believers, and indeed we find the result the same as with the angels that sinned but were cast down to hell, and delivered into chains of darkness to be reserved unto the day of judgment.

God spared not the old world. He turned the cities of Sodom and Gomorrah into ashes, condemning them with an overthrow, making them an example to those that afterward should live ungodly. But with all these examples, men are going on as in the days of Noah. Sons and daughters of God look upon the children of men and take unto themselves companions according to the lust of the flesh. They never consult the Holy Spirit of the word of God, which is a lamp and light if we use it aright. Now, since we have examples of so many people and the evil results of being yoked together with unbelievers, why not take warning? May God, the Eternal Father, with His Son, grant us grace through the power of the Holy Ghost to resist the devil and he will flee from us, and not be unequally yoked with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel, and what agreement hath the temple of God with idols? 1 Cor. 6:14-16. If our hearts are a temple for God, Satan has no place there, for our hearts are made for two beings so opposite to each other to dwell in. "Ye cannot serve God and mammon."

Wakarusa, Ind.

#### A VISIT IN OHIO.

Recently I made a visit to Columbian, Mahoning, Stark, Medina, Wayne, Holmes, Tucasaw and Allen counties, Ohio, leaving on the 2nd of January, 1899, and returning on the 9th of March. I enjoyed myself well nearly all the time, as I found many zealous workers; also some that were not so spiritual, as we find such nearly everywhere. Even Jesus had one among His twelve, so we are likely to find them among the faithful ones as long as God permits His salt to remain on earth. Many thanks to the dear ones for their hospitality. Thus by the grace of Him who loved us and gave Himself for us, we were well taken care of and made comfortable. Mixed in with the trials which one is always called to pass through we received many encouragements, but by the grace of God we are what we are, and we trust His grace was not bestowed in vain. So may the Lord richly reward those thoughtful people for caring for His servants, as He also blessed the widow for caring for the man of God.

Yours in the Master's work,  
JOHN HYGEMA.

It is a dangerous day for a preacher when he preaches the greatest sermon of his life.

BETWEEN thinking wrong and doing wrong there is not much difference.

## MISSIONS.

### HOME MISSION NOTES.

Dear HERALD Readers—

Experience has been said to be a good teacher, and indeed we found it so during the past month. In our work from day to day, week to week and month to month we find many new experiences, which we feel qualify us more and more for better work for the Master. We witnessed many scenes of late, even if people do not suffer from extreme cold weather and hunger. There are things happening all the time which make us feel so sad at times. I will, in brief, relate to you one of them as we saw and experienced. Among the hundreds of widows that surround us and some of them with whom we work come to us one of the saddest stories which we have experienced.

Four children, husband and wife constituted the family of a working man, living close to the mission, three years ago. The father was taken sick, and for better medical treatment, was removed to the County Hospital. It was soon discovered by those who were treating him that his time was short. Being a poor man and funeral expenses high, it was left for the county to lay the remains away without a comforting word to the sorrowing wife and children.

The mother and the children were left alone how to make life what they could. The mother began to take in washing to clothe the children and to feed them. She labored hard all day and often late at night which seemed to shorten her life and bring her to a premature old age. She toiled on faithfully for three years, when, sick and weary, she died. The mission workers were notified after a few days for help. A physician was at once summoned and by his orders she was removed to the hospital last Saturday evening. The children not being able to keep the home were taken here into our care.

The visit to the hospital next day showed us that life was at a low ebb and a change must come soon for better or worse. Monday morning we received a message that she had died. The four children—no father, no mother, no home, no uncle, no relatives in the city left alone in this dark city with no one to help. A telegram was sent to the nearest relative in Wisconsin, who on his arrival proved to be an entire stranger to the children. They were long enough with us to become acquainted with us and to love us as well as they could, the thought of leaving us and to be taken away into a strange land. The mother was buried also by the county, having no visible grave. She left only \$2.35 to be divided among the four homeless children. They are now in strange hands who do not know they cannot go and plant a rose bush on papa's grave. They cannot find the grave where mamma lies, to sing the Sunday school songs they love to sing. They cannot bring their burdens and sorrows and hurt them in mother's lap, but to a stranger who does not know, cannot hear them so well. And it is left to them to hear it through this world of woe. Oh mother and father, young man or woman, boys and girls, in the name of Jesus of Nazareth I ask

you to compare such as this with your own family circle.

Will you not help a little to give these hundreds of children who are so situated in life a little lift? Will you not pray for that broken-hearted mother who lives in the alley because of all the disappointments? "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

This is our work from day to day supported by your prayers to carry men and women to the people who have not the privileges that many of you have. If we cannot come, let us send; if we cannot send, let us pray. In the name of Jesus do something.

Sister Drange is spending a few days with friends at Culion, Ill. We expect her to return soon. We hope she may be strengthened physically as well as spiritually.

Sister Amanda Musselman and Sister Mary Denlinger spent a few days with friends in Indiana after leaving the Mission. They are waiting for the work to open in Philadelphia.

Our Sunday school is quite interesting at present. The pupils take a great deal of interest in these lessons which Christ taught His disciples many years ago.

Sewing school will have a vacation during the month of May to give the teacher a rest and because of the absence of them part of the time. We expect to open again the 3d of June with a full school. We are thankful for the donations for different places; we will not take time to mention. We pray that the gifts you gave may be used for the honor and glory of Jesus. We had a number of visitors, from Culion, Kansas, and Indiana. These visitors are very helpful to us, although some of them are short. The mission number is 108 W 18th St., Chicago.

Many people have been inquiring how many workers we have. It may be necessary for us to mention it. There are three, Sister Melinda Ebersole, of Sterling, Ill., Sister Ella Mann, of Elkhart, Ind., and Bro. A. H. Leaman, of Lancaster, Co., Pa.

We ask you to continue to remember us at the throne of God. We feel our weakness and need your prayers. Hoping you may be profited in these notes, I remain

Yours in Jesus and the work,  
BRO. LEAMAN.

#### QUARTERLY MEETING

of the Mennonite Sunday School Mission.

The regular quarterly meeting of the Mennonite S. S. Mission was held at Kinzer, Lancaster Co., Pa., on Thursday, April 6th. The exercises began at 10:45 A. M., the congregation singing "Coronation" and Hymn. Ely reading the 11th Psalm and offering prayer.

The reading of the minutes was dispensed with and Bishop Ely addressed the congregation on the subject of "Non-conformity." He chose for the basis of his remarks, Rom. 12:2.

There are two classes of people in the world, the worldly minded and the spiritually minded. The worldly minded person enjoys selfish gratification. The works of the flesh, as enumerated in Gal. 5, were briefly defined, and it was shown that the Christian, having his mind renewed, has no place

in these things, but is spiritually minded and bears the fruit of the Spirit. Non-conformity to the world does not only mean that our personal appearance shall be different, but covers every act of life.

Songs, "More like Thee," and "Keeping step with Jesus."

Address—"Laborers," by C. M. Brackbill. The subject was considered under three heads—Relationship, qualification and work. The laborers under consideration are laborers in God's vineyard. The relationship of the laborer with his God must be firmly established. Its basis is the word of God. The Bible is a book of principles, not a book of rules. The relationship of the laborer with the people is established by applying the principles of God's word.

The first qualification of the laborer is to be able to "rightly divide the word truth." We must study the application, but more, perhaps, the interpretation of the word. What we are more important than what we do. The laborer should be willing. He must have the mind of Jesus. His motives must be unselfish, and in following our Master we need courage.

Song, "I want to be a Worker." Report of the Welsh Mt. Industrial Mission, by S. H. Musselman. The attendance of children at school has improved. The wood on the new land is cut and ready for sale. Some of the colored men are making good progress learning to make brooms, and the women prove themselves as apt with the needle as their white sisters; all they need is instruction. Bro. Musselman read letters from Juey Wan-ner of China, and ex-director at-torney, W. D. Weaver of Lancaster, which show a marked decrease of crime on the mountain during the last year. Rev. Hagler spoke enthusiastically of the work of the Industrial Mission, and tersely mentioned, "After a while we'll be sending potatoes down to help out the valley." He also expressed his pleasure on receiving help in his Sunday school, Bro. Ira Hershey having assisted him somewhat during the past winter.

After some remarks by the general superintendent, the meeting adjourned to 1:00 P. M.

A song service was held from 1:00 to 1:30. Prayer by J. S. Lehman of Elkhart, Ind. Address—"Admonitions for Christian workers," by Bro. Weaver of Churchtown, Pa. Brother Weaver spoke of the judging spirit in many of our people, and feared that the dying out of once flourishing congregations is largely due to it. Where congregations die out something is wrong. God promised to enlarge the borders (Lev. 25:20) of His people, if they are faithful. After speaking of the inactivity of some of our people, he said, "But we must not think that the Mennonites have always been slow in everything. Menno Simon was the first of the reformers to advocate the tolerance of church and state. Mennonites were among the first to advocate the emancipation of the southern slaves. And the Mennonites of Lancaster county were the first to make a consistent effort to elevate the degraded population of the Welsh Mount." The Christian worker needs courage and boldness. We must not fear to "advertise our business." We

must preach the doctrine of Christ before men.

Hymn, "Carry the News." Address—"Spiritual Power" by Jacob H. Mellinger. The power of God's Spirit was manifested in very early ages. The early Church felt the need of it. Our church, our land needs a baptism of the Holy Spirit today. We obtain spiritual baptism through the power of prayer. The Spirit manifests itself in the fruit—love, joy, peace, etc., and these are all summed up in the one word, *love*. There may be a diversity of gifts, but one Spirit. The bumblebee needs the Spirit as well as the greatest. It is so much easier to work in the strength of the Spirit than in one's own strength.

Hymn, "Come unto Me." Short but excellent addresses were given by the brethren, J. S. Lehman, Zook, who has two sons in the foreign mission field, and others.

Song, "Go work My Vineyard." The statement being made that the room and accommodations for the Lancaster Mission school were insufficient, the following resolution was passed,

Resolved, That the Mennonite Sunday School Mission offer as much as ten dollars per month for a building thirty-five by forty feet suitably arranged for Sunday school purposes.

I. E. Hershey of Haverstown asked for some one who would be willing to take a sixteen-year-old girl, give her moderate wages at the start, and teach her the household arts.

Amos H. Hershey of Intercourse offered two boys of a widowed mother, aged six and eight respectively, who would like to have homes. After singing in praise of the Father, the Holy Spirit, and the Father from whom all blessings flow, and offering the Lord's prayer in concert, the meeting adjourned.

After adjournment liberal contributions were received from those present, for the work of the mission, for which the management extends its grateful thanks.

AMOS A. HESSLER, Sec.

#### SUPPLICATION.

I ask not for a life of ease,  
I only ask, Lord, Thine to please;  
In all to honor Thy dear name,  
Dear Savior, let this be my aim.

Never let my love to Thee grow cold,  
Lord, make me in Thy service bold;  
Keep far from me all gloomy doubts,  
Hold Thou me up above the clouds.

Show Thou, dear Lord, the work to me,  
Which Thou wilt have me do for Thee,  
And should I humble service be,  
Lord, may it seem no task to me.

From empty pride keep Thou me free,  
And give me true humility;  
Clothe Thou me with Thy righteousness,  
Lord, let this be my beauty dress.

And should my pathway ever be found,  
Leading me on to slumber ground,  
Then keep, O keep, Thy child from harm  
Uphold me with Thy mighty arm.

Let me each day with Thee begin,  
And let me end with Thee in sleep;  
Lord, let me of Thy love partake,  
I ask this for Thy dear name's sake.

The late Bishop of Derby used to be very hard upon seceders. "You young men," he once said to a congregation of undergraduates at Oxford, "were very proud to call yourselves 'Agnostics.' It's a Greek word. I don't think you're equally fond of its Latin equivalent, 'Ignoramus.'"

May 15, 1899.

SUBSCRIPTION PRICE.  
THE HERALD OF TRUTH, one dollar per year.  
Three papers to one address, \$3.00 per year.  
HERALD OF TRUTH & WORKS OF CHURCH to one address, \$5.00 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
  2. Western District (Frankonia).
  3. Franklin Co., Pa. & Washington Co., Md.
  4. Western District, Pa.
  5. Virginia.
  6. Canada.
  7. Ohio.
  8. Ohio Mennonite.
  9. South Western Pennsylvania.
  10. Indiana (Spring).
  11. Indiana and Michigan District (Fall).
  12. Illinois.
  13. Western District.
  14. Missouri.
  15. Kansas and Nebraska.
  16. Nebraska German.
  17. Minnesota District.
- (Amish Mennonite.)

### BUSINESS NOTICES.

Get your friends to subscribe for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. The church paper will interest them.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

For Bibles and good religious books of all kinds, call on or write us. We have on hand a fine assortment of good books and cards of all sizes and prices. Send for catalogue.

We are pleased to note the large number of orders which are being sent in for our New Tracts. Surely these silent messengers can be of great use to workers in the Master's vineyard. See our list elsewhere.

We have some bargains to offer Sunday school teachers who wish to give rewards to their pupils. Write us for particulars if in need of anything in this line.

"Gospel Herald in Song" is giving satisfaction wherever used. We consider it a very practical song book for Sunday schools and invite our friends to read the advertisement of same found on another page.

For Bibles and good religious books of all kinds call on or write us. We have on hand a large assortment of books, Sunday school cards, etc., at sufficient variety of prices to meet the different requirements. Send for catalogue.

Our large variety of Gift Booklets, ranging in price from 2 1/2 cents to 50 cents each, affords an excellent opportunity to select some beautiful "tokens of remembrance" or "tokens of merit." Write us for particulars. We can give you special prices which will interest you.

"That no man liveth to himself" is a truth too frequently overlooked. The blessings attending a life spent for

others are very beautifully brought to light in the excellent book, "IN HIS STEPS—What Would Jesus Do?" Every-body should read it. Paper binding, 25 cents; cloth, 75 cents. Over 200,000 copies have already been sold. Send us your order.

We have a limited number of "The Christian's Secret of a Happy Life," standard edition, in cloth binding, which we will offer for 55 cents post-paid. The regular price is 75 cents. This reduced price holds good only while the present stock lasts. Order this excellent book at once and take advantage of the reduction.

The new book on "Immersion," price 10 cents, and the "History of the Mennonite," price also 10 cents, are having a very large sale and they are worthy of it. They should be found in every home. But "Memento Simons' Works" and "Martyrs' Mirror" should also be read more extensively. Write us for our special terms on club orders.

To Those in Arrears.—Our dear brethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

How is this? A new agent, in his first attempt to sell "Dying Testimonies of Saved and Unsaved," sold 47 copies in one week. He says the book immediately attracts the attention of the people, and arouses an inquisitiveness which secures an order. Facts are stubborn things, and are here to stay. This book points out facts which concern everybody. No one is excepted, and for that reason it should be read by everybody. Please read the advertisement found on the last page. Buy a book yourself and then you can learn its value.



We have only a few "Lelouet's Notes on the S. S. Lessons" left, which we will send postpaid to any address upon receipt of 75 cents. Order at once.

We are pleased to note the interest our people have taken in distribution tracts and we trust much good may come therefrom. Our supply has been drawn on quite heavily, so it will be necessary to print more in the near future, at which time we will also get out some new ones. Our readers will bear in mind that we furnish all the tracts free, although it requires quite an outlay to print them. We would

be thankful therefore for any contributions which may be sent for the tract fund, which is used exclusively for printing tracts. Send all orders for tracts, and contributions for the tract fund, to the

MINNONTITE PUBLISHING CO., Elkhart, Ind.

Letters on Baptism, by Edward B. Fairfield, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by aspersion.

These letters are addressed to a friend, also a Baptist, who wrote to him asking for his reasons for severing his church relations and becoming an advocate of baptism by sprinkling or pouring. We give this answer in his own words:

"How this change came about may be told in a few words. Some years ago, I was requested by a Baptist 'Publishing House to prepare a book 'in defense of Baptist views. They 'proposed a volume of about four hundred duodecimo pages. I accepted this appointment with the 'fullest assurance that an argument 'nobody could fairly answer. In order 'to do it I determined to go over the 'whole ground from the beginning; 'so that when the work was finished 'the honest and intelligent reader of 'my book would be constrained to 'admit that it was unassailable.

"I fully believed that immersion 'was the only water baptism, and 'that it could be made so to appear to 'every candid inquirer.

"My disappointment can be imagined when I tell you that, as I proceeded my study of the subject, I 'found tower after tower of my baptism fort tumbling down! Most laboriously did I strive to repair them. 'Month after month for more than 'two years did I labor to maintain 'my old ground, but to no avail. 'There were too many hard and solid 'facts against me. Having studied 'the subject through and through on 'both sides, I was convinced of my 'error. Immersion was not the only 'baptism. The word baptizo did not 'mean 'immerse' in the New Testament. I saw it clearly. I could not 'have been an honest man, and continue to profess to believe what I did not believe. I had believed it 'with strong conviction, and I did 'not for one moment question the 'honesty of my Baptist brethren. 'They are as sincere in their convictions as I formerly was in mine. 'But with the facts now before me 'it was impossible for me to remain a 'minister of the gospel in any Baptist 'denomination."

The subject is discussed throughout in a very fair and reasonable way, and with due respect to the belief of others, yet clearly and pointedly he reasons over the subject, and both from the Old and New Testament Scriptures shows that baptizo or baptism as used in the word of God, does not mean

immersion, as so many maintain. He refers to all the different arguments usually used in these discussions, and presents many valuable thoughts by way of interpreting Scripture. The reading of the book will be beneficial to every one, and it is commendable to notice that no reference whatever has been made to infant baptism, which is indeed a very rare thing, with the advocates of baptism by aspersion. The only criticism we have to make on the book is, that the author, while he claims that a cordial invitation is extended to all who are interested in S. S. work.

The Annual Conference for Ontario, Canada, will be held at C. Eby's M. H., Berlin, Ontario, Thursday and Friday, May 25 and 26. Bishops, ministers and deacons, brethren and sisters from far and near are invited to be with us. It is hoped that both the church and S. S. Conferences will be attended by the visitors, as they occur the same week and the places are only about four miles apart. Brethren and Berlin, on the G. T. Ry., are the nearest stations.

The annual conference of the Ohio and Pennsylvania Amish Mennonite will be held in the South Union M. H., near West Liberty, Logan Co., Ohio, on the 25th and 26th of May. All who are interested in the cause of Christ are welcome. Those who desire to write concerning their coming will address C. K. Yoder, West Liberty, Ohio. C. Z. YODER, Cor. Sec'y.

### TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul-stirring tracts. We have just issued a new line, which will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of new tracts published, although others will follow regularly:

- No. 1. Modest Apparel.
  - No. 2. A Solemn Appeal.
  - No. 3. Unscriptural Marriage.
  - No. 4. Condemned Missions.
  - No. 5. Against Secrecism.
  - No. 6. The House of Darkness.
  - No. 7. Dying Without Hope.
  - No. 8. A "Name to Live" Reluked.
  - No. 9. Repentance.
  - No. 10. Which Heaven Do You Prefer?
  - No. 11. Which Route?
  - No. 12. "U. S." or "S. S."
  - No. 13. The Sculptor's Perplexity.
  - No. 14. The Gold Necklace.
  - No. 15. A Worker's Dream.
  - No. 16. The Minimum Christian.
- Address all orders to MINNONTITE PUBLISHING CO., Elkhart, Ind.

### CONFERENCES.

ANNUAL.  
The Annual Conference for Ohio will be held at the Salem meeting house near Elda, Thursday and Friday, May 18 and 19. Bishops meet on Thursday at 10 o'clock. Conference proper to begin at 1 o'clock Thursday afternoon. A cordial invitation is extended to all to meet with us then. The nearest station is Elda on the P., Ft. W. & C. Ry.

DANIEL SHENK.

The Annual Sunday School and Church Conferences for the state of Illinois, will be held at the Freeport church, on the 24th, 25th and 26th of May. Sunday School Conference on Wednesday and Thursday. Church Conference on Friday. A cordial invitation is extended to all Sunday school and church workers of other parties

May 15,

1899.

to be with us. Parties coming over the I. Cen., or C. & N. Western Ry's will stop off at Freeport; those coming over the C. M. & St. P. will stop at Dakota. All questions to be discussed at the Church Conference should be sent in to the undersigned as early as possible. J. S. SHOEMAKER.

The S. S. Conference for Ontario, Canada, will be held on Whit Monday, May 22nd at Cressman's M. H., Iredale, Ont. A cordial invitation is extended to all who are interested in S. S. work.

The Annual Conference for Ontario, Canada, will be held at C. Eby's M. H., Berlin, Ontario, Thursday and Friday, May 25 and 26. Bishops, ministers and deacons, brethren and sisters from far and near are invited to be with us. It is hoped that both the church and S. S. Conferences will be attended by the visitors, as they occur the same week and the places are only about four miles apart. Brethren and Berlin, on the G. T. Ry., are the nearest stations.

The annual conference of the Ohio and Pennsylvania Amish Mennonite will be held in the South Union M. H., near West Liberty, Logan Co., Ohio, on the 25th and 26th of May. All who are interested in the cause of Christ are welcome. Those who desire to write concerning their coming will address C. K. Yoder, West Liberty, Ohio. C. Z. YODER, Cor. Sec'y.

The Indiana (Amish) Mennonite Conference will be held, the Lord willing, on Thursday and Friday, June 1st and 2nd, 1899, at the Forks meeting-house, LaGrange Co., Ind. Our brethren and sisters and especially all hope, and the deacons and deacons of the Amish and Mennonite congregations are invited to be present. Those coming from other districts over L. S. & M. St. stop at Middlebury and will find conveyance by informing D. D. Miller. All questions intended for consideration at the conference should be sent to D. D. Miller, Middlebury, Ind., not later than May 30, 1899. A. J. HOSTETLER, Cor. Sec.

### WHY A MAN LEFT A CHURCH.

A prominent business man in a West city, says an exchange, has created a commotion by leaving a church with which he had been connected for twenty years, giving as his reasons for doing so the reasons which follow:

"The great beauty of the church; a minister who was attractive, both in the pulpit and at dinner parties; the amount of money spent on a quartet choir; and the apparent antagonism between the services of the church and the life of its members, and the teachings of Christ in the sermon on the mount."

There is much food for reflection in this action. May it not be that just such things as took this man out of the church keep many outsiders from coming in? Do not many churches depend upon world culture for success rather than upon the spiritual life produced by the indwelling Word and the guidance of the Holy Spirit? How can a church which is afraid to trust God's means of drawing sinners insist on sinners trusting Christ's means of saving the soul? At any rate, a worldly church is hardly able to save worldly sinners.

### SUNDAY SCHOOL LESSONS.

LESSON VIII.—MAY 21.

CHRIST BEFORE THE HIGH PRIEST.—John 18: 15-27.

[Read Matt. 14: 53-61; Mark 26: 47-75; Luke 22: 47-65.]

[Memory Verses 23-27.]

GOLDEN TEXT.—He came unto his own, and his own received him not.—John 1: 11.

### INTRODUCTION.

TIME.—The trials before the high priest, with the mockeries, and the denial of Peter, lasted from about 2 o'clock till dawn of Friday, April 7, A. D. 30.

PLACE.—Jerusalem, in the palace of the high priest, the site of which is not known with certainty.

THE TWO TRIALS.—Jesus endured two trials:—1. The first before the Jewish authorities, who, having decided to destroy Jesus, must formulate some charge against Him, the punishment of which was death. 2. The second before the Roman authorities, who alone could inflict the death penalty. They hoped that this would be a mere formality, the Roman authorities accepting as sufficient the decision of the Jewish court. The first is the subject of to-day's lesson.—Psalms.

PETER'S DENIALS.—Peter's three denials of his Master are narrated at length than almost any other incident in the life of our Lord. There are discrepancies between the accounts given by the different evangelists. Each evangelist tells his own story in his own way. This independence and consequent difference are the result of fearlessness and truthfulness. Different points in the subsequent denials are noticed by the different evangelists.

### DAILY READINGS.

M. (May 15) Christ before the High Priest. John 18: 15-27  
T. Peter's tears. Luke 22: 54-62  
W. Before the council. Luke 22: 63-71  
T. A challenge. John 8: 42-47  
F. The sinless Savior. 1 Peter 2: 17-25  
S. Warning to Peter. Matt. 26: 31-35  
S. Prayer against temptation. Psalm 141

LESSON IX.—MAY 22.

CHRIST BEFORE PILATE.—John 18: 28-40.

[Read Matt. 27: 11-26; Mark 15: 1-15; Luke 23: 1-25.]

[Memory Verses 38-40.]

GOLDEN TEXT.—I find no fault in him.—John 19: 4.

### INTRODUCTION.

TIME.—From about five to seven o'clock, Friday morning, April 7, A. D. 30.

PLACE.—Pilate's Judgment Hall in Jerusalem, probably in the tower of Antonia.

POSTLUCE PILATE.—When Judea became formally subject to the empire of Rome, on the deposing of Archelaus, A. D. 6, a Procurator was appointed to govern it, subject to the governor of Syria (Luke 3: 1, 2), and resided commonly at Caesarea. Pontius Pilate, of whose previous career we know nothing, was appointed A. D. 26, as the sixth holder of that office. His administration had already, prior to the

Lord's trial, been marked by a series of outrages on Jewish feelings.

SIX SUCCESSIVE TRIALS.—1. Before Annas. 2. Before Caiaphas. 3. Before the Sanhedrim. 4. Before Pilate. 5. Before Herod. 6. Again before Pilate.

### DAILY READINGS.

M. (May 22) Christ before Pilate. John 18: 28-40  
T. Mocked by Herod. Luke 23: 1-12  
W. Rejected of men. Matt. 27: 15-25  
T. No fault. John 19: 1-6  
F. Powerful enemies. Acts 4: 23-30  
S. Example of suffering. Heb. 12: 1-4  
S. Suffering by suffering. Heb. 5: 1-9

LESSON X.—JUNE 4.

CHRIST CRUCIFIED.—John 19: 17-30.

[Read Matt. 27: 37-54; Mark 15: 16-39; Luke 23: 33-47.]

[Memory Verses 30-31.]

GOLDEN TEXT.—The Son of God who loved me and gave himself for me.—Gal. 2: 20.

### INTRODUCTION.

TIME.—Nine o'clock, Friday, April 7, A. D. 30.

PLACE.—Calvary (Golgotha), on the north side of Jerusalem, just outside the walls. The exact spot has not been identified to a certainty.

### DAILY READINGS.

M. (May 23) Christ Crucified. John 19: 17-30  
T. Despised and rejected. Luke 23: 32-38  
W. The penitent thief. Luke 23: 39-43  
T. The burial. John 19: 31-42  
F. For us. Luke 23: 43-49  
S. Dying for sinners. Rom. 5: 1-11  
S. Worthy the Lamb. Rev. 5: 6-14

### CORRESPONDENCE.

WHITE CLOUD, MICH., MARCH 26, 1899.—Dear Brothers and Sisters of the HERALD OF TRUTH.—I have long thought to write a few lines to the HERALD as I receive letters from many persons inquiring about this place. We are all reasonably well at this writing. There has been some lagging here this last winter. As far as temporal matters are concerned, we have but very little of this world's good, but there is not anyone that is suffering on that account. There are eleven families here that will join together if we can organize a congregation, and still more are coming this spring. We live in hopes to organize a congregation in the near future, for I think we have a wide field of acres of land here yet that can be bought in 80 acre parcels on very reasonable terms. This land will produce almost anything that will grow in Northern Indiana. It was originally timbered with pine and is covered with oak "scrub," and is not hard to clear, but, in worldly affairs as well as in spiritual, we must labor with patience if we want success. Wages are low; work is plenty and money very scarce and hard to get. Many men are thinking they must have a 4 per cent. interest and \$10.00 bonus on \$100.00 which in all makes about 18 per cent. Land can be bought on payments with interest at 7 per cent. for any length of time. Our winters here are colder than farther south; the snow this winter has been over 12

inches deep. There is plenty of fuel here at present, but building timber is getting scarce. It will have to be brought to us before long. We have all kinds of soil here; we have clay, sandy loam, gravel, and fine sand. Fruit does well here. Our crops last year were hurt by the frost, but most of the people received enough to carry them through the winter. Now, there are those all over the country who have big families to support but have no home of their own. They would like to better off if they could get a home where they could be with their family and could teach their children to work on their farm than to put them out to work where they would be in all kinds of company.

Dear brethren, think of it, a home in the country, a quiet life, and the love of God and the Lord Jesus in our heart, is worth more than all the rest of the world can offer us if we want to be faithful children of God. What induces our young men to go to the cities? Is it not often the lust of the eye and the pride of life and to see the world in honor in this world, which will last a few days and then pass away? If that will see good days and live long; yes, live in eternity, must serve his Lord and obey Him in all He commands us. Now, I would say to those that seek for a home, come and see this country and satisfy yourselves, for it is hard to suit everybody, because people do not see alike.

Now, dear ministers of the Lord, if there is any one of you that wants to move to a new country or make a visit, come and see us. We would like if some minister would move here. There are about twenty members of the Mennonite Church here and more are coming this spring. Yours in the Lord, CHRISTIAN DEXTER.

A VOICE FROM COLORADO.—Colorado is a fine country, at least here where I am. One lack however is that there are only a few members here. If more brethren and sisters were here, I would like it still better, for then we could build a house of worship and have Sunday school and preaching every Sunday. I wish some of the brethren would come out and see us in the summer. I know they would like it. It does not rain enough out here, so we cannot praise God enough for what He has given us. He guides us through danger and sorrow. Oh, may we that are saved pray that we may meet them in heaven and rejoice with them. May God bless those who labor for the lost ones. By their labor of love I was led to the foot of the cross, and taught to choose the way to God and heaven. The way is as sweet to me since I have met with God's people one year ago last spring. There never was a happier day in my life than the day I sealed my vow in baptism. Bro. Joseph Schlegel received me and my brother and three others. Brethren and sisters, pray for us. JOHN R. BRINSMAN.

VINOLA, LANCASTER CO., PA., APR. 21, 1899.—We moved into the Welsh Mountain Industrial Mission dwelling on the 14th of April. Our work is to direct the industrial work of the mission here and teach both by example and precept. May God help us to be worthy

examples and to give wise precepts. The mission has about thirty acres of land, most of which had timber on it when bought. The timber was after-wards cut and sold. Some few acres of this land have been cleaned and this land is now under culture. The mission bought a dwelling and some five acres of land this spring. A few acres of this land are clean. Last week we set out about fourteen thousand strawberry plants and planted some potatoes. This work was performed by the women and girls. The boys marked off for the plants, dropped phosphate and killed the rows. The men were pulling stumps with two machines for a week and a half. Now they are grubbing and taking out stones. The boys are cutting sprouts and picking stones. The women and girls have now nothing to do. After we get the land ready they will have to plant potatoes, corn, say, and we believe them. They will also have work in hoeing the plants after they come, the Lord blessing their growth. We have a small building ready to put in sewing machines where the women are expected to make overalls and at certain periods girls are taught sewing. We have also a small building where clothing and other things contributed to the mission are kept. These things are sold to the colored people at somewhat reduced rates. These then are charged up against them and are paid for by their work. Very little money is given in their hands. Everything they lay out outside of the mission they pay for by order on the mission.

We enjoy our work here, although it is very crude in its arrangements yet. There is a willingness to pay by many of the colored people for beyond what many people are willing to acknowledge. While some people are yet doubtful about the success of the effort, we are very much strengthened in our belief in the final success of the work, if people will help us liberally this coming year. We earnestly appeal for help. Our treasury is exhausted. We have very little clothing on hand. The winter was severe and the poor people could not keep abreast with their wants. Now many of them are working hard to equip themselves again with the necessities of life, but while we are rejoiced in seeing the willingness to work, and with pleasure supply them with the same, one's heart at times sinks when we think of the condition of the supply store and the treasury. Trusting that the good Lord will open people's hearts, that they will speedily come to relief with means at their disposal, we labor with them by His grace. Let not the readers of these notes say we will see first what becomes of this mission before we help it, for if you wish to do that, we can already tell you what will become of it. It will come to naught speedily. But, oh, have we done our duty, when we allow a work so promising to come to naught?

This mission can be made self-supporting without making a very large outlay of money, but it must be done speedily. We have learned this in the short time we are here. Believe us and send us contributions of clothing and money. Send all contributions to S. H. Musselman, Blue Ball post office, Lancaster Co., Pa. If freight, to S. H. Musselman, East Earl, Pa., via Lancaster.

ter & Downingtown R.R. Yours for the Master,  
NOAH H. MACK.

FROM CHERRY BOX, MO. — We rejoice to tell the readers that there is one applicant for baptism at this place. May his bold confession lead others that are older and in need of salvation, to Christ. The applicant, although only 14 years of age, was constrained to tell his mother that he wished to unite with God's people and labor for God. May the Lord abundantly bless him.

COR.

THOMSTOWN, PA., APRIL 30, 1899.—Communion services were held in the Delaware Cong. on April 25 and 26. On the 25th in the afternoon eight persons were received into the Church by water baptism, and one was reclaimed. Bro. Isaac Eby of Lancaster Co. officiated. He preached at the Cross Road M. H. at Richfield the evening of the 25th. May the Lord bless and ever guide these souls to that which is pleasing in His sight.

J. H. MUSSER.

HUBBARD, OREGON, APRIL 28, 1899.—As we as a church organization on the Pacific slope do not seem to be known by our eastern brethren, a few notes may be appreciated by the readers of the HERALD OF TRUTH. This organization by the help of God and the assistance of Miss Joseph Schlegel was effected in June, 1893, at which time were ordained Daniel Kropf to the ministry and A. P. Troyer, deacon, with a membership of about forty members.

Two years later, in 1895, by the same help, A. P. Troyer was advanced to the ministry, thence to a bishop. Our membership has been increasing slowly until now the communicants number nearly seventy. In the last year we have been enabled to build a new church house, 35x48 in size, in which we have had regular meetings since last September. Although it is not completed inside, we are comfortably situated for worship, and so far all is paid up. We also have a cemetery association with grounds about completed and fenced, which is convenient to the church, which is known as the Zion church and cemetery, situated 3 1/2 miles east of Hubbard, on the Hubbard and Nedy road, near Rock Creek. Whereas we are thus prospered we feel to humbly bow and praise God for the privileges we enjoy as workers in the vineyard of the Lord. Although our adversaries are numerous, we feel the presence of the Holy Spirit who is able to sustain us in the ways of the Lord. There are three congregations in the Willamette Valley who work harmoniously with one another on the basis of non-resistance. There are at present some young people under instruction who have become willing to receive the word and help on Zionward. May God prosper them. We solicit the prayers of our brethren and co-workers in the Lord's vineyard. We have rather a late spring. There is much snow on the mountains. Cherries and strawberries are in bloom. The prospects are good for an abundance of fruit. Wishing all of the readers of the HERALD OF TRUTH God's rich blessings,

A. YODER.

GERMAN SPRINGS, OKLA., APRIL 24, 1899.—A friendly greeting to all the

readers of the HERALD in the name of Jesus. We are always glad to hear of our brethren and sisters in other localities, and some one may like to hear a few items from German Springs. We are a little band of 14 members here. Pray for us that we may always be led by the dear Master's hand and that His will be done. Oh that we may all be faithful and work while it is yet day, ere the night cometh when no man can work. There is much to be done; the harvest is great, but the laborers are few. We always enjoy it very much to be visited by ministering brethren. We do not have the privilege to attend church services every Sunday, as some have. We have meeting only once a month, but we have Sunday school every Sunday in summer and winter. We have a very interesting Sunday school. There were twenty little children in the infant class last Sunday. May we all become as little children, willing to learn the lesson Christ gave us. There is a work for each of us to do. Mark 13:34. "For the Son of man is as a man taking a far journey who left his home and gave authority to his servants and to every man his work." Matt. 21:28.

AMANDA M. SCHMIDT.

## SUNDAY SCHOOL ITEMS.

FROM JOHNSTOWN, PA.—The four Mennonite Sunday schools in the vicinity of Johnstown have opened for the summer term of six months. The Amiah brethren have also a prosperous school in the Kaufman M. H. near Davidsville. May God add His blessing to all these schools, so that the work may go on for the advancement of the cause of Christ.

LEVI BLAUCH.

THOMSTOWN, PA., APRIL 24, 1899.—The Delaware Mennonite Sunday school was opened April 2, and April 16 the following officers were elected: Bro. W. G. Seiber, Superintendent; and Bro. Eli Graybill, Asst. Supt.; Bro. J. H. Mussler, Secy. and Treas.; Bro. Ira Seiber, Asst. Secy.; Sister Minnie Seiber and Bro. Charles Shelley, Librarians.

J. R. MUSSER.

## FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR APRIL 1899.

RECEIPTS.	
Evangelizing.	
Joseph Klinginger.	\$5.00
E. J. Leathman.	1.00
John Leathman.	1.00
P. H. Good.	1.00
Scottsdale Cong., Pa.	9.30
Mrs. Ch. Brunscher.	1.00
Esther Leathman.	1.00
Zion Cong., Mo.	1.00
D. A. Dierker.	1.50
Bro. Wakarusa, Ind.	2.50
A. Sister, Wakarusa, Ind.	2.50
<b>Total.</b>	<b>\$31.80</b>
Chicago Mission.	
Gottlieb Hender.	1.00
Friends, Lancaster Co., Pa.	8.00
Bellevue Pa. S. S., Quarterly collection.	0.80
<b>Total.</b>	<b>9.80</b>
Expenses in India.	
Daniel Rose.	12.50
Fikhar S. S.	2.00
John Leathman.	2.00
Scottsdale Cong., Pa.	9.00
Leathman, Washington, Ill.	8.00
J. C. Miller.	7.00
Bellevue, Kansas, S. S.	11.25
"Pr" Canada.	3.00
<b>Total.</b>	<b>\$77.44</b>
India Mission.	
E. B. Kendig.	1.00
Penna. Cong., Kansas.	16.80
Two Sisters.	2.10
B. Ella Miller.	.35

Chas. D. Miller.	.15
Fannie P. Miller.	.10
H. Say Miller.	.10
Lydia M. Hartman.	3.00
Mennonite S. S., Ind.	2.50
North Salem Cong., Ohio.	5.81
Nancy Zook.	2.50
H. Ley.	7.00
Amiah.	3.00
U. S. S. S.	26.90
Scottsdale Cong., Pa.	11.70
Union S. S., Ill.	24.30
Cressman S. S., Ont.	11.70
Central Cong. Ont.	24.30
Oak Grove Y. P. M., Champaign Co., Ohio.	6.88
A. R. Miller.	6.88
Metamora S. S., Ill.	6.88
Benj. R. Weber.	1.00
D. & Ella Zook.	1.00
Goodland, Ind., S. S.	3.06
"Pr" Canada.	5.00
Young People's Meeting, Sterling, Ill.	6.00
Ill.	2.00
Jacob Burkhard.	4.00
Class of boys & girls, Bethel S. S., Ohio.	7.45
John J. Amstutz.	12.50
Walnut Creek A. M. Cong., Ohio.	12.50
<b>Total.</b>	<b>\$216.69</b>
India Orphan.	
Benj. Hartzer.	10.00
Yost Hartzer.	10.00
Joe Z. Knaus.	3.75
John Z. Knaus.	3.75
John H. Zook.	3.75
From agents of the	
U. S. P. P.	83.65
Bro. & Sister.	3.00
White Horse S. S., Pa.	1.00
Latchara S. S., Ont.	18.00
John B. DeWeller.	1.00
<b>Total.</b>	<b>\$150.90</b>
Mennonite Orphan's Home, Ohio.	
Rebel Cong., Mo.	6.25
Ellis Burkhard.	1.00
A. Bro. & Sister.	1.00
W. H. Rogers.	1.00
Clarence Yoder.	1.00
E. B. Galt.	1.00
N. H. Zook.	1.00
J. D. Hender.	1.00
Samuel Harrold.	1.00
Jacob Leathman.	1.00
Wm. Wilmer.	1.00
Jacob Yoder.	1.00
Scottsdale Cong., Pa.	6.15
Class of boys & girls, Bethel S. S., Ohio.	3.90
Mahoning & Columbiana S. S., Ohio.	12.49
<b>Total.</b>	<b>\$40.20</b>
DISBURSEMENTS.	
Evangelizing.	
J. R. Coffman to Chicago.	3.10
P. Y. Lehman, work in Ind. & Mich.	14.00
<b>Total.</b>	<b>\$17.10</b>
Chicago Mission.	
Reut.	\$8.00
Living.	8.25
Coal.	5.35
Catniping.	1.00
Domestic.	8.00
Domestic.	2.50
Expenses.	3.25
Sunday school Supplies.	4.50
Car fare.	.40
Unclaimed.	.50
Window pane.	.50
Postage.	.50
Incidentals.	1.10
<b>Total.</b>	<b>\$60.61</b>
India Mission.	
W. B. Page supplies.	45.00
Eyr glasses, Page.	1.00
Reut chair, Page.	1.00
Car fare.	.85
Baby basket.	.17
Paper, postage.	.85
Medicines.	8.25
Seward's fees.	1.25
Laundry.	1.50
Storage & transfers (N. Y.)	2.50
3 chairs, postage, stationery (N. Y.)	5.00
Incidentals.	2.44
<b>Total.</b>	<b>\$83.97</b>
English Money.	
Steward's fees.	1 9 6
Baggage transfer.	1 11 11
Stationery & postage.	1 11 11
Boarding.	1 11 11
Post & carriage hire.	1 11 11
Incidentals.	1 11 11
<b>Total.</b>	<b>4 8 8</b>
Total expense on work.	
<b>Total.</b>	<b>\$47.87</b>
Expenses in India.	
Steward's fees.	1 9 6
Car.	2 0 0
Clothing.	1 11 11
Books and R. R. Guide.	13 0 0
Laundry.	14 0 0
Topaze.	3 0 0
Laundry.	14 0 0
Netting.	4 0 0
Baggage.	3 0 0
Subscription to Bombay	5 0 0
Transfer of language.	4 0 0
Buttons.	1 11 11
Shoes.	9 6 0
Three tickets to Bulsar.	2 15 0
Check book.	1 8 0

Postage and stationery, 5 8 9  
Incidentals, 87 8 0  
Boarding, 273 13 0  
**Total.** \$315.15

19 Pies equal 1 Anna  
16 Annas = 1 Rupee  
1 Rupee about 30 cts.

Total expenses to April 1, 1899, \$130.08

RECEIPTS.  
Evangelizing, \$15.05  
Chicago Mission, 77.44  
India Mission, 210.80  
India Orphan, 10.50  
Mennonite Orphan's Home, Ohio, 40.20  
**Total.** \$316.88

DISBURSEMENTS.  
Evangelizing, 17.10  
Chicago Mission, 65.54  
India Mission, 130.91  
**Total.** \$213.55

Gratefully acknowledged,  
G. L. BENDER, Treas.

## OLD PEOPLE'S HOME BUILDING FUND.

Received from Sept. 1, 1898 to May 1, 1899.

David Miller, 1.00  
Joseph Bueck, 1.00  
Scottsdale Cong. at Berne, Mich., 1.00  
A. R. Newton, Kansas, 1.00  
Yost Yoder & wife, 25.00  
John Eby, 25.00  
Alma Zacher, 25.00  
P. P. Hoelter, 1.00  
Aaron Leathman, 1.00  
From Medina Co., Ohio (per David Galt), 65.00  
From other parts of Ohio (per David Galt), 130.00  
Collected by Peter Conrad (in Ohio), 11.50  
J. C. Gulp, 1.00  
Clarence Yoder, 1.00  
A. Bro. & Sister, 1.00  
A. Harrold, 1.00  
Eli Brouwer, 1.00  
J. B. Wilmer, 1.00  
Scottsdale Cong., Pa., 7.30  
Hockton Cong., Pa., 1.00  
**Total.** \$220.70  
Previously acknowledged, \$522.75  
**Total.** \$743.45

We need at least \$2000 more to complete and equip the home; many are feeling kindly with this noble cause and with great aid in sending a free will offering to the fund. Bro. A. R. Newton, Marshallville, Ohio, or to G. L. Bender, Elkhardt, Ind. May we hear from you in the near future.

G. L. BENDER, Financial Secretary.

## REPORT

Of the Mennonite Ministers' Meeting held at Bethel M. H., West Liberty, Ohio, Feb. 14-22, 1899.

(Continued from p. 123.)

## MONDAY MORNING.

Scripture reading, John 14:1-9, and prayer led by Jonas Yoder. The marriage relation from the Bible standpoint was treated by C. K. Yoder and D. S. Brunk with a number of others in general talks.

1. God ordained the marriage relation when He created man and woman and it was confirmed by Christ. Matt. 19:3-6.

11. Marriage relation is commendable. Gen. 2:18.

11. Marriage forbidden with elders and the heathen. Gen. 34:15, 16; Deut. 7:24; Neh. 13:23-27; Mal. 2:11, 12; Ezra 9:2-12; 1 Cor. 7:39; 2 Cor. 6:14-16. Note these and other passages since they are better than any argument we can present.

Many illustrations from the Bible were cited by the brethren to prove their position as outlined above.

The first married pair on earth were holy people. Can two be one when one serves the Lord and the other Satan? They cannot be one unless they are one in the Spirit.

Yoking the lamb with the wolf or unequally yoking believers with unbelievers is not God's plan. Christ did not annul the Mosaic law, but He taught and established it according to God's

order. In 1 Kings 11:1-12, we have an example of how the wisest man of all time was led into idolatry by his strange wives.

Under the new dispensation we are commanded to marry "in the Lord."

According to Eph. 5:22, wives are to be subject to their husbands in all things. How can a Christian wife be subject to an ungodly husband in all things?

The general discussion on this subject was quite spirited and in harmony with what had been said by the brethren who had the topic assigned them.

One of the elders present said that in conversation with a "Justice of the Peace" the latter asked him how many persons had been divorced among those for whom he (the elder) had performed the marriage ceremony.

The elder replied, "Not one." The same question being put to the "Justice" he replied, "The Lord only knows."

The one endeavor to follow God's order, the other the laws of the state.

One of the ministers gave an illustration of how young people are sometimes captivated by the prepossessing appearance and manners of certain persons when beneath the outside polish there is hidden a character of the blackest type which is often not discovered until too late.

Why are our young people so easily led astray?

a. There is not enough difference in the lives of the two classes. Raise the standard higher.

b. A want of character. Persons of good strong character will be led by their good judgment and direct their emotions accordingly.

c. He careful of the company you keep, although you have no matrimonial intentions.

Get an anointing from on high and get so full of the love of God that you cannot unite with one who does not love your Lord and Master.

d. It is quite probable that ministers do not teach this subject as much as they should.

Intermarrying in the different denominations is not advisable since difference of opinion in religion is frequently the cause of unhappiness. When you are tempted to an unlawful union have the courage to say "no."

Closing prayer by Jacob Hanning.

## MONDAY AFTERNOON.

Praise service. Scripture reading and prayer by Benjamin Gering.

Mistakes of the ministers being the subject for the afternoon, Jonas Yoder made mention of the following:

a. Failing to visit the sick, the widows and orphans as we should. We are apt to visit those who visit us.

b. Opposing services with a long exhortation and long prayer is not as a rule edifying.

c. Too much time is often taken in giving testimony and releasing what has been said in the sermon.

d. Ministers are too apt to receive complaints from members who are in difficulties when members should themselves go and see to the trouble according to Matt. 18.

e. Ministers are sometimes inclined to pass small congregations and visit only the larger ones.

f. Jonah made a mistake in trying to shrink duty. He repaid the consequences. So will we.

Ministers should be willing to confess and correct their mistakes as Jonah did.

J. S. Coffman, being the second speaker on this subject, in a charitable manner made mention of the following forty-five mistakes:

1. Mistake in preaching.

2. Not putting his soul into the work by being too cold and formal.

3. Preaching only a part of the Bible.

Some ministers are apt to fall into ruts and preach only on a certain line; dress for instance, or tobacco, or sanctification, etc., consequently the congregation knows about what is coming before the preacher begins.

We are too narrow. We should include all the Bible doctrines from time to time.

3. Preaching without a subject, the sermon consisting of a series of generalities without any particular point being brought out.

Heaters may pronounce it a good sermon, but can scarcely remember anything said.

4. Not sticking to the text,—choosing and reading a text, but preaching anywhere.

5. Using ill-chosen illustrations that do not apply to the subject. Don't relate stories and anecdotes and fit your sermon to them.

6. Not preaching practical truths.

7. Trying to be some one else. We probably see or hear some one who suits our fancy, and we try to do as he does and be what he is. We must be our individual self. David could not wear Saul's armor.

8. Putting the food up too high. Talking over the heads of our congregations of things they cannot comprehend.

9. Discouraging instead of encouraging, continually bewailing and bemoaning the sad condition of the church, etc., instead of pointing the hearers to the better way. We had better give the people a tonic.

10. Trying to please rich and influential people.

11. Being afraid of critics, "town people" for instance. If the preacher in the first five minutes convinces his congregation that he cares for nothing but the salvation of their souls he will kill every critic in the house.

12. Being stern and sober, almost severe instead of sympathetic.

13. Confining the work to the pulpit. We should do personal and pastoral work.

14. Neglecting physical health.

15. Forgetting that come last still hears the message probably for the last time.

16. Mistakes in other lines.

1. Allowing jealousies. We should be glad if others can preach better and do more than we can.

2. Not exercising good judgment.

3. Not teaching the right thing at the proper time.

4. Not adapting himself to his congregation.

5. Not stopping soon enough.

6. Losing confidence of his hearers.

a. By unbecoming conversation, Phil. 1:27.

b. By indecent acts, Phil. 3:18, 19.

c. By improper fellowship, 1 Cor. 5.

d. Depending on notes, 1 Cor. 14:29.

8. Reading sermons.

9. Calling attention to himself instead of what he says.

10. Using a monotony of tone, style, expression, etc. We should preach more in a conversational tone and manner.

11. Using stereotyped expressions or some pet words or phrases.

12. Using prearranged pauses, poses, struts, etc.

13. Repeating ideas, phrases, or words,—such as, "I tell you," "mark," "as it were," "we find," "my dear people," etc.

14. Announcing text backward.

15. Mistaking facts in using illustrations.

16. Spelling the voice.

17. Calling attention to and exposing his own mistakes.



1. The ministry of Jesus. Matt. 4: 17-23.

a. Christ Himself preached the gospel, healed diseases, and by both precept and example called His disciples into the same work. An illustration was given how a million people properly arranged on a mountain slope, each having an unlighted candle, might in a few minutes have all their candles burning from a single lighted candle, by each one lighting his neighbor's candle.

Christ's light has been burning for more than eighteen centuries and still only a few lights are burning.

b. The harvest is plentiful, but the laborers are few. Matt. 9:35-38.

Christ asks us to pray the Lord of the harvest to send laborers into the harvest.

Why pray for laborers if the Lord has all power? Because the ones that pray are the ones that God can use. We need more prayer. We commissioned ones are commanded to pray, to be anointed to preach the gospel to the poor. Luke 4:18-43.

To reach down and lift up the poor and down-trodden is really the great work of the gospel.

Christ has given us an example by leaving His home in heaven and coming upon this sin-cursed earth to raise fallen humanity. Jesus carried His ministry to where it cost Him life. What sacrifice and consecration do we make? Does our religion cost us anything?

11. The commission to the disciples. John 17:18-23.

a. God sent Jesus so Jesus sends His disciples.

111. The work of the apostles.

a. They preached Christ to the people. Acts 5:12. Nothing tells like preaching Jesus. Not themselves but Jesus.

b. They were sent apart by the Holy Ghost. Acts 13:1-4. If sent by the Holy Ghost men accomplish work for God.

c. They suffered persecution.

d. They continued in the work. In certain places for more than a year.

Some think if a few meetings are held it is enough. We should not be restricted by time or prearranged customs or rules, but should let the Spirit of God direct.

e. They labored in the true missionary spirit. 1 Cor. 9:16-17. Some one must teach the people; bring them the story of salvation through Jesus. God could, if He chose, reveal His will to them without our aid, but this is not His plan.

The theme of salvation by Jesus must be carried to man by man.

If you have a hook and line, go fishing. Do not wait for talent. Some of the best workers have not much talent. M. Sherrill. We should be willing to know whether we are in the right spirit. If we have not the Spirit of Christ we are none of His. He wishes to see the true missionary spirit in every one in the church. Let us have a passion for souls.

12. Hily. Let us have that spirit within us that will say something must be done. Woe is me if I spread not the gospel.

Jonas Yoder.—If we cannot go ourselves, let us furnish means for others to go and let us do it with earnestness.

J. R. Horning.—Jesus sent out seventy, two by two. There should be a similarity between our work and theirs. J. S. Coffman.—Right, when going into new places or the foreign field, but not so necessary in ordinary evangelizing.

Closing prayer by J. S. Coffman.

TUESDAY AFTERNOON.

Song service.

After Scripture reading—John 17—and prayer, some time was spent in asking and answering questions and in general talks.

Reading of minutes, etc.

The meeting closed at 4 o'clock Tuesday afternoon.

To the question: "What are the feelings of this meeting with regard to our Ministers' Meeting some time in the future," the unanimous response was, "in favor."

Many gave testimony of having been edified, encouraged, and strengthened during the meetings. We have become more than ever convinced of the value of such a meeting, not only because of the knowledge and information gained, but also because of the inspiration it imparts, and of the quickening influence by coming in closer touch with each other and a fuller enjoyment of the spirit.

Notwithstanding the fact that members of both Amish and Mennonite denominations were together at these meetings, a unity of feeling seemed to prevail throughout, and even some who came to the meeting with doubtful surmises regarding the success of the meeting, at the close expressed themselves as encouraged and strengthened and highly gratified with the result.

THE SECRETARIES.

For the Herald of Truth.

NOTES BY THE WAY.

No. VI.

BY A. D. WENDEL.

I, Pompeii, Italy, April 17, 1906.

We do not know definitely how the church at Rome was founded. In some way the good news of the world's Redeemer reached the capital of the Empire. Possibly some of the Jews of Rome were in Jerusalem keeping their feasts and were among the three thousand converts on the day of Pentecost.

Somehow a congregation of Jewish and Gentile believers sprang up in Rome to which there were additions later from farther afield. Some of these were Paul's fellow-laborers, some his fellow-prisoners, others his enemies.

Paul, the first convert at Achaia. One aged sister he calls his mother. Is it any wonder that he said, "After I have been there (at Jerusalem) I must also see Rome." He intended to make a journey into Spain and visit them on the way. He wrote the letter from Corinth shortly before leaving for the East and sent it over the Adriatic sea by a sister from Cenchrea who was coming to Rome. She was commended unto them and they were commended for a faith and an obedience that had gone abroad to all men. Later from Corinth he wrote under their feet. The church must have been very spiritual to be able to receive the many deep truths of the letter, for some of it was even hard for Peter to understand.

Paul started eastward visiting the congregations on the way and taking

with him collections for the poor saints in Jerusalem. When he reached his destination he was apprehended and imprisoned. After not more than two years he did see Rome, but in his bonds. Luke and Aristarchus were with him. The ship landed them at Puteoli not far south of Rome. There they found some brethren. Farther up the Appian Way at Appia Forum and The Three Taverns they met some brethren that came out from Rome to meet them and Paul was much encouraged. Often as I walked through the famous city I thought of the trials and labors of the beloved apostle. One day I walked about six miles down the Appian Way or road over which he came a prisoner. The road could be seen about ten miles farther on, running in a straight course and ascending the hill not so far from The Three Taverns. It is about twenty-five feet wide with a wall on each side. All along the way, too, are old buildings and monuments, to famous dead, reminding us of the past. Part of the road that was covered for ages is still paved with the old and large stones into which deep ruts are worn, but more striking are the still deeper ruts in old Pompeii. The way is desolate and most all there is of life along it, besides the flocks in the fields and the birds in the trees, are many running lizards that startle a pedestrian by running quickly into the walls and ruins which in places are green with weeds and vines.

While a prisoner chained to a soldier, "in his own hired house," Paul was not idle. Christ was preached by tongue and pen. The Philomelon, Colossian, Ephesian and Philippiian letters were written. He did not say so much about his bonds in these letters, but speaks of contentment. Phil. 4:11. After Caesar released him a few years later, he visited a number of the churches. During a second imprisonment in Rome, and when the time of his departure was at hand, he wrote the second letter to Timothy. Timothy is requested, if possible, to reach Rome before winter and bring the cloak, books and parchments left at Troas. The assistance of Mark was also requested, thus making the contemplated force in Rome consist of Paul, Luke, Timothy and Mark. About the next year a great part of Rome was burned. The Christians were blamed for the burning and many lost their lives by martyrdom.

Paul left word in the Roman letter that the church should not be formed by the renewing of the mind. How well have they observed it! After Emperor Constantine united with the church in A. D. 313 and brought about a union of church and state its corruptions grew more rapidly. The name "Roman" has been kept, and great claims are made to apostolic succession, but there are no worthiness with only a form of godliness and the power thereof denied. They are thought to be the recipients of some of the prophetic denunciations. The members are now found in nearly all parts of the world and number about 200,000,000. Since the people of Italy rebelled against popery in civil affairs and put a king on the throne in 1870 their condition is much better. The people are being educated and their general interests provided for. Under papal rule a very large percent could neither read nor write. Self interest sometimes

tends to keep the people in ignorance. Their condition is still deplorable beyond anything hitherto seen, especially here in Southern Italy, and it must take a heart of stone not to be touched with their wretchedness.

In Rome stands a large arch built by the senate in A. D. 70 to the honor of Titus when he returned from the terrible conquest of Jerusalem which it told us by Josephus and was foretold by Christ. On the arch are represented a procession of soldiers bearing the golden candlestick, the books of the law and other vessels from the temple. Whenever the ancient Romans returned from a victory, the victorious army paraded the streets to exhibit the prisoners and other trophies of the conquest. Leading up to the arch is the Via Sacra (Sacred Way) over which the people passed to the temple of Jupiter for the worship of hand-made gods. In our day there are professed Christians walking on ways called sacred and good that lead after the old to the worship of false gods.

Catacombs are underground burial places. They were used also by the Christians for worship and for places of refuge from the fury of the heathen. Twenty-five of them have been found outside the walls of ancient Rome and it is estimated that six million Christians were buried in them the first few centuries of the Christian era. Recent excavations have shown that five of the catacombs date from apostolic times and of the remainder the greater number date to the second century. There were scarcely any burials in them after A. D. 410. The entrances were closed and the places of their exits were unknown.

The world for nearly a thousand years. In the last few centuries they are being discovered. St. Callistus, the one most frequently visited, was opened in 1854, another one in 1859 and so on. Several were visited by the writer. The descent into them is by means of a ladder. The corridors or passage ways are from two to four feet wide and from six to fifteen feet high, and with few exceptions are hewn out of volcanic rock. From these intricate corridors of all angles and curves others lead out and branch off until whole hills are covered. On each side of the corridors are niches varying in size, one above another, like shelves for the interment of the dead. Sometimes a niche contained three or four corpses, but generally only one. They were closed with marble slabs or with pieces of tile carefully cemented together. On these the epitaphs were painted or engraved. There are usually five or six and sometimes even twelve of these little sepulchres one above another on each side of the corridor. If all these passage ways were in a straight line it is estimated that they would extend for 250 miles. At one place we were at a depth of ninety feet and there are other places deeper. I say we because I always had a guide with candles and would rather be lost on the surface than under it. In one part there are burials down in a seventh story but generally there are one or two and five stories. As you pass through the rock-cut channels, frequently you reach large openings for family vaults and for divine service where a hundred could congregate. In places we saw many bones, but most of them—and many car-loaders there—were—have been

taken out and buried in the crypts of the churches in the city.

Some men have given nearly their whole lives to the study of the catacombs. De Rossi has given the subject the most thorough study in its ritual, artistic, chronological, geological, and architectural aspects. He gathered eleven thousand inscriptions and has quoted them in several large volumes that he has written on the subject. The oldest inscriptions are in Greek, which was the language of the earliest Christians in Rome. Some of the names which are recorded in history with the dates are left in these subterranean chambers. On the rough rock surface in places there is a thick coat of Roman cement and upon this a thinner coat of more durable substance called stucco. Upon this surface there are many frescoes representing Bible incidents, such as the multiplication of loaves and fishes and the seven baskets full taken up, the resurrection of Lazarus, the miracle of the fish, Jesus and the woman at the well, the good shepherd with a sheep on his shoulders (this is very frequent), the paralytic carrying his bed, the crucifixion, the communion and baptism; Jonah being swallowed by a great fish and again vomited on dry land, Jonah under the gourd, Noah receiving the dove with the olive branch, Abraham offering up Isaac, Moses taking off his shoes at the burning bush, Moses striking the rock, David with his sling, Daniel in the lions' den, the Hebrew children in the fiery furnace, and many others.

There are quite interesting, knowing that they have come to us from the immediate successors of the apostles. Pictures of these frescoes taken by magnesia light and thousands of the original inscriptions I saw in the Christian Museum in Rome.

We should give special attention to the baptism of the Holy Spirit and the baptism of the Holy Spirit and the baptism with water so often mentioned in the word of God. In one of the catacombs, the only one excavated entirely in the soil, on a wall near the entrance is a representation of Christ's baptism in the Jordan. I could not see it on account of the earth having fallen in the entrance but saw a picture of it. John stands on the ground at the edge of the water and Christ stands in the water below so that John could easily lift a handful of water to the head of Christ. This appears to have just been done and the hand is still resting on the head.

On the morning of April 11th I walked out through the gate of Sebastion and down the Appian Way about a mile to the catacomb of Callistus. I had been in other parts of this catacomb twice before, but this time I was guided by a man who had been told the guide that I wanted to see frescoes of baptism. Soon we reached one of about the end of the second century. The minister stands on the bank and the applicant stands in the water below so that without difficulty the water could be dipped with the hand and poured over the head. This has just been done and small streams of water are plainly seen falling from the head where the minister's hand still rests perhaps to pronounce a blessing. We went a little farther to another fresco very similar to the preceding one, and very about the same age, but the minister's feet appear to be just a little in

the edge of the stream and no water is represented as falling from the head. We went still farther eastward under the hill and beneath the Appian Way where we heard the carriage wheels rumbling on the surface about forty feet above us. Here we found the baptism of Jesus by John the Baptist. John stands right at the edge of the water below him. It is also so represented by the picture of it in the Museum. Baptism by dipping water on the head with one hand appears to be just completed and John is bending slightly forward with his hand at the elbow of Christ to help Him come "up straightway out of the water." The Holy Spirit in the form of a dove is descending to light upon Him. This is the fresco of baptism that has been assigned by some to the year A. D. 107. If that be correct it was only about ten years after John's death and about forty years after the death of Paul. Likely many Christians were still living in Rome that had heard from the lips of Luke and Paul how they observed the ceremonies over around Jerusalem and Damascus. A writer says of it, "Here is represented the baptism in Jordan, the first historical monument of this subject after the Gospel account, as well as its first representation in art."

I asked the guide to show me frescoes of other modes of baptism. He said, "There are no other modes represented by pictures in the catacombs." It is really practiced another mode as early as A. D. 200, but he says however in his own Latin writings that his baptism, which I think is the first of the kind found anywhere, makes an "amplifier" or "answers more than the word" to the Gospel.

Lord has laid down in the Gospel. Philip Schaff, a great historian, Vol. II, Page 49, admits, "It is remarkable that in almost all the earliest representations of baptism that have been preserved to us, this, the pouring of water from a vessel over the body, is the special act represented." I saw in the museum one representation of baptism by pouring water on the head from a shell.

This all accords very nicely with the Bible record of baptism "with water." When I came in from the catacombs I searched the Scriptures to see if John went into the water to baptize and could not find that he did. It would seem undue exposure, especially in winter, for John to stand in the water several feet deep day after day baptizing the great multitudes. We have one record of the administrator going into the water and that was Philip when he baptized the eunuch. Likely the bank

"Tertullian says, 'When we go to the water, and first begin with baptism, we immerse them, even as we did before in forms and under the hand of the overseer (minister) of baptism that we renounce the devil and all his adherents and angels; after which we are baptized in the water, which answers to the Lord has laid down in the Gospel.' The number Tertullian mentions of grave errors had already crept into some of the churches, of which the one cited above, namely of placing too much weight upon the immersion, which is the one error, and some of them were in the Roman Catholic Church. This form of error, and the ceremonies constituted, as they still do, the baptism of the water, and the immersion, being baptized in the water by dipping water on the head, which answers to the word of the applicant it was an easy thing for them to do. The baptism of the water, as more than the Gospel requires (see Rev. 1:5) is the baptism of the water, and the immersion, being baptized in the water by dipping water on the head, which answers to the word of the applicant it was an easy thing for them to do. This practice of trusting in the water alone, and not in the baptism of the Holy Spirit, is the error of the Roman Catholic Church.—Ed.

was so that he could not reach the water otherwise. As the Scriptures are silent on some of the minor details of the subject we believe it makes no difference with God whether the minister remains on the bank or goes into the water, or whether he uses one hand, two hands or a vessel to dip the water; or whether the applicant kneels or stands. We believe moreover that the present practice of our church is the Scriptural one and that it would in a measure idolize the water for a brother or sister to leave the church in order to submit to another mode of baptism.

Some scholars want to say that the Greek word for baptism means immersion. We admit that in a classical sense it does sometimes mean that as well as a good many other things, but claim that in a Bible sense it always means immersion. We give one example after another that has never been able to overthrow. Briefly we refer to Acts 1:5. Here Jesus says that John baptized with water but He will baptize with the Holy Ghost before many days. A form of the Greek word *baptizo* to correspond with the tense expressed in this verse is found in the original.

Let us see how the baptizo was performed by Jesus and we have the definition of the word. Ten or more days later when a number of the disciples were assembled in Jerusalem Jesus fulfilled His promise and at the same time by pouring the Holy Spirit upon them. Acts 1:5. In Acts 10 we read that on the household of Cornelius "Also was poured out the gift of the Holy Ghost." This pouring mode is the one that Jesus used for that most important baptism. Then the Bible definition of baptizo, or baptize, means a vessel out by Jesus means *to pour upon*. When baptizing with the Holy Ghost and pouring the Holy Ghost upon them mean the same thing the word must mean that. What Jesus did with the Holy Ghost John did with water; they both baptized in the pouring mode for His baptism and we propose to follow Him for He says, "I am the way."

The Bible stands pre-eminently above every other book. Granite pillars and marble arches set up by heathen hands attest its truthfulness. Rock-hewn chambers, buried cities, hieroglyphs all yield up their long kept secrets of harmony with the Word that "shall never pass away."

From my window where these lines are written I see the volcano Vesuvius, about eight miles away, sending up a large column of steam and smoke. A trip to the crater a few days ago was quite interesting. Almost everybody rides, but a young German from the Black Forest and myself planned the tour on foot. After plucking some oranges from the trees to which we have free access, and getting some lunch, we started at 7:30 A. M. The morning was bright and clear. We passed through groves of orange, lemon and fig, and through vineyards where long vines reached from tree to tree, planted on purpose to support the vines. In a few hours we were in the beds of lava about as high as the mountain. Time and space will not permit a description of the beautiful view of towns, landscapes, sea, islands and mountains around. After a number of short rests we reached the crater at 1:00 P. M. We could only see the edge of a great dark

hole, six or seven hundred feet across, but far down in the dense smoke and steam we could hear, like roaring cannon at a distance, the great mountain vomiting fire and brimstone. At one loud explosion the guide stepped back and looked into the air for falling stones. When we expressed surprise he pointed to two fifty pounders that had fallen a few days before. A crowd of us standing near received a very suffocating dose of sulphur, and we were left with our clothes roughly sulphured and sooted. At times the sulphur gases the top of the mountain the appearance of a slight skiff of snow, only the sulphur is more yellow.

A few years ago a traveler who went quite near the crater became bewildered in the sulphur and smoke and stepped the wrong way down to instant death. How suggestive of the everlasting pit! There are many that continue on the wrong way risking the danger of being plunged into eternal despair. This volcano sometimes becomes inactive, but the terror of hell never ceases. It came far out of the sea, and sank deep on the side toward Naples, and then up again a considerable distance over warm stones to the new crater. There are two streams of molten lava each about four feet wide, and I would not like to measure how deep, coming up out of the top of the mountain, flowing more slowly than water as far as we could see it. When rock flows in a stream it is needless to say it is hot. A little lava was dipped out of one stream with an iron used in the purpose, and eggs were roasted on it in a few moments. This perhaps seems dangerous to the reader, and I think it really is, but there are scores of people making these visits every year. We reached Pompeii at 7:00 P. M. but not the Pompeii near by that long ago was completely buried by a volcanic eruption.

A number of letters have reached me at different points and they were all read and re-read. Sometimes after weeks without a word from over the sea a number of kind letters seem like a feast of good things after a fast. I am anxious now to reach Jerusalem, which will not be for a month at least, and hear from some of the readers. I have been richer blessed with health and now feel stronger physically than for many years, and feel also richly repaid for the journey by the many lessons that reveal the greatness of God and throw light upon His Word. May a gracious Father abundantly bless all who may read these lines.

An English paper says: Dr. Parker is not so sure that preaching has improved. He said the other day that he had been reading some old-fashioned sermons. "They had better preachers than we have," was the opinion. "They had a doctrine; we have, and had conviction; we have compromise. We want to live all comfortably together; they did not see how Christ could walk with Hell!" This is no doubt excessive exaggeration. But we fear too many preachers now "aim at nothing and hit it!" We want, as Mr. Gladstone said, "personal sermons that rouse the conscience." Mr. Spurgeon found a mine of wealth in the old Puritan fathers, and he knew how to use it.

True man who does suffer sorrow, but those who love him suffer more.







Lancaster Conference this spring, it is encouraging to notice that also the Ohio Conference has taken a more conservative position in reference to certain forms of progress, which if persisted in would lead the Mennonite Church so far out into the stream of popularity and worldliness, that in a short time her gentility, as a non-resistant church, maintaining gospel simplicity, would be lost.

We trust that these proceedings of the several conferences will encourage our people everywhere to take a more decided stand against the popular innovations which are gradually creeping into the church and already cause much harm, and which if not checked will ultimately bring ruin to that form of faith so long maintained by our people and which has been handed down to us as a precious legacy from those who were willing to lay down their lives for Jesus' sake.

It begins to look more and more as if the war that according to the popular cry was inaugurated against Spain for humanity's sake, and conducted on humane principles is so only on paper, by no means so in fact. That the war against Spain was unnecessary is already acknowledged even by men who at the blowing up of the battleship "Maine" were crying for revenge. It is the testimony of President McKinley and his Secretary of State that the war about Cuba was entirely unnecessary, and that the difficulties could have been abridged without the loss of our blood or treasure. Hence the responsibility for blood spilt in this huge murder that has been going on since in the name of 'war for downtrodden humanity's sake' is upon the representatives of this Christian nation who forced the war upon the president. There is a whole lot of poetic chaff about the duty of this government toward the islands that have fallen into the hands of this nation. In the meantime the inhabitants of these islands, more especially in the Philippine, are falling in heaps under the charges of the U. S. soldiers, who are called heroes when they return. Of these victims of "our" guns a soldier in Manila writing to his father says,

"I don't think I would miss the truth much if I said more non-combatants have been killed here than actual native soldiers."

"I don't believe the people in the United States understand the inhuman warfare now being carried on."

"I don't expect to have war without death and destruction, but I do expect that when an enemy goes down on his knees and begs for his life that he won't be shot in cold blood. But it is a

fact that the order was not to take any prisoner, and I have seen enough to make me ashamed to call myself an American."

A member of the Red Cross Society says in the same paper:

"I never saw such execution in my life, and hope never to see such sights as met me on all sides as our little corps passed over the field, dressing wounded legs and arms nearly demolished, total decapitation, horrible wounds in chest and abdomen, showing the determination of our soldiers to kill every native in sight."

"I counted seventy-nine dead natives in one small field, and learn on the other side of the river their bodies were stacked up for breakfasts."

It was popularly supposed to be the duty of this nation to free all these islands from the inhumanity of the Spaniards. Now, as these islands do not willingly come under the government of their new conquerors, it is popularly supposed to be the duty of this country to crush them into obedience. That is exactly what the Spaniards had been trying all along to do, and their way of doing it was very much the same as is now undertaken, and with about the same disastrous results to the natives. If all this has been a duty, then it will be a still greater duty for a nation, a government calling itself Christian to bind the wounds of the sufferers, to feed and clothe and shelter the innocent victims who survived the war in which their husbands, fathers and mothers were cut down by "our" soldiers, who on more than one occasion were so drunk that they gave the Philippines lessons on plundering, pillaging and murdering and committing other atrocious crimes that they had not even learned from the Spaniards. That "our" army found the sanitary conditions in a fearful state in Manila, Santiago, Havana and other places is no doubt true, but civilization is more than a knowledge of the laws of hygiene and sanitation. He who revels in filth is vulgarly called a hog; but he who acts like a brute is just as properly called a brute, and a civilized brute is no better than a beastian brute. The courage of the brute is not true courage. Simon Peter had courage until he was told to put away his sword and rise into the heights of that sublime courage that will suffer for a wrong rather than fight. Then he fled, because he had bravado, but not true courage. True courage is ever merciful, true courage never. True courage faces danger to alleviate suffering and to cause it to cease; brute courage revels in carnage, calls it "a good time," seeks revenge in the most revengeful way, is entirely in opposition to the teaching of Christ, who says, "Love your enemies."

## HERALD OF TRUTH

For the Herald of Truth.  
SAD MESSAGES.

BY J. S. LEHMAN.

This world is a net work of electrically charged wires over which messages speed like flashes of lightning. Some bring joy and satisfaction to the soul, while others make the heart feel sad. These tributaries of information are like the veins and arteries of the human body. They all work through the organic system.

Only a few days ago, the operator at Shippensburg, Pa., touched the electric button and a flash of ten words came to me stating that "Father died." It brought sadness to my soul, but what seemed a loss to me was an eternal gain to my aged father who had passed through 85 summers. A few weeks ago I visited him, and during my stay with him, it seemed to me as though I was entertained by an angel from heaven. About all the news I received from father was fresh from the throne. He told me that he was often absent from the body and present with the Lord. It was these words stirring news from the spirit land that brought joy and gladness to me. Father was well when I left him, and said he was never sick one day in his life that he could remember. I shall never forget the parting words of father. He said, "My dear son, Joseph, I am now ready to go home and live with Jesus; I will never see your face again in this world." He stood on the turn-pike gazing after me as far as he could see me. The last loving look of my father to me put new inspiration in my soul. A few days after I left him, he expressed a desire to go home and live with Jesus. His body gave way, and his last words of prayer that could be heard were, "Jesus, Jesus, stay with me." The next he fell asleep in the arms of Jesus. His loving soul departed without a single struggle. I often heard father say that his desire and prayer is that when God calls him home to be with the redeemed and blood bought souls, that he could fall asleep in the arms of Jesus and depart without a struggle. My faith has been greatly strengthened in the fulfillment of father's prayer. It has been a great pleasure to me for the last seven years to look after the wants of my dear father and mother. The money which I have invested in making my parents comfortable and supplying them with all their needs has brought a temporal and spiritual blessing to me.

A word to children, from one who now has no parents. Do not keep your young until father and mother are laid into their caskets. Will you not strew them in their pathway of life, and make them comfortable and happy? Always have a smile for your dear papa and mamma; scatter sunshine all the way. If you cannot allow gentle restraint to some secluded place alone with Jesus, when you can pour out your heart to Him. When I refer to children, I include all those who have parents, young and old. Some are old, and yet have parents. Here is where the danger lies. The old children who have parents may try and excuse themselves on account of their own age, and often inanimate to their parents that they had better go to some home for the aged. It is true, there are homes that are built expressly for the

comfort of old people, but are you, children, doing your duty when you send or permit your dear father or mother to be taken to a home where the loving hands of children cannot administer to their wants? There are two periods in our lives that we should not lose sight of. First: Our helpless condition when we were infants. Who took care of us? Were not our parents that tenderly watched over us and administered to our wants? Secondly: Let us think of our second childhood. Who will care for us when we get old and return to our former childlike condition? Will our children have loving hearts and watch tenderly over us when we get old? They will quite likely imitate our example.

Elkhart, Ind.

For the Herald of Truth.  
PREMILLENNIAL AND POSTMILLENNIAL—WHAT IS IT?  
VI.

BY FRANK REIDNER.

Rev. 20:5. If you make those of the first resurrection (whose names are in the Lamb's Book of Life) meet Christ before the glorified throne to be received into the glorified state of life and kingdom, then you must make those of the first death (whose names are in the books of judgment) meet Christ before the glorified throne to be cast into a second death; for these lived in death and ended the thousand years in death, for as these who lived and kingdom of death pass from death to the horrible death, so those who lived the life of life pass from life to the glorified life. "But the rest of the dead lived not again until the thousand years were finished." The Diaglott makes reference here to a note at the bottom of the page which says that these words are taken from the Vatican manuscript, not in the Syriac, and that the best and oldest manuscript, marked "B," read this way, "And the rest of the men lived not." The word "again" is not in the Greek text of the Polyglot, nor is it used in the translation, and undoubtedly it should not be used in this verse 5, for (1) It given the idea that these dead (or men) once had life, and lost it; (2) It leaves the idea that at the end of time they would again live, while the end of the chapter sends them not into life, but into second death, therefore the entire sentence is of doubtful origin, and looks as though the words, "This is the first resurrection," should be joined to the 4th verse, as they are in spirit and in meaning. Whether retained or left out the meaning must remain the same, agreeable and in harmony, with the other sayings of Christ and His apostles.

Having been more profuse in my explanation of the latter part of the 20th chapter in the earlier part of this writing, I will at least not here mention the article marked "V," with the consent also that the inconsistency and perversion of the three scriptures, 1 Cor. 15:22-26; 1 Thess. 4:14-16; Rev. 20:4-14, by the writer of "Jesus is Coming," has been fully pointed out. I had thought to leave the subject of the article marked "V," with the consent going, but on page 36, W. E. B. used the words *ek nekron* as an argument to prove by these words that the righteous shall rise one thousand years before

June 1,

1899

the ungodly. So far as the word *ek nekron* is concerned, I believe that it means out of or from dead ones, and that it has, so far as I know, at least in the New Testament, no other sense. I am glad though that W. E. B. himself on page 37 refers to Rom. 8:13 and 11:15, also Eph. 5:14, which passages call the ungodly the *dead* and the rising up from them, or out of them, consequently this must be the first resurrection (Rev. 20:5). And on the same page Mark 12:25, and on page 38, Luke 20:35, 36; Acts 4:1, 2, and Phil. 3:11 are quoted by which last passage W. E. B. and others seem to be very much taken in. According to their presentation it seems as though the entire New Testament were wrong, which teaches everywhere that the good and bad rise simultaneously, at the same short, voice and trumpet. They seem to think that the resurrection of the body at the same time with the ungodly could then not be a resurrection out of the dead ones (*ek nekron*). But if the sheep are taken away, or out of or from among the goats, when Christ comes, is not then that a resurrection out of or from among the goats? Or if the fact that are kept are out of the gathered of all kinds, is not that a keeping (resurrection) out of the all kinds? Dozens more of such passages could be quoted.

Further, if those of Rev. 20:11-14, who were written in the book of life were kept out of the doomed of the second death, were they not such as were saved (resurrected) out of the second death? Certainly there is no conflict here, if not in the minds of the blinded. Luke 14:14 is also quoted to try to show that if the just are resurrected at the same time with the unjust it would then not be a resurrection of the just. Thus they have their resurrection of the just to come one thousand years before the unjust. Plausible reasoning!

On page 51 of "Jesus is Coming," under the heading, "The Rapture and the Revelation,"

"Rapture is defined as meaning 'to be caught up or away.' Here is no scripture reference, I suppose it is omitted because they do not find the word 'rapture' in the Bible. (Neither is their word 'millennium' found in the Bible.—Ed.)

"Revelation," they say, means appearing of, shining forth, or manifestation (Rom. 8:19)." True.

"The rapture," they say, "occurs when the Church is caught up to meet Christ in the air (1 Thess. 4:15-17), before the tribulation."

Every one knows or ought to know that Paul, in chapter 5, follows up with the scriptures referred to with the destruction of the ungodly at the same time. The revelation occurs when Christ comes with His saints, to end the tribulation by the execution of righteous judgment on earth. (2 Thess. 1:7-10; Jude 14:15). Every one knows or ought to know that 2 Thess. 1:7-10, not only one or a few, but both those "that know not God, and those that obey not the Gospel of our Lord Jesus Christ," are destroyed with eternal destruction from the Lord's presence. Are W. E. B. & Co., the people that take the word of God in its literal sense?

At their supposed rapture they have all the saints (godly people) resurrected and changed to their immortal state

(glorified) leaving the ungodly, all the ungodly to suffer the "tribulation," whereas it is the ungodly who give the trouble, and the troubled are the believers (2 Thess. 1:4). And the troubled are not the Lord's, the Lord comes, and the enemies and unfaithful are destroyed, that is, cast into second death (Rev. 20:11). But Matthew follows up with a full detail of what Luke so sparingly mentions in verse 27, with the parable of the sheep and goats, and their separation and judgment before the throne of glory.

Page 62 W. E. B. says, "At the rapture, the Church, like Enoch, is taken out of the world." Acts 15:14. "At the Revelation of the millennial kingdom is begun." Acts 15:17. The scripture, Acts 15:14, is then their scriptural proof for their supposed rapture, whereas James is referring to what Peter (Simon) said in verses 7-11, as already done (finished).

Acts 15:15-17 is their proof for the beginning of their millennial kingdom after (as they say) the Church is taken out of the world. James denies this, in that he says this prophecy was fulfilled in the days of the apostles.

That Luke 21:28 and Rom. 13:23 have reference to the first resurrection we deny, for the first resurrection is not the redemption or resurrection of the body or creature itself (Rom. 8:23), but is out of those who are dead in sin.

"The Revelation," W. E. B. says, "ushers in the day of the Lord Luke 17:30; 1 Thess. 5:2; 2 Thess. 1:7-10; 2 Peter 3:10-12 and many other passages."

Many other passages say what the referred passages say, but not one of these referred passages will leave any ungodly undestroyed. It makes an end of all bodily living on earth.

"The failure to make this distinction has led to a great confusion," says W. E. B. I say that he that makes the distinction is confused.

Again, page 54: "Jesus promises to keep the Church from, or (ek) out of this tribulation, or hour of temptation, that is, the watchful and prayerful believers will escape it." Luke 21:36. Now, as it covers the whole earth, there is no way of escape from it, but to be taken out of the world, and this is accomplished by the Rapture. Acts 15:14 and 1 Thess. 4:17, which thus presents a glorious deliverance for the Church." Here again reference is made to Acts 15:14 and 1 Thess. 4:17. Is it so that these scriptures must be first distorted by them and this distorted presentation be made their main stay? Distortion is all that I find in the "Rapture" and Revelation as set forth on pages 51-55.

On page 56, in speaking of the kingdom, W. E. B. says: "It became like a nobleman 'which went into a far country, to receive for himself a kingdom and to return.'" See Luke 19:11-27. By this parable Jesus distinctly taught that the kingdom was in the future. The "birds of the air" represent the wicked ones or hypocrites in the Church (which Christ calls the kingdom of heaven, verse 11) it is proven by the author that the Church is the kingdom.

Again if those wicked ones referred to are the Church, then the Church is once more proven to be the kingdom of heaven, called in verse 33, also Luke 13:20, 21, the kingdom of God. That these parables represent the Church of the present, and not in the hereafter is correct. See Matt. 13:38, 42. This wicked seed shall be destroyed at the harvest before the glorified throne, Matt. 25:30, 31. But that the leaves represents the hypocrites we believe

the kingdom. And for having been faithful in their calling, they "enter into the joy of thy Lord" which joy Luke calls the kingdom (Luke 22:30), and according to Luke (verse 37), the enemies and unfaithful are destroyed, that is, cast into second death (Rev. 20:11). But Matthew follows up with a full detail of what Luke so sparingly mentions in verse 27, with the parable of the sheep and goats, and their separation and judgment before the throne of glory.

On page 61 W. E. B. says, "And he does not build up Zion or the tabernacle of David, until he has taken out the Church. Acts 15:14-17."

Who do they think tell us the truth, James, who says it was built by the Lord in their days, or W. E. B., the author of "Jesus is Coming," who says it will not be built up till after the Church is taken out of the world? Please decide for yourself. I for my part have no faith in such fabrications to prove a weak thought of.

Hence the diagram made on page 61 together with that on page 49 are a literal falsehood.

Again, on page 61, he says, "But, do you ask: Is the Church always to suffer and be persecuted? Surely not. For she shall yet be married."

But the kingdom, surely as long as the world stands there is no release from suffering and affliction for the faithful follower of Christ; the nominal follower may escape, but the truthful shall always have more or less affliction, for it is a token of the child of God. No affliction is the sign of the bastard. Heb. 12:5-8.

Matt. 16:18, 19: "And upon this rock will I build my church: and the gates of hell shall not prevail against it." "And I will give unto you the keys of the kingdom of heaven." Notice, only by the keys of that "kingdom of heaven," which shall be built on the ruins of David's tabernacle, or which He did raise up. Look and see, and you will find that the church that the Lord did raise up is the kingdom, and the kingdom is the Church, and in this kingdom the keys of the kingdom are used to lock and unlock, loose and unloose, bind and unbind, and the gates of hell shall not prevail against this kingdom (Church) and the work to be done therein. Hence there is no such thing as a Rapture, and the taking away of the bride, the Church, out of the world, or out of the tribulation, or suffering, and leaving none but the ungodly to endure the suffering.

On page 62: "We believe that the birds of air and the leaves in the parables of Matt. 13, represent the children of the wicked one, or hypocrites, which have lodged in the Church. If, then, the 'birds of the air' represent the wicked ones or hypocrites in the Church (which Christ calls the kingdom of heaven, verse 11) it is proven by the author that the Church is the kingdom."

Again if those wicked ones referred to are the Church, then the Church is once more proven to be the kingdom of heaven, called in verse 33, also Luke 13:20, 21, the kingdom of God. That these parables represent the Church of the present, and not in the hereafter is correct. See Matt. 13:38, 42. This wicked seed shall be destroyed at the harvest before the glorified throne, Matt. 25:30, 31. But that the leaves represents the hypocrites we believe

not. The kingdom was to spread in the world, north, south, east and west, into all the world, among all nations and tongues, everywhere, the Gospel leaves shall be found, and this is the kingdom of God here on earth. Then, in this kingdom there will be such as have no understanding of the Word, and the devil takes it away, so they have no word, Matt. 13:4. Is it possible that there be a handful of heart (unfaithful), (vs. 5, 6), others lovers of the world (verse 7) (unfaithful) others clean, (v. 8), the good seed. The first are the tares (verse 25) in the same gospel kingdom (net) (verse 47); the separation of these two end of the world (verses 40, 49).

For the Herald of Truth.

A VIOLENT EFFORT.

BY H. J. MARCTIN.

Many of our fellow-believers seemingly live quiet, commendable lives, although they do not take the all-important step. We feel sorry for them, for we believe in a violent effort, so make that necessary preparation; but there is some hindrance in the way, and the enemy makes a brook look like a great river to cross, or a little pebble like a mighty rock in the way. The prayer of the writer is that these lines may be seen by some person thus hindered and be a help to him to overcome the elements of evil. We know that if they fill their mission in the case of only one soul who will make the "violent effort," and enlist under the blood-stained banner of King Immanuel and live the overcoming life, there will be joy in heaven and peace to a weary soul.

Let us notice a few things that are human. First, "people in their carnal state like to glide along with the current of time, taking things as easy as possible." Secondly, "They are looking for some miraculous event to take place, so that they do not need to make any effort, but 'be carried to heaven on flowery beds of ease.'" Thirdly, "Many people who failed to make that 'violent effort,' suffered untold misery and died wretched deaths." For proof look at the lives of a few Bible characters, viz., Saul, Jonah, Herod, Pilate, Festus, Felix and Agrippa.

When Israel desired a king God gave them Saul, the son of Kish. In course of a little time the Lord commanded Saul to go down and destroy the Amalekites. So Saul gathers his army, and he goes down to Amalek and begins his work; he destroys every thing that pertained to them, did he? No, he finds some fine sheep down there at Amalek; and one Adam says, "Saul, those sheep are too nice to destroy. You had better take them along home. And there are some strong oxen and some fine fat lambs; I would save them." I want to say right here, had he made a violent effort to carry out his mission and would not have given the carrying man his way to Nimrod, he would have escaped a great amount of trouble. But Saul, like many of us, thought more of his pocket than he did of the cause of his Lord.

Again, look at Jonah. When the word of the Lord came to Jonah concerning Nineveh, he was loath to go, he thought, "I would sooner just go along with the current of time; so I make no effort to fill his mission, but

## HERALD OF TRUTH

thinks he will take a tour. So he goes down to Joppa and gets on board a ship that is bound for Tarshish. Don't forget, the Lord has not lost track of Jonah. He comes down upon the old Mediterranean Sea with a mighty storm in His hand, and He lets it loose on the ship in which Jonah is sailing. Those mariners become alarmed and begin to try to find out the trouble, and soon it all rests on Jonah, so overboard he went. Jonah, no doubt, thought, "I need not preach to Nineveh any more, but the Lord had another boat (the whale), waiting for Jonah to carry him back to where he started, and by experience of a terrible voyage, he learns again. The call comes again. He does not need to make much effort this time, but he goes on his mission. Friend, are you waiting for some miraculous event to take place in order for you to go out into Christ's service? If so, beware, beware! It may be a sad event. Recently one of our brethren told an incident which surprised me very much. The father in a family had been rejecting call after call; he had badlied his friend, rejected the God of his companion time after time; he had to have a miraculous event in order for him to surrender. He had two dear little daughters in his family, and one morning little Mary was sick and in the evening at five she went over to the bright beyond. His companion expressed, in prayer, her willingness to give up the others, if it need be, to convert papa. It was too much, he surrendered. Sad that he did not do so he had service sooner. (Rom. 12)

What sorrow he could have saved. Now, in conclusion, dear reader, if you have not made that "violent effort," do not let the enemy deceive you with the little things of life, and cause your soul to be forever lost. Through the help of God, make that effort, and come out boldly on the side of Christ. Now is the accepted time, now is the day of grace. You have a soul too precious to be lost. Think of the awful doom of the lost, in the torments of hell. There is a glorious home awaiting you in heaven where you can enjoy the blessing of the Paradise of God. Some one has truly said: "Treason is the thief of time and the mother of hell." You are going towards eternity; the very jaws of death may be opening for you. Why not make your escape, and be forever saved? The blessed Jesus is entreating you to turn. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." *Revelation, Md.*

#### For the Herald of Truth. CHRIST THE BREAD OF LIFE.

BY JOSEPH Y. HOOLEY.

"I am the bread of life." John 6:12.

We all know what natural bread is, and why it is called bread. It is that which satisfies the hunger of the natural body. We have also a spiritual body which was once created pure and holy, but by the transgressions of God's command there came a great gloom upon this spiritual body because of sin, and the penalty that was pronounced upon the transgression of God's command, which was death. After man had brought this great gloom upon this

spiritual body, God in His infinite mercy did not leave man without a hope, but promised him a Redeemer, which should redeem man from this awful condition, which placed a hunger and thirst in this spiritual body for the fulfilling of this promise. There is nothing by which man can satisfy this hunger, but alone by partaking of the bread of Heaven, which is Jesus Christ. He died in our stead. His flesh He gave; His blood He spilled upon the cross. He is bread, He is meat and drink for He satisfies the hunger of the spiritual body. If we accept Him, our soul shall be satisfied, and we shall never hunger nor thirst. We shall live forever. What a glorious truth. The thought thereof makes our heart leap for joy.

The man who is ignorant of the word of God and is groping in darkness with no one to teach him this Bread of Heaven, and who in his ignorance goes about to make something with his own hands to satisfy this longing, this hunger of the spiritual body, is in a pitiable condition. It fills our hearts with sympathy, and our eyes with tears, and we feel to say with the prophet of old, "Here am I, Lord; send me." May we that have received this living bread, put forth every effort to bring it to fallen man.

For the Herald of Truth.  
CHARITY.

1 COR. 13.

BY MARY GINGERICH.

"Charity is love in action," Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

We have no desire to be compared to sounding brass or a tinkling cymbal. We know they are of little value. Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Oh how many broken hearts have there been because charity has been so often neglected. "Oh for the touch of a vanished hand, and the sound of a voice that is still." Very few people realize how great is the influence we exert over those who come in contact with us. Consequently they do not see what a momentous duty it is to have our actions such as we would not be ashamed to see copied or imitated. We should always let the peace of God rule in our hearts. If thy brother trespass against thee, go and tell him his fault between thee and him alone; and if he repent, forgive him; and if he trespass again these seven times a day and turn again to thee saying, I repent, we will forgive him? What is the reason there is always so much trouble among friends and neighbors? Is it not for the want of charity?

Now the end of the commandments is charity out of a pure heart and of good conscience, and of faith. We should always be ready to speak a kind word when we can. If we were all less selfish and more thoughtful of others, charity would not so often be neglected.

We should always use hospitality one to another. If we see our neighbor in trouble or distress, if we see we can lighten his burden and strengthen his

faith, are we always ready to help him? Oh how precious is the faithfulness of a friend in adversity. We should always be true not only in prosperity, but also in adversity, "and above all things, put on charity," if we would always be kind, gentle and courteous to our fellow beings and always remember:

"One little word in kindness spoken  
May soothe or heal a heart that's broken."

Is it not worth while to speak that little word? "And, above all things, have fervent charity among yourselves; for charity shall overcome a multitude of sins." We should always follow righteousness, faith, charity and peace, and forgive one another, as Christ also forgave us.

There are ways in which we can help others. We can be cheerful, speak a kind word here, perform a little service there, give a smile of encouragement to those around us and make sunshine for another, all "in His name."

"Never think kind words are wasted,  
Bread on waters cast are they,  
And it may be we shall see them  
Coming back to us some day."

Coming back when sorely needed  
In a time of sharp distress,  
So, my friends, let's give them freely,  
Gift and giver God will bless."

"And now abideth faith, hope, charity. These three, but the greatest of these is charity."

*Grantsville, Md.*

For the Herald of Truth.

#### TRIALS AND HOW TO BEAR THEM.

We all have trials and sorrow in this world. Let us be more earnest workers for Christ and bear them with a prayerful heart. Sometimes we feel as though we were forsaken, but he says in 1 Peter 1:7, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

"I must tell Jesus all my trials;  
I cannot bear these burdens alone;  
In my distress He kindly will help me,  
He ever loves and cares for His own."  
So let us fight the good fight of faith, watch and pray without ceasing, that we overcome and work out our souls' salvation with fear and trembling, and press toward the mark for the prize of the high calling in Christ Jesus. These words came to mind,

"Must Jesus bear the cross alone,  
And all the world go free?  
No, there's a cross for every one,  
And there is a cross for me."

Sometimes we, like Jesus, almost faint away, for when we are weakest our cross seems heaviest, and were it not for His strong arm protecting us through the dark storm, knowing that the Father did not forsake Jesus, we would sometimes feel to exclaim like Jesus did on the cross, "My God, my God, why hast thou forsaken me?"

My dear friends, let us forsake all our sinful ways. Let us love one another as Christ loved us. Let us seek for the kingdom of God and His righteousness; let us lay up for ourselves treasures in heaven. We must love and serve Him from our hearts; we must

follow in the footsteps of Christ, or we can never reach heaven. Dear friends, there are only two ways pointed out to us, one is the narrow way that leads to life eternal, into that world where there is everlasting joy and peace, and the other is the broad way that leads down to everlasting destruction. Christ said, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." Let us remember to have our lights burning brightly and clearly. Let us ask Jesus in prayer to cleanse our hearts from all sin and fill them with love and peace. Prepare this day; to-morrow it may be too late. A minister said, "I was once called to visit a dying young woman, and when I came near the house, I heard a cry: 'I am lost! I am lost! The accepted time is gone!' Oh, think of it, dear unsaved souls, in what danger you are. Come to Christ."

How few people of our land are living for God alone. There are those who belong to churches, societies, religious organizations, but how few, oh how few, belong to God, who are consecrated, soul and body, to Him. Dear young friends, have you not been using these words: "I'll live for Him who died for me," but did you realize in your hearts what it meant? Are you really living for God, and for God alone, or are you being honored by the world? It means more for the young people than for older people.

Oh, that we could be more obedient and pray for one another instead of talking about one another. We would not have so many trials if we would help one another more.

"Lift your heart in prayer to Jesus,  
He is full of truth and grace;  
All of light, and all of knowledge,  
Shineth ever in His face."

Oh, kind friend, did not Christ do enough for you? He was nailed between heaven and earth for our sake; then how can we be so careless and live in this world as though we had no God?

"Look away to the cross; it will ease thee of care,  
And the shadows will leave thy soul;  
Look away to the cross, humbly kneeling pray,  
Only Christ can make thee whole."

For the Herald of Truth.

#### GRIEVE NOT THE HOLY SPIRIT.

BY A BROTHER.

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice." Eph. 4:30, 31.

Grieve not the Holy Spirit. This language was written by the inspired Paul to the church at Ephesus. What are the things that grieve the Holy Spirit to-day in the church? The first we shall notice is dissension. How can the Holy Spirit work in the church where there is bitterness, wrath, anger, clamor, and evil speaking? Whenever we let anything come between us and God, we are grieving the Holy Spirit. Anything that will hinder the operation of the Holy Spirit in our hearts, grieves the Spirit. Oh, do we not often grieve the Holy Spirit by harboring bitter angry feelings against our brother or sister? Well, some one may say, I cannot keep such thoughts out of my head. I cannot help it evil thoughts

come to my mind. True, we are fallible, and we cannot help that, but if we harbor them, then we are to blame. But if the devil comes and darts an evil thought into my mind, and I earnestly pray, "Lord, keep me," then it is not reckoned to me. Who has not had evil thoughts come into his mind, and been called upon to fight them? One old divine says: "You are not to blame for the birds that fly over your head, but if you allow them to come down and make a nest in your hair, then you are to blame."

Grieve not the Holy Spirit. How often do we grieve the Holy Spirit by speaking evil of our brother. Speak evil of no one. While we are speaking evil of our fellow men, we are hindering the working of the Holy Spirit in our heart, thereby grieving the Spirit. A pious old mother said once, if he could not speak good of one, she would say nothing. Is not that a great trouble in the churches to-day, too much evil speaking? Ministers speaking evil of their members; members speaking evil of their minister. Is not that grieving the Holy Spirit? Space and time would not permit to write of all the ways in which there is grieving of the Holy Spirit in the church to-day. It is a higher standard of religion? It is the lack of the Holy Spirit in the church. The world has gotten into the church. When we try to bring down the church to the level of the world in order to reach the world, we are losing ground all the while, and we are grieving the Spirit of God. The world does not want Christ—did not even Him when He was on earth. The Gospel has not lost its power. It is just as powerful to-day, as it ever has been. We do not want any new doctrine. The old gospel is good enough.

When the old gospel was clothed with new power, the Holy Ghost power, and if the churches will not confess their sins and put them away and lift the standard instead of pulling it down, and pray to God to lift us all up into a higher and holier life, then the fear of the Lord will come upon the people around us. It was when Jacob put away strange gods and set his face towards Bethel that the fear of God fell upon the nation around. Therefore "grieve not the Holy Spirit."

*Newville, Pa.*

For the Herald of Truth.

#### HOLY GARMENTS.

BY HANNAH BURKHART.

Holy garments? Yes, one that is entirely pure is what we can have when we put on the Christ life and lay aside the old garment of sin. But we wear a pure and holy life and keep some of the old corrupt nature in us. Paul says in Eph. 4:22, 23, "That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind." A change must be made. "But of the old man," says Paul. "Cast away Satan and his works and have no part with them. If you have put on the new man then you will love that which you once despised and hate that which you once loved. No Christian will say, 'I am all for Jesus,' can love the things of this world, whether they be small or great. I can know this

and tells us to put all evil from us. But this must be an entire putting away. We cannot expect to cover our past sins with this righteous robe, no more than we can hide a black article with a piece of clean glass; the black will show through. So with our sins, they will be seen in some way. We often see men who by their outward forms would seem to be true followers of God, but their works are of a different nature. Judas kept his sin hid from the disciples, but Christ knew what was in his heart. So we can hide our sins from men, appearing to be the holy garment, but Christ sees we have not.

"To maintain a pure and holy life we must be fully given up to God. In Gal. 5:17 we read, 'For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things ye would.' Again Romans 8:5, 6, 'For they that are in the flesh cannot please God.' When we serve Satan six days out of the week, and give God the rest we are not pleasing Him, and this will be a delving spot in our garment. We understand that our garments of righteousness are to be pure white, and if we are continually sinning they will be blackened with sin. Brethren and sisters, let us ask ourselves the question, 'Are our garments pure?' Are we doing all we can for God and giving up all for Him? Every idle word we say is of the flesh, every bad habit we may have, all we put on our person to please the eye, is not pleasing to God. It may seem but little to us, but small streams flow together and form a river. One small sin of vanity will lead to one that is larger. May God help us to lay aside all of this world and come out and out for Him."

"All for Jesus, all for Jesus,  
All my being's ransomed powers,  
All my thoughts and words and doings,  
All my days and all my hours."

*Birch Tree, Mo.*

For the Herald of Truth.

#### LESSONS FROM LETTER WRITING.

BY FANNIE E. BURKHART.

In the post-office of a small town there sat an elderly man writing a letter. When it was finished he tore the leaf from the tablet, put it into an envelope and the mail was taken to the depot.

When the postmaster returned, the tablet from which the leaf had been torn was still there, and the very impressions of the old gentleman's handwriting were on it. So deeply were the lines impressed that the postmaster, in fear of their having the undesired effect, "Set a watch, O Lord, before my mouth. Keep the door of my lips."

Let us give ourselves wholly into the service of God, then our lives and our words will be in accordance with His holy will, and we need not fear of their having the undesired effect. "Set a watch, O Lord, before my mouth. Keep the door of my lips."

*Trontoele, Kansas.*

For the Herald of Truth  
HINTS TO THE S. S. TEACHER.

BY JOHN H. MOREMAN.

Never attempt to teach your class without having previously studied your lesson well. Always pray for God to help you in your effort to teach the children His word. Best time for this special prayer is an hour before time to go to S. S.

Be sure you are teaching God's word and not the doctrines or thoughts of men.

Don't get cross at a pupil who is making noise or in any other way disturbing the class; give him something to do. Show him kindness to such an one, and be prepared to meet him next time with a small gift or anything that a boy is fond of, and you will have won him.

Always greet your pupils with a hearty handshake and your face lit up with a smile. Always notice your pupils during the week when you meet them and be the same then as on Sundays.

Don't use the questions in the Lesson Help, but make your own questions, be original; it will create more interest in the pupils and make you rely more upon yourself. If questions in Lesson Help are used at all, use them in studying the lesson to get hints on what to ask the children.

Never make the children tired by talking too much yourself; ask many questions and let the children answer them.

It is not wise to teach when only one or two in the pupils are paying attention. See that you have the attention of every pupil and then begin.

Have a point in view in your teaching, and make that point well, which is better than half a dozen not made at all.

If any of the pupils are slack, visit them occasionally, but don't get empty-handed, take something with you to cheer them. Have a kind word for them about Jesus and His love.

*Lancaster, Pa.*

For the Herald of Truth.

#### TO YOUNG SISTERS.

BY MARY SCHWEIZER.

We see and hear of so many young sisters getting farther and farther—step after step—away from Christ, instead of coming closer, just on account of some unbelieving young man. We read in 2 Cor. 6:14, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Some one might say, I can accept the attentions of an unconverted man just to pass time and still lead a Christian life, but hear what Christ says: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37. Here we can see that we are going one step away from Jesus by passing time idly with an unbeliever, because there are some idle words in such company. Some young men when they see that they cannot attain the object of their desires in any other way, they will profess conversion, and after they are married, they become worse than ever before. There are so many things—too many to mention—that will draw young Christians back into the world step after step, and unless they are quick to turn back, they will be lost and go to destruction forever and ever. "Be ye therefore sober and watch unto prayer." 1 Peter 4:7. "Let no man deceive you." Do the will of your Father. Pass time with the idle and Jesus and plous people, and trust in the Lord. He will take us through this world, and when our work on earth is done we can go to heaven rejoicing.

A LITTLE weed has no more right to be in the garden than a big one.



### For the Herald of Truth WHO WILL HELP.

BY HENRY C. ANGLEMOYER.

We might call every child of God the question, Who will help to bring souls to Jesus? It should be the desire of every Christian heart to bring souls to Christ. I fear that, as a Christian body, we do not consider this question sufficiently.

Some might ask, How can I bring souls to Jesus? It can be done in many ways. In the first place we can obtain full salvation of God, become filled with the Spirit, and then let our lights shine. Let our walk and our conversation be for Jesus.

We should study diligently the Word, and let our lives be in harmony with the same. We should be careful that our conversation be godly; also careful not to take hold on such things as would have a tendency to draw us away from God. The part of some of this world has many ways to trap God's little ones and many times in ways unexpected. "Watch and pray that ye enter not into temptation." "The Spirit, indeed, is willing, but the flesh is weak."

Matt. 26:11. It pains my heart to see the negligence of the part of some of the followers of Jesus in attending public worship, Sunday school and other means of grace. When you speak with them, they say, "We are too busy and really have no way to go," but when the first public sale or some worldly amusement comes along, we see them hurry forward to mingle with those that are seeking food to satisfy the carnal nature.

Oh, Lord, Thou hast commanded Thy people to be a separate people. Help us, O Lord, to heed the admonition of the blessed word of God. "Be not conformed to this world." We as a Christian body should keep clear of every thing of a worldly nature if we expect others to follow. O Lord, give us light on these lines and help us to walk therein. Such things as church fairs, festivals, picnics, socials, shows, etc., we of course expect the unconverted to attend. They may have pleasure and be comforted, but, listen to Jesus: "I will pray the Father, and He will give you another Comforter." John 14:10. Help us to fall at Thy feet and pray for that Comforter that will satisfy, that we will not seek the allurement of the evil one. Thou, O Lord, shalt have all the praise and glory forever.

Brethren and sisters, "pray without ceasing, and in everything give thanks for this is the will of God in Christ Jesus concerning you." The God of peace be with us all. Amen.

Sticlerite, Pa.

### THE THEATRE, CARDS, WINE, ETC.

With these distinctive pleasures of the world what has the Christian to do? The question is often asked and answered, and yet it comes anew to the front. It came to me but long since, when listening to great blots of those in authority, who do not offer wine to their guests, and it came with startling distinctness. How can Christians offer it? and all the questions involved in this, and other kindred pleasures, came up in my mind to be answered. Why may not I, professing to belong to the Lord, dance and play cards, and take a social

glass of wine? I allow, with the rest of the world, that these are Satan's great temptations, chief agents for evil, that by these more than by any others, souls are shipwrecked. How many go to destruction, in all classes of life, from the excitement of gambling; perhaps begun in games of cards in their own homes in childhood? And so the little ones in these days acquire fondness for the theatre, and indeed all simple worldly pleasures, by being taken and encouraged by their parents. And can I call myself the Lord's redeemed child, and yet shake hands with such tremendous instruments of evil? Can I go, with any pleasure, any real hunger, to my Bible, while enjoying such questionable amusements? No, I cannot.

Let us face the question squarely, and be honest with ourselves, and confess, that when these things give us satisfaction, we do shut out our Lord, and His indwelling Spirit. Oh, do not let us be content with the mere name of Christian, and know nothing of its reality—nothing of the sweetness of abiding in Christ, as the branch in the vine. A famous physician in Philadelphia, a hundred years ago, was asked by a lady: "Doctor, do you think it wrong for me, a communicant, to go to the theatre?"

"Madam," he replied, "I would never publish to the world, that I found my Saviour so hard a Master, that I had to go on the devil's ground for amusement!"

Ah, no, if we do not find His service, and the life in Him, sufficient for all our needs, for all our joy, and in all our sorrow, be assured that is something wrong with you, and do not rest until it is cast out, even though it be the hand or the eye that offends. "The world is so much to us, only because God is so little!"

Oh, ye so-called Christian people, who live in your homes, in your surroundings, from the grooves of evil, see to it that your example does not help to lead some less favored brother or sister into ruin or sin, by the very refinements and attractions with which you surround your temptations. Can you not think of some one in your circle, who has not been able to resist the fatal delusions of the wine cup, or the attractive gambling table, to their own dire disgrace and despair?

### NO PLACE FOR BOYS.

What can a boy do, and where can a boy stay, if he is always told to get out of the way? He cannot sit here and he must not stand

The emotions that cover that fine rocking-chair.

Where put there, of course, to be seen and admired.

A boy has no business to ever be tired.

The beautiful roses that are now in bloom.

On the floor of the darkened and delicate room.

Are not made to walk on—at least, not by boys.

The house is no place, any way, for their noise.

Yet boys must make somewhere; and what if their feet.

Sent out of our house, sent into the street, should step round the corner and pause at the door.

Where other boys' feet have passed often before; should pass through the gateway of glittering light.

Where jokes that are merry and songs that are bright.

Ring out a warm welcome with flattering words.

And temptingly say, "Here's a place for the boys!"

Ah, what if they should? What if your boy or mine.

Should cross over the threshold which marks out the line.

'Twixt virtue and vice, 'twixt pureness and sin.

And leave all his innocent boyhood within? Oh, what if they should, because you and I.

While the days, and the months, and the years hurry by.

Are too busy with care and with life's feeling joys.

To make room for our heartbeats a place for the boys?

There's a place for the boys. They will find it somewhere.

And if our own homes are too faintly fair For the touch of their fingers, the tread of their feet.

They'll find it, and find it alone in the street, 'Mid the glidings of sin and the glitter of vice; And with heartaches and longings we pay a dear price.

For the getting of gain that our lifetime employs.

If we fail to provide a place for the boys.

A place for the boys—harder, I pray, As care settles down round our sort earthly way.

Don't let us forget, by our kind, loving deeds, To show we remember their pleasures and needs.

Though our hearts may be vexed with the problems of life, And worn with heartaches, and tollings, and strife.

Our hearts will keep younger—your tired heart mind needs.

If we give them a place in their innermost shrine.

And to our life's latest breath 'twill be one of our joys.

That we kept a corner—a place for the boys.

—Boston Transcript.

### CAN A CONSISTENT CHRISTIAN GO TO THE THEATRE?

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should drift away from them."

It is very easy to "drift away" from the path of truth, and we cannot fully glorify our Master if we do not keep our eyes single so that the whole body may be full of light.

I know there are some who think an occasional visit to the theatre no harm, but a means of change and recreation, to a mind full of business cares and the like which come to nearly all of us.

First, then, let me say, it is not safe for us to go anywhere or do anything that we do not feel we could in all sincerity ask our Savior's blessing upon.

Can we do this when entering the door of a theatre, no matter how good a play it may be? It seems to me that the question a child of God should ask himself or herself in this matter should not be, Is it wrong? but—Is it right? We should seek to please Him, not see how far we can go and not displease Him.

We should seek in all things to glorify our Lord and not to please ourselves. If we think any one thing in our life is not well pleasing to Him we should always ask Him to help us to overcome in His power. If we are trusting our dear Lord to keep us constantly, if we desire Him as an abiding guest, how can we go where we cannot safely take Him with us? Our feeling should be, "If thy presence go not with us carry us not up hence."

It is an acknowledged fact, I think I may safely say, the tendency of theatrical exhibitions in general is away from the best things in this life and the life to come. If they do not create unchaste and unwholy thoughts they most invariably do create an unrest and a distaste for serious thoughtfulness and they unfit the mind and heart for work for God.

I know without having to go to the theatre to find out the fact, that there is a fascination about it, that is *unaccountable* to the soul's best feelings, and that the more one indulges in this the farther that soul will drift from God and rest.

And yet the effect upon ourselves is not all, by any means. Are we not "living epistles to be read and known of all men" among whom we live? How then do our lives count for God if these eyes as under the doors of the theatre? Is not our influence as a Christian weakened? There can be but one reply to this.

No matter what the effect may be upon thee, my brother, no matter if it may not do thee harm, how about thy weaker brother who may follow thy example and be led on far beyond anything thou may have thought. Do not, I beseech thee, open the door by which some one may enter and go to lengths from which there will be no reclaiming.

Paul said, he would not eat meat while the world existed if such eating would cause his brother to offend. In many things we are our brother's keepers; especially are we responsible for the acts of others when they are looking to us as examples in word and deed.

Then let me say, fellow soldiers, followers of a once crucified but now risen and forever glorified Lord, when you are tempted to darken the doors of a theatre under any circumstances whatever, "Enter not." Refrain not for your own sakes only, but for the sakes of others who may be watching you and perhaps regulating their own lives in some measure according to the way in which they see you live and act. "No man liveth to himself."

I believe that to the true Christian the theatre has no charm. There are other things to occupy the spare time, in the way of social enjoyment and rightful recreation. Pleasures that may properly be entered into without the feeling that the time has been lost or misspent. The Christian, in giving up worldly pleasures that may have at former times been very enjoyable, does not lose anything, far otherwise; a true child of God gladly and joyfully lets all these go because he has that which is far better, and he can still enjoy the things of this life that are innocent, that are elevating, that are pure, and that do not in themselves tend to choke the good seed in the heart which the Master has planted there and which He is cultivating.

There may be some to whom this may come who have, indeed, in former days tasted of the good Word of Life, and the kindness of a Savior's love, and who do not now enjoy communion as they once did.

Do not, I beseech you, let the enemy of your soul's peace draw you aside into fleshly gratification, but keep close to the side of the Redeemer and He will shield you from the snares of the Evil One.

"Stand therefore having your loins girt about with Truth, and having on the breastplate of righteousness and your feet shod with the preparation of the Gospel of peace. And above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked."—J. H. Y. in The Friend.

### THE GOLD WATCH.

Troublesome times test principles. Perhaps that is one reason why they are permitted, nay more, appointed to be a part of our life portion here below—our discipline for eternity; and when we note our failures before the lesser trials, how does it quicken us to look to the Strong for help against the trials of the cloudy and dark day! "For if we have run with the footmen, and they have wearied us, how shall we contend with the horsemen?"

A family named P—, much respected, not merely for their wealth and station, but their moral worth and benevolence, lived in the south of Ireland many years ago. They were connected with the Society of Friends, and lived consistently with their principles of peace and non-resistance, up to the trying days of '98. Then, however, many who were not politically obnoxious to the disturbers, were made prey of on account of their property, and the portable part of it, such as money, plate and jewels, and amongst the victims were the P—s. Their peaceable habitation had been long doomed to a nocturnal visit, and was at length broken into and spoiled, without any active resistance from the proprietors. Probably from tampering with the domestic servants, the robbers were fully aware of the whole amount of valuables they had to expect, and were about to depart with their booty, when one of the party said to the wife, "You have a gold watch." She had slipped it into her bosom on one of the heathen temples with their "sacred" cows, their gongs and bells, and tamasha of various kinds. Tamasha is a general word for show, exhibition, racket, noise. It is all very disgusting to the nature, but when we remember how earnest and sincere these people are in their worship, and that many of them know of nothing better, and that each soul of them is worth more than all the world, we are stirred more than ever with a desire to tell them of Jesus "the Mighty to Save."

I cannot feel amused at their queer antics as some do. I realize too keenly what it means. We are solving the question of how to learn the language, and can now give you some idea of how it is done or at least attempted. In the first place it is necessary to have a *puddit* or native pronunciation. He will come an hour every day, for six days in the week, for five rupees a month (about \$1.50). We have first, second and third books in vernacular languages, corresponding to our first, second and third readers, and we begin just as children at home. We expect to take our first lessons in Urdu or Hindustani in Roman characters on Monday morning. We must also procure the scriptures in Urdu. The Hindi is much like the Urdu but easier to learn than Urdu, and I looked hard to us at first sight. But we do not get all our knowledge of language from the pundit. All over India we can meet people who "Hindustani Samahite" (understand Hindustani) and on the way to the bazaar, and everywhere we find ourselves listening closely to catch words we know and when we make purchases we exhaust our vocabulary several times over and they actually understand us sometimes. As we have

here than on the plains. It is dry but not so dry as farther away from the sea-coast. We find living here more pleasant than in the city, and not nearly so expensive. We are paying Rs. 13, annas 12 (about \$4.50) a month for four rooms with some furniture. We just purchased some furniture and dishes (from a missionary who is moving away), so while our outfit would be considered very meager for an American home, we have an ample supply for all our needs.

We have a bath room with hydrant supplied with soft water. By filtering this we have drinking water, and we cool it by putting it in a porous earthen jar. After eating ship-fare for over a month and the product of India cooks for two weeks longer it is quite a relief to us to eat plain American meals prepared by Americans, on an all stove supplied with American oil. Some time we may tell you about native servants, and you will then understand why we find it preferable to do our own cooking on an all stove rather than to have it done for us out in the cook house. At least it is so for the beginning of the work. After we enter the work at closer range, we may find it different.

Agartal is quite a railroad town. It is a division point at the top of the steep grade of the Western Ghat. Many railroad men have their homes here, and there is abundant opportunity to work among them. They are nearly all English. Then there is the pressure of loving hands in farewell grasp, and yet the three weeks we have spent in India have passed very quickly. We hardly feel like counting years until we can return for the work looms up so vastly good that it seems all out of proportion to the time to do it in, and leaves us to question whether we shall ever find time to go back to America. Do not forget to pray.

Yours in Him,  
J. A. RESSLER.

### THE STRENGTH OF WEAKNESS.

For half a century Titus Coan labored in the gospel in Patagonia and Pacific Island Missions. When he was a young man, at college, the American Mission Board had under consideration the subject of a visit of inquiry to Patagonia, about the year 1825. It was brought before the various colleges, and each student in one of these was requested to retire to his own room for prayer and guidance, and on the day when he was required to give an answer, he was convinced that he must offer himself for the service; and another young man felt prepared to accompany him.

Having heard of the savage characters of the Patagonians, and the fact that the two young men desired that they should be supplied with weapons of defence; but Mr. Coan had a stronger belief that all these, even his pocket-knife, must be discarded.

On nearing the Patagonian shore, the captain of the vessel in which these devoted followers of the Prince of Peace sailed, said that, as the natives were so savage and untrustworthy, he could not allow his crew to land; and he could only put Mr. Coan and his companion on the beach in a little boat with their goods, saying that if they lighted a fire the natives would come into sight.

It was a very lonely position for the two young missionaries; but the natives were soon lining the brow of the neighboring hill. They came near and sought to satisfy themselves that the strangers were entirely unarmed—by examining every part of their dress, and even taking off their stockings and turning out their pockets; but finding nothing they expressed their friendly regard by taking their new friends in their arms, and receiving them into their tribes. "They gave us," writes Mr. Coan, "horses to ride on; and we traveled with them about three months, east, west and north, visiting their camps and hunting grounds, and falling in with several other clans. In this way we saw nearly all the savages of the eastern Patagonian Pampas. The tribes are wild, and in the wildest state of savagism, living wholly by the chase, and roaming with their women and children most of the time, carrying their skin tents and their all with them. We had no interpreter; all our communications to the natives were through signs. "Some of our friends had advised us to go armed into Patagonia. We had said, 'No, our weakness is our strength; our apparent unprotectedness our shield.' And so it was. The savages saw we were defenceless and harmless; and our God made men our protectors. They were not jealous or afraid of us; and we left them unscathed, under the wing of our Immanuel. Selected.

### NEEDS OF MISSIONS IN INDIA.

The young men of the Student Volunteer Movement of India and Ceylon, in their *Appeal for India*, thus speak of some of the needs and openings in this land:

In Sind, men and women missionaries here all counted give only to 125,000 of the population. Large districts are unoccupied, and receive only occasional visits from a missionary.

Kashmir.—Three missionaries to 3,000,000 people. 1 to 1,500,000. Hundreds of thousands have never heard of Christ.

Khandesh.—Sixteen taluks counties. Only five occupied. One missionary to 300,000.

In Ahmednagar District, one of the oldest and best worked sections of Western India, only one worker to 100,000 people.

Belgaum District has three missionaries to 864,000 people.

The solitary worker in Malabar District writes: "There is no part of India more promising for speedy and good results. I should heartily welcome soul-loving, single men helpers."

In the North-West Frontier Province, 2,000,000. Except in Soreh (city), no missionary work is going on.

The Native States of Bundelkand, Rewah, Punnah and Gwalior, largely unoccupied. A population of over 3,000,000 entirely untouched.

Berar.—Population, 2,800,000. About 68,000 to each missionary. Several counties almost unoccupied.

A missionary, working among the hill tribes, writes: "In a population of 500,000, my wife and I are the only missionaries."

Nizam's Dominions. Great territory. Population, 15,000,000. Only one missionary to each 150,000.

Who will go to the rescue of these perishing millions?



SUBSCRIPTION PRICE.  
THE HERALD OF TRUTH, one dollar per year.  
THE HERALD OF TRUTH, one dollar per year.  
THE HERALD OF TRUTH, one dollar per year.  
THE HERALD OF TRUTH, one dollar per year.

- The HERALD OF TRUTH is the Organ of the following Mennonite conferences.
1. Lancaster, Pa.
  2. Eastern District (Frankfort).
  3. Franklin Co., Pa. & Washington Co., Md.
  4. Virginia Dist., Pa.
  5. Ohio.
  6. Ohio Mennonite.
  7. South Western Pennsylvania.
  8. Indiana (Spring).
  9. Indiana and Michigan District (Fall).
  10. Illinois.
  11. Western District.
  12. Missouri.
  13. Kansas and Nebraska.
  14. Nebraska German.
  15. Minnesota.
  16. Mennonite (Amish Mennonite).

Monthly Calendar for June, 1899.

Sun.	Mon.	Tue.	Wed.	Thurs.	Fri.	Sat.
					1	2
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

8; 16; 23; 29.

BUSINESS NOTICES.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

For Bibles and good religious books of all kinds, call on or write us. We have on hand a fine assortment of good books and cards of all sizes and prices. Send for catalogues.

We are pleased to note the large number of orders which are being sent in for our New Tracts. Surely these silent messengers can be of great use to workers in the Master's vineyard. See our list elsewhere.

For Bibles and good religious books of all kinds call on or write us. We have on hand a large assortment of books, Sunday school cards, etc., at sufficient variety of prices to meet the different requirements. Send for catalogues.

We desire to call special attention to the "Mosaic Law Testimonies," of which an advertisement appears elsewhere. This is something entirely new, and we consider it very useful. Ministers, Sunday school teachers, and all Bible students will find it very helpful. Do not fail to read the advertisement, which gives a full description of its purpose and utility.

Get your friends to subscribe for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. The church paper will interest them.

"Gospel Herald in Song" is giving satisfaction wherever used. We consider it a very practical song book for Sunday schools and invite our friends to read the advertisement of same found on another page.

Our large variety of Gift Booklets, ranging in price from 2 1/2 cents to 50 cents each, affords an excellent opportunity to select some beautiful "tokens of remembrance" or "rewards of merit." Write us for particulars. We can give you special prices which will interest you.

That "no man liveth to himself" is a truth too frequently overlooked. The blessings attending a life spent for others are very beautifully brought to light in the excellent book, "MY STEPS—What Would Jesus Do?" Every body should read it. Paper binding, 25 cents; cloth, 75 cents. Over 200,000 copies have already been sold. Send us your order.

We have a limited number of "The Christian's Secret of a Happy Life," standard edition, in cloth binding, which we will offer for 35 cents postpaid. The regular price is 75 cents. This reduced price holds good only while the present stock lasts. Order this excellent book at once and take advantage of the reduction.

The new book on "Immersion," price 10 cents, and the "History of the Mennonite," price also 10 cents, are having a very large sale and they are worthy of it. They should be found in every home. But "Mennonite's Works" and "Martyrs' Mirror" should also be read more extensively. Write us for our special terms on club orders.

How is this? A new agent, in his first attempt to sell "Lying Testimonies of Saved and Unsaved," sold 17 copies in one week. He says the book immediately attracts the attention of the people, and arouses an inquisitiveness which secures an order. Facts are stubborn things, and are here to stay. This book points out facts which concern everybody. No one is excepted, and for that reason it should be read by everybody. Please read the advertisement found on the last page. Buy a book yourself and then you can learn its value.



We have only a few "Leibet's Notes on the S. S. Lessons" left, which we will send postpaid to any address upon receipt of 75 cents. Order at once.

To Those in Arrears.—Our dear brethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

We are pleased to note the interest our people have taken in distributing tracts and we trust much good may come therefrom. Our supply has been drawn on quite heavily, so it will be necessary to print more in the near future, at which time we will also get out some new ones. Our readers will bear in mind that we furnish all these tracts free, although it requires quite an outlay to print them. We would be thankful therefore for any contributions which may be sent for the tract fund, which is used exclusively for printing tracts. Send all orders for tracts, and contributions for the tract fund, to the

MENTONITE PUBLISHING CO.,  
Elkhart, Ind.

Letters on Baptism, by Edward H. Fairfield, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by immersion.

These letters are addressed to a friend, also a Baptist, who wrote to him asking for his reasons for severing his church relations and becoming an advocate of baptism by sprinkling or pouring. We give this answer in his own words:

"How this change came about may be told in a few words. Some years ago, I was requested by a Baptist 'Publishing House to prepare a book 'in defense of Baptist views. I proposed a volume of about four hundred duodecimo pages. I accepted this appointment with the 'fullest assurance that an argument could be made in that compass that 'nobody could fairly answer. In order to do it I determined to go over the 'whole ground from the beginning; so that when the work was finished 'the honest and intelligent reader of 'my book would be constrained to 'admit that it was unassailable.

"I fully believed that immersion 'was the only water baptism, and 'that it could be made so to appear to 'every candid inquirer.

"My disappointment you can imagine when I tell you that, as I proceeded my study of the subject, I found lower after lower of my baptismist fort tumbling down! Most laboriously did I strive to repair them. 'Month after month for more than 'two years did I labor to maintain 'my old ground, but to no avail. 'There were too many hard and solid 'facts against me. Having studied 'the subject through and through on

"both sides, I was convinced of my error. Immersion was not the only 'baptism. The word baptizo did not 'mean 'immerse' in the New Testament. I saw it clearly. I could not 'have been an honest man, and continue to profess to believe what I 'did not believe. I had believed it 'with strong conviction, and I did 'not for one moment question the 'honesty of my Baptist brethren. 'They are as sincere in their convictions as I formerly was in mine. 'But with the facts now before me it 'was impossible for me to remain a 'minister of the gospel in any Baptist 'denomination."

The subject is discussed throughout in a very fair and reasonable way, and with due respect to the belief of others, yet clearly and pointedly he reasons over the subject, and both from the Old and New Testament Scriptures shows that baptism or baptism as used in the word of God, does not mean immersion, which is used exclusively for printing tracts. He refers to all the different arguments usually used in these discussions, and presents many valuable thoughts by way of interpreting Scripture. The reading of the book will be beneficial to every one, and it is commendable to notice that no reference whatever has been made to infant baptism, which is indeed a very rare thing, with the advocates of baptism by aspersion. The only criticism we have to make on the book is, that the author, while he claims that the Scriptures do not teach immersion, and that baptism by aspersion is taught in the Bible throughout, he does not take a decided stand, but leaves it an open question, a sort of a "do-as-you-please" after all. His arguments would make it a settled question, but in his conclusions he leaves it open. We recommend the book to those who desire to read up on the subject, feeling sure they will gain information and ideas which will confirm them in right views on this much controverted subject.

MENTONITE PUBLISHING CO.,  
Elkhart, Ind.

Letters on Baptism, by Edward H. Fairfield, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by immersion.

These letters are addressed to a friend, also a Baptist, who wrote to him asking for his reasons for severing his church relations and becoming an advocate of baptism by sprinkling or pouring. We give this answer in his own words:

"How this change came about may be told in a few words. Some years ago, I was requested by a Baptist 'Publishing House to prepare a book 'in defense of Baptist views. I proposed a volume of about four hundred duodecimo pages. I accepted this appointment with the 'fullest assurance that an argument could be made in that compass that 'nobody could fairly answer. In order to do it I determined to go over the 'whole ground from the beginning; so that when the work was finished 'the honest and intelligent reader of 'my book would be constrained to 'admit that it was unassailable.

"I fully believed that immersion 'was the only water baptism, and 'that it could be made so to appear to 'every candid inquirer.

"My disappointment you can imagine when I tell you that, as I proceeded my study of the subject, I found lower after lower of my baptismist fort tumbling down! Most laboriously did I strive to repair them. 'Month after month for more than 'two years did I labor to maintain 'my old ground, but to no avail. 'There were too many hard and solid 'facts against me. Having studied 'the subject through and through on

TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul-stirring tracts. We have just issued a new line, which will send free to any one asking for sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly.

- No. 1. Modest Apparel.
  - No. 2. A Solemn Appeal.
  - No. 3. Unscriptural Marriage.
  - No. 4. Concerning Missions.
  - No. 5. Against Secretism.
  - No. 6. The House of Darkness.
  - No. 7. Dying Without Hope.
  - No. 8. A "Name to Live" Rebuked.
  - No. 9. Repentance.
  - No. 10. Which Heaven Do You Prefer?
  - No. 11. Which Route?
  - No. 12. "If I See or Hear."
  - No. 13. The Sculptor's Perplexity.
  - No. 14. The Gold Necklace.
  - No. 15. A Worker's Creed.
  - No. 16. The Miniquan Christian.
- Address all orders to  
MENTONITE PUBLISHING CO.,  
Elkhart, Ind.

SUNDAY SCHOOL LESSONS.

LESSON XI.—JUNE 11.  
CHRIST RISEN.—John 20: 11-20.

[Read Matt. 28: 1-8; Mark 16: 1-8; Luke 24: 1-12. Memory Verses 11-14.]

GOLDEN TEXT.—Now is Christ risen from the dead.—1 Cor. 15: 20.

INTRODUCTION.

TIME.—Sunday morning, April 9, A. D. 30. The ascension took place forty days later, May 18.

PLACE.—Jesus showed Himself to His disciples near the tomb in the garden by Calvary, in Jerusalem, at Emmaus, in Galilee, and lastly on the Mount of Olives near Bethany, whence He ascended.

CONNECTING LINKS.—Between the last lesson and this we must insert the events connected with the burial of Jesus—the sealing of the stone; the setting of the guard; His release from the tomb; the coming of the women to the sepulcher and their surprise; the coming of Peter and John, to whom Mary had carried word; and, finally, the return of Mary, after Peter, John, and the others had all left, at which time she met the Lord, as this lesson shows.

SIX MARYS.—1. Mary, the mother of Jesus; 2. Mary, wife of Cleophas, and sister or cousin of Jesus' mother; 3. Mary Magdalene, the Mary of our lesson; 4. Mary, sister of Lazarus; 5. Mary, the mother of Mark (Acts 12: 12); 6. Mary, saluted by Paul (Rom. 16: 6).

TEN RECORDED APPEARANCES OF THE RISEN CHRIST.—1. To Mary Magdalene (John 20: 11-17; Mark 16: 7-9). 2. To the women (Matt. 28: 9-10). 3. To Peter (Luke 24: 34; 1 Cor. 15: 5). 4. To the disciples on the way to Emmaus (Luke 24: 13-35; Mark 16: 12-13). 5. To ten disciples and others, Thomas, however, being absent (Luke 24: 36-49; John 20: 19-23; Mark 16: 14). These five appearances were all on the day He rose from the dead. 6. To the eleven apostles, Thomas present (John 20: 26-29). 7. To the seven apostles at the Lake of Galilee (John 21: 1-24). 8. To eleven disciples on a mountain in Galilee, which is generally regarded as being identical with the appearance to five hundred at once (Matt. 28: 16-20; Mark 16: 15-18; 1 Cor. 15: 6). 9. To James, the Lord's brother (1 Cor. 15: 7). 10. Immediately before the ascension (Luke 24: 50, 51; Acts 1: 6-9). Paul intimates that there were others known to him.—Harburt.

DAILY READINGS.

- M. (June 5.) The sealed tomb. Matt. 27: 57-66.  
T. "Too good to be true!" Luke 24: 1-11.  
W. The empty tomb. John 20: 1-10.  
Th. Christ risen. John 20: 11-20.  
F. Doubt dispelled. John 20: 24-31.  
S. Many witnesses. Acts 2: 22-32.  
S. Proofs of the resurrection. 1 Cor. 15: 1-11.

LESSON XII.—JUNE 18.

THE NEW LIFE IN CHRIST.—Col. 3: 1-15.

[Read Eph. 4: 17 to 5: 24. Memory Verses 1-4.]

GOLDEN TEXT.—Let the peace of God rule in your hearts.—Col. 3: 15.

INTRODUCTION.

TIME.—This epistle was written during Paul's first Roman imprisonment, about A. D. 62.

PLACE.—Rome, in Paul's prison.

THE CITY.—Colosse was a city of Phrygia, Asia Minor. It lay in the valley of the Lycus a tributary of the Meander, near Laodicea. It had been once a place of importance, but at the time at which this epistle was written, Colosse was of far less note than the wealthy Laodicea. After the apostolic age it sinks into utter insignificance.

THE LETTER.—The Epistle to the Colossians was probably written in 61 or 62 A. D. The Colossian Church seems to be in danger from Judaizing teachers (Col. 2: 16), as the Philippian Church seems also to have been (Phil. 3: 2-5). This epistle, like that to the Ephesians, is divisible into two parts. 1. Chapters 1 and 2, doctrinal; 2. Chapters 3 and 4, practical. The object of the writer was to set forth, in opposition to the false teachers, the real standing of the Colossian Christians in Christ, the majesty of His divine power (chapter 1: 15-16), the fullness of His redemption (chapters 1: 14; 2: 10), and the completeness with which they were identified with Him in His new life (chapters 2: 10; 3: 1).

THE CHURCH.—A Christian Church had been planted at Colosse, not by Paul, but by his friend Epaphras, who carried to the apostles at Rome tidings of its condition, and of its danger from inroads of a false and corrupting philosophy. Paul's exhortation to the practice of Christian duties follows naturally his statements of doctrine.

DAILY READINGS.

- M. (June 12.) The New Life in Christ. Col. 3: 1-15.  
T. The new man. Eph. 4: 17-24.  
Th. Children of light. 1 Thess. 5: 5-11.  
F. Walking in the Light. Eph. 5: 6-16.  
S. Living to be holy. 1 Peter 2: 1-19.  
S. Christ to God. 1 Peter 4: 1-8.  
S. A fruitful life. 2 Peter 1: 1-8.

CORRESPONDENCE.

DENBIGH, WARWICK CO., VA.—After an unusually severe winter, during which we experienced a little weather, we gladly welcome the pleasant spring days. Since our last correspondence one family has left us, while four other families have joined our number. All seem to be well pleased. Bro. David Zook of Newton, Kansas paid us a short visit some time ago. He preached very earnestly with us. His visit, though short, was much appreciated. We are at present preparing to erect a building of rough material, 20x30 to be used for school purposes and also for church services until we can see our way clear to build a real church house which will likely not be for several years yet. We have recently been informed that a report has been put out to the effect that we are making preparations to leave our home, and that we had been solicited from congregations in different places. This, if the report is true, is deceptive. For several reasons, we as a congregation are not ready to erect a meeting house such as we hope to need and, if fully obligated at these exercises, May house such as we hope to need and if the Lord is willing, to build in a few

HERALD OF TRUTH.

1899.

TIME.—This epistle was written during Paul's first Roman imprisonment, about A. D. 62.

PLACE.—Rome, in Paul's prison.

THE CITY.—Colosse was a city of Phrygia, Asia Minor. It lay in the valley of the Lycus a tributary of the Meander, near Laodicea. It had been once a place of importance, but at the time at which this epistle was written, Colosse was of far less note than the wealthy Laodicea. After the apostolic age it sinks into utter insignificance.

THE LETTER.—The Epistle to the Colossians was probably written in 61 or 62 A. D. The Colossian Church seems to be in danger from Judaizing teachers (Col. 2: 16), as the Philippian Church seems also to have been (Phil. 3: 2-5). This epistle, like that to the Ephesians, is divisible into two parts. 1. Chapters 1 and 2, doctrinal; 2. Chapters 3 and 4, practical. The object of the writer was to set forth, in opposition to the false teachers, the real standing of the Colossian Christians in Christ, the majesty of His divine power (chapter 1: 15-16), the fullness of His redemption (chapters 1: 14; 2: 10), and the completeness with which they were identified with Him in His new life (chapters 2: 10; 3: 1).

THE CHURCH.—A Christian Church had been planted at Colosse, not by Paul, but by his friend Epaphras, who carried to the apostles at Rome tidings of its condition, and of its danger from inroads of a false and corrupting philosophy. Paul's exhortation to the practice of Christian duties follows naturally his statements of doctrine.

DAILY READINGS.

- M. (June 12.) The New Life in Christ. Col. 3: 1-15.  
T. The new man. Eph. 4: 17-24.  
Th. Children of light. 1 Thess. 5: 5-11.  
F. Walking in the Light. Eph. 5: 6-16.  
S. Living to be holy. 1 Peter 2: 1-19.  
S. Christ to God. 1 Peter 4: 1-8.  
S. A fruitful life. 2 Peter 1: 1-8.

CORRESPONDENCE.

DENBIGH, WARWICK CO., VA.—After an unusually severe winter, during which we experienced a little weather, we gladly welcome the pleasant spring days. Since our last correspondence one family has left us, while four other families have joined our number. All seem to be well pleased. Bro. David Zook of Newton, Kansas paid us a short visit some time ago. He preached very earnestly with us. His visit, though short, was much appreciated. We are at present preparing to erect a building of rough material, 20x30 to be used for school purposes and also for church services until we can see our way clear to build a real church house which will likely not be for several years yet. We have recently been informed that a report has been put out to the effect that we are making preparations to leave our home, and that we had been solicited from congregations in different places. This, if the report is true, is deceptive. For several reasons, we as a congregation are not ready to erect a meeting house such as we hope to need and, if fully obligated at these exercises, May house such as we hope to need and if the Lord is willing, to build in a few

years. To give in detail the reasons why we are building a school house, would take too much space. Suffice it to say that we decided to do so quite a while ago, and that already considerable has been done towards erecting said building. Will just add yet that if any one feels disposed to aid us a little in this, that any donations, however small they may be, will be highly appreciated and thankfully received. Such donations, if any should be sent to the treasurer of the building committee, A. P. Shenk, Menchville, Va. Contributions will be acknowledged through the HERALD OF TRUTH. COR.

MAHONING CO., OHIO, MAY 8, 1899.—Preparatory services were held at the Middle M. H. on Saturday afternoon, May 6th, on which occasion six precious souls were received into the church by baptism and one reclaimed. With those previously received this now makes fifty-one accessions to the church here this spring. Communion services were held at the same place May 7th, about 250 members partaking of the sacred emblems. Our people are conducting a S. S. at East Lewistown which meets every Sunday afternoon with services every two weeks after S. S. and Bible reading every alternate Sunday evening. A lively interest is manifested at this place. The Lord be praised. COR.

BLOOMING GLEN, BUCKS CO., PA., MAY 13TH, 1899.—On the 23d of April twenty-one young people were received into church fellowship in our congregation by baptism on confession of their faith. On the 7th of May communion services were held. About 300 members participated. The same day in the afternoon a meeting was held on which occasion the brethren Henry Longenecker and Abram Wittmer of Lancaster Co., Pa., preached to a large assembly. W. D. R.

PALMYRA, MO., MAY 20, 1899.—On the 29th of April, Bro. Daniel Kauffman of Versailles, Morgan Co., Mo., came to Palmyra and held a number of meetings. One person confessed Christ openly. May God bless him and keep him faithful until death. On Sunday May 7, we partook of the emblems of Christ's suffering and death and at the close observed the ordinance of feet-washing. From here Bro. Kauffman went to go as far as Pennsylvania. May God keep them and bring them back to their home and friends in safety. COR.

MUMFORDSBURG, PA., MAY 15TH, 1899.—We held our second communion yesterday. The members were nearly all present. Some were visited at their homes that they were unable to come to the meeting and they all partook of the sacred emblems representing His broken body and shed blood, that we may do this in remembrance of our dying Saviour. The command of John 13 was also observed, that "ye ought to wash one another's feet." May this show our humility and obedience by doing His commandments, which are not grievous. May we ever show our love and faith by doing His will. Bish. Isaac Chittenden at these exercises. May we derive spiritual strength that we

SOUTH ENGLISH, IOWA, MAY 18TH, 1899.—A friendly greeting in Jesus' name. As nothing has been written for the HERALD from this place for some time, a few words may be of interest to our many friends. As the church at this place is one of the small congregations of the West, we have not the privilege of attending church and Sunday school every Sunday as we believe the word teaches us. We have services here the second Saturday evening and Sunday afternoon of each month. Bro. A. J. Yoder of Kalona, Iowa, was with us on the 13th and 14th of May and preached for us; owing to the inclement weather and other causes only a few were in attendance, but nevertheless the interest manifested by those present was very encouraging. Sisters Saloma and Nannie Yoder of the same place paid us a short visit at the same time. We feel glad to have our brethren and sisters of other congregations to come and visit us. We feel like saying a few words to our ministering brethren, that while out among other congregations preaching the word they should not forget us. Though few in number yet there are others here who are not in the fold yet, but an effort should be made to gather them in, as a few seem to be considering the important question whether to choose "this life or the good or death and evil." The Lord willing, we expect to build a church house here this summer as we have no church building of our own yet.

Let us who are of the household of faith come nearer to the cross, look up to Jesus, and for our guidance and strength so that we will be more Christlike and then Christ can use us to His honor and glory. D. H. KING.

may ever press on in the good work and not stand still. May we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Grace be with you all in Jesus' name. Amen. JACOB F. BUCHER.

SOUTH ENGLISH, IOWA, MAY 18TH, 1899.—A friendly greeting in Jesus' name. As nothing has been written for the HERALD from this place for some time, a few words may be of interest to our many friends. As the church at this place is one of the small congregations of the West, we have not the privilege of attending church and Sunday school every Sunday as we believe the word teaches us. We have services here the second Saturday evening and Sunday afternoon of each month. Bro. A. J. Yoder of Kalona, Iowa, was with us on the 13th and 14th of May and preached for us; owing to the inclement weather and other causes only a few were in attendance, but nevertheless the interest manifested by those present was very encouraging. Sisters Saloma and Nannie Yoder of the same place paid us a short visit at the same time. We feel glad to have our brethren and sisters of other congregations to come and visit us. We feel like saying a few words to our ministering brethren, that while out among other congregations preaching the word they should not forget us. Though few in number yet there are others here who are not in the fold yet, but an effort should be made to gather them in, as a few seem to be considering the important question whether to choose "this life or the good or death and evil." The Lord willing, we expect to build a church house here this summer as we have no church building of our own yet.

Let us who are of the household of faith come nearer to the cross, look up to Jesus, and for our guidance and strength so that we will be more Christlike and then Christ can use us to His honor and glory. D. H. KING.

NORTH LAWRENCE, OHIO, MAY 15TH, 1899.—Dear readers of the HERALD, greeting! God is still continuing to bless us with temporal and spiritual blessings. Six precious young souls have been received into church fellowship by water baptism since New Year's and a number have been received by letter, nearly all of whom were brethren and sisters that moved into our district from other parts; one from Kansas, ten from Indiana, four from Pennsylvania and five of Ohio. While these will be a great help to us there is still room for more workers here as well as many other places that have come under the writer's observation. Go where you will and the cry is for more laborers to work in the Lord's vineyard; even where there are large and flourishing congregations, there are still many who are not yet saved; many of whom could be reached were the efforts put forth. I have just been wondering how many souls could be reached by the energy that so many are wasting, in holding those back that are striving to win souls for Christ. Who will help to gather "the good from the fields of sin?"

We held our communion services at the Martini's meeting house on Sunday May 15th, at which time a large number

of brethren and sisters participated. Sermon by Bro. D. Hostetler from John 19:5. RUDY SENEOR.

ORONOGO, MO., MAY 10TH, 1899.—We have recently been much encouraged at this place by a visit from Bro. Geo. R. Brunk of Canton, Kansas. He came into our midst about the 15th of April and remained with us until about the 10th of May, during which time he held a number of meetings, which were very encouraging and edifying to the saints and also to the conviction and conversion of sinners. Five precious souls came out on the Lord's side and were received into church fellowship by water baptism. We also were permitted to again commemorate the sufferings and death of our Lord and Master, which brings to our minds afresh the great suffering and death which He had to undergo for fallen and lost humanity. General peace and harmony prevailed. All the membership that were present partook of the sacred emblems, seemingly with joy and happiness. The attendance increased so much that at the last few meetings the house was hardly able to hold the people. One person confessed Christ and was added to the church. This was the sentiment of her heart: "Blessed be the Gulf who taught my

How near the Gulf I stood;  
And now, while mortal moments roll,  
I'll seek substantial good."

On Friday the 5th of our dear Bro. Jonas B. Snider made his first visit with us, but we trust it will not be his last. We are sorry our brethren could not remain with us longer, for there are many souls near the kingdom, for they feel that Christ in the heart is of more value than the whole world with its deceptions. We hope some of our brethren will come again and help us.

B. P. SNIDER.

MCPHERSON, KANSAS, MAY 17, 1899.—May the grace of God rest upon all the dear readers of the HERALD. I feel to say that by the grace of God we have been receiving encouragement again just recently by the presence of some of the dear fellow pilgrims from Harvey County, Kansas, viz., Bro. David Zook and wife, Bro. Frank Horst and wife, Bro. Amos Hess and wife. May the blessings of God rest upon these brethren and sisters for their visit to us all and the encouragement given by Bro. Zook's sermon at West Liberty, Mo. here in Westfield where we live. I think the blessings of God can always rest upon brethren and sisters who accompany the minister and give strength to his work in various ways and make it lighter and easier for the beloved minister of the Gospel.

We read in the Gospel of more than one being sent. It speaks of two and two and sometimes even more were together to edification and prayer. Our dear Bro. Andrew Shank of Jasper County, Missouri is with us at present holding very encouraging meetings at West Liberty after which he will come here to Westfield from where we expect to take him to our old home brotherhood in Harvey County if the Lord will. Brother S. C. Miller of West Liberty will have meetings from Thursday night at Peabody brotherhood all the week and communion services on next Sunday.

May 5th we met in the forenoon at Bro. Bowman's. The time was pleasantly spent in social talk and in singing. In the afternoon we met at Mr. Brindle's for prayer and consolation in behalf of sister Isidore (Methodist) who is on her bed of sickness. In the evening had meeting again at Bro. J. H. King's. We were encouraged by those meetings as we could feel the presence of Jesus with us.

May 6th Schertz's and Phyl's continued their journey westward. May 6th's blessing attend their way. Nehauser's and King's remained with us till Saturday, visiting in their former homes, also attending the Thursday night meeting. From here they returned homeward. We feel very thankful that God has opened the way for so many to visit us. We also feel glad for the help we expect in our meetings by a large family of Dunkards who have just moved into our community. We are all as well as usual. The cold winter is past and the earth is once more clothed in her beautiful spring garment and all nature seems to be

## HERALD OF TRUTH.

June 1,

1899.

## HERALD OF TRUTH.

171

Last Sunday we had a blessed time we think in the communion services at West Liberty. Many were present. Last night before Bro. Shank began to preach there was a little season of Bible study; blasphemy against the Holy Ghost was one consideration; and sin against the Holy Ghost another. They were not considered the same thing. Sinning against the Holy Ghost is a common sin and will be forgiven if desired earnestly and truly in Jesus' name, while blasphemy against the Holy Ghost is a thing that will not be forgiven unto men. Matt. 12:31.

COR.

### SUNDAY SCHOOL ITEMS.

AUSTELL, GA., MAY 12, 1899.—On the 10th of April we organized a Sunday school. Bro. Hiram Fisher was chosen Supt.; Bro. J. Liechty, Asst. Supt.; Bro. F. Buckwater, chorister. Our general attendance averages about fifty. On the 25th of April Bro. Jonas Nice of Roseland, La., moved into our community, which we have long desired. We have Sunday school at 2 P. M. and at 3:30 we have church services. We thank God that we can come together Sunday after Sunday to learn more of the love of God. We have a large field opened now for all who wish to labor for the Lord. We ask an interest in the prayers of the brethren and sisters that we may go hand in hand in the good work of God. We hope other brethren and sisters will pay us a visit. May God prosper the church and Sunday school work everywhere. JOSEPH LIECHTY.

CLEARSPRING, MD., MAY 4, 1899.—Our union Sunday school was reorganized on the 26th of March, 1899 and the following officers were elected: Supt., John Martin; Asst. Supt., John Whitmer; Sec'y, Amelia Cownton; Asst. Sec'y, Flora Shank; Treas., David H. Gell; Librarians, Walter Zimmerman and Fannie Gell; Choristers, Malie Shank and Bertha Roth. May God bless us all in our work. And may we all work together earnestly in the vineyard of the Lord so that much good may be accomplished through the Sunday school work.

FANNIE C. GELL.

### THE BIBLE IN MEXICO.

The American Bible Society has received the twentieth annual report of its work in Mexico, and regards the report as one of the most luminous and interesting that the Society has ever received. The work of its colporteurs is shown to have been extensive and efficient, and to have been done largely by those who have passed from darkness to light. The report in substance is as follows:

The Central Agency was established early in 1879; one colporteur was employed, and one consignment of books placed with a correspondent. After the Agent had visited most of the mission centers, and had come to know the work, a system of colportage was introduced, employing from fifteen to fifty men, an average of about thirty during the twenty years. Twenty years of continuous effort for one sole object to afford to every Mexican who will improve it, the opportunity of reading the Holy Scriptures. They have been

years of conflict, because the dominant Church is bitterly opposed to the free use of the Bible by the humbler classes; has constantly exercised its authority to prevent its use, by prohibition through edicts and sermons, and has kept its hold on the people by a countless series of highly colored traditions, attractive legends, and almost daily festivals.

Only the priesthood, fanatical publications have tried to make Catholicism synonymous with patriotism; have charged with fostering annexation schemes, and working for political ends, but have failed to injure us, because the Mexican Protestant is of the most loyal type.

A good government, maintaining peace for twenty years, has made progress always possible. It has not hindered, nor has it in any special manner helped our work; it has taxed us as book-sellers, and has protected us as such.

The Roman Catholic clergy have prospered in this period of peace, and are now making extensive repairs in numerous old churches, but their sway over soul and conscience seems to be diminishing, and they have to be satisfied with an outward obedience, which will last as long as the Papal system is tolerated by the rich.

There might be added mention of the bitter feeling, suppressed but still shown, of the whole Spanish population toward everything American, and the large immigration of Spanish Jews from Cuba, sixty-two landing at Yucatan in the two weeks following the Protocol.

Many missionaries and ministers have taken an unusual interest in the circulation of the Bible in the distant towns and mines.

There was a moderate increase in number of volumes circulated, as well as in receipts.

Juan Granada, the first colporteur employed by the Agency, was a Spaniard who possessed a manuscript copy of the New Testament. Juan, on visiting his brother Jose, found a printed copy, and saw that it agreed with the manuscript. As he was going to Mexico for iron (he was a blacksmith), he decided to secure for himself a copy of the book in print. He found the whole Bible, and Mr. Hutchinson, who had but recently escaped from the Acapulco massacre, taught him more of the word and gave him a number of copies to carry back to Guerrero State. His son, now a minister, then a boy, says that his father boldly proclaimed his joy in a new faith wherever they lodged on the way, reading and preaching at times until day-break. "It was a strange change that I noted; my father, always violent and quick-tempered, had become patient and long-suffering."

While preaching enthusiastically in his own town, a priest arrived, denouncing him and his book, and one mid night thirty or forty men, armed with pistols and machetes, surrounded the house, crying, "Death to Protestants." All escaped to the hills save the brother Jose, who was cut to pieces by the machetes. Juan, traveling by foot, brought his son to Mexico and placed him in a mission school, and he himself was commissioned a colporteur by Dr. Gilman, who was then on a visit to Mexico.

Back in 1868, Francisco Davalos, a peddler, bought some pretty books from an Englishman in the plaza at Morelia, and as he went about selling them he came to know that they contained the real history of Jesus Christ, and he says, "The light converted me; I was a professional gambler as well as a travelling merchant, and when I read that about 'extortioners,' I abandoned my business, and have given twenty-seven years of my life to the service of the Master." He was never a regular colporteur, but has sold along with his merchandise hundreds of copies of Scriptures and thousands of tracts.

Francisco Lopez, a most devout and humble man, of the little towns of northern Hidalgo, where there are now churches, only to be driven out to sleep in the mountains at night, which he did cheerfully for the Master. He afterward went as pioneer to sow the seed of the seven Churches of Tabasco, and there ended a noble career.

Manuel Monjaras, another experienced and cheery Christian, went to Tabasco in 1883 to follow up the work begun, and was so successful that he has since been minister in two different missions, and when support is lacking, as at present, he returns to his business as merchant, but shows his true spirit by keeping a stock of Bibles for sale.

All that we have ever heard of Najara, who took a large supply of Bibles into an entirely new region of Guerrero on his first trip, is that there are people found now who say, "We bought our Bibles from one called Najara, who died somewhere along this road."

In 1864, Rafael R. Hernandez saw the attractive Bibles offered in the portables by J. W. Butler, agent of the British and Foreign Bible Society. He bought one for a dollar, and sold it the same day for six dollars. "Frankly," he says, "I bought and sold, at first, solely for gain, but when I learned Christ in that same book, my sole aim was to gain souls. On my first long trip, while selling Bibles in Morelia, men came from the Archbishop with orders to take my books away and burn them. I showed them my license from the Emperor Maximilian, which surprised them. They then offered to buy them in order to burn them, but I would not sell them even one. In Patzcuaro we were taken for spies by the Republican forces. I was taken prisoner four hours later by the Imperialists, who after eighteen days let us free again. Leaving my brother in a hospital, I went on to Zamora alone, where an officer and a priest took me from my hotel to a judge, who regretted that he could not punish me in the old way for being a Protestant, yet he was sufficiently of the old style to shut me up in a jail, where I could neither lie down nor sit down, nor raise my hand to my head. After two or three hours of this torture, I was released and turned out of town. In Guadalajara Mr. Vigil listened to our experiences in both armies, and published an account of them in his paper. With new supplies I then went to the Gulf coast and crossed over again to the Pacific, in more peaceful times and with larger sales. I have been in the Bible work for thirty-four years."

Eusebio Gomez gives accounts of himself since 1855, when he heard of a controversy going on in Guadalajara about Rome and the Bible, and went down to defend his religion, but in less than an hour he saw his error and went home with a large family Bible. He says: "I badly taught myself to read and write, and thought all the family of eighteen were angry with me save one brother who could also read, we found the way of life. My brother was bold enough to attend services, and began to sell Bibles in the midst of great persecution; I tried to dissuade him, and he said, 'Thou knowest not the power of God, I must sell them.' On October 12 of that year, 1879, he was killed by four men attacking him at once. Then I faltered in doubt; but the pastor said 'not to fear them that kill the body but are not able to kill the soul,' and I prayed every night for courage, and my request was granted, furnishing me for the work my brother had left. Twice I have been sentenced to death by the enemy, but escaped; once because I was not found in the hostelry where I had proposed to stay, but had spent the night in the fields; and again, an old woman who, with her son, had joined me on the road, prayed so long and earnestly for my life, that I had time to escape from the emissaries hired to kill me." Gomez is never satisfied merely to open the book, he would always open the eyes as well, and leave the reader in a position to find his way to the light.

Hippolito Aguilar, who began working for us in 1894, is a bold man, and always insists on proof when his books are called "bad books." A man in Coatepec de Arenas heard Aguilar reading out of the Gospel of John, and went away to bring money to purchase it, but hearing that the police would not let him, he asked leave to show him one. "Take it along," said Aguilar, "and ask him to do you the same thing in pencil all that is bad; if he finds one evil chapter I will burn my whole stock." The priest at once pronounced it a bad book, but the man insisted on having the badness pointed out in order to demand that all be burned, as Aguilar had promised. "It is not your business to know what is wrong with a forbidden book," said the priest, "it is a crime for you to doubt the word of your spiritual father who represents Christ on earth." The man took Aguilar's advice to read a little more about Christ, and bought the book.

J. Tanguma, while a shepherd boy learning to read, found a tract, "The Miraculous Apparition of St. James," which his uncle told him must be a Protestant book, because it placed the priests in a bad light. But it proved so interesting that he looked for more Protestant books, and in 1894, coming to a certain ranch on business, he found some countrymen holding a protestant service. After he had purchased a Bible for \$1.50, which he says he paid gladly, in order "just to own the book." In all his efforts since, to place it in the hands of others, he has always considered it "better to sell than to give." He afterward joined the church, and, though weary of becoming a preacher, has cheerfully gone on in the Bible work while pursuing his studies, and is now able to preach whenever invited to do so.

As long ago as 1859, Manuel F. Fernandez, then in South America, made a comparative study of the Bible published by the Society and that authorized by Rome, and for thirty-seven years has been aiding, in one way or another, the circulation of the Bible without notes. He has labored in Mexico since 1885, establishing congregations and writing forcible articles for the evangelical press, but mainly as a colporteur of the Bible Society. A little while ago he was one day looking for food in a small town near Valladolid, when an old lady said, "If you will wait until my daughter returns she will prepare dinner for you." While he was waiting, the lady, looking for a spoon in her work-basket, uncovered a well worn little Bible. He took it up and asked where she had bought it. "Of a Protestant Bishop," she said, "at the railroad station in Merida, eight years ago," she answered. "You must like to read it, it is so worn," said he. "Yes, it is the pure word of God, without any theology by man. My neighbors often ask me for it to read, yet the Bishop tries to give it to everybody who would accept it. And few of us have seen more precious fruits of 'Bible reading alone and God's blessing,' as he calls it, than he has, having labored in many fields beyond the reach of missions."

Formerly of the Friends' Mission, Mr. William A. Walls joined us in the Bible work in 1894. Counting always on God's hourly help, he persuades people everywhere to read the Bible, and is most successful. He travels in some of the roughest regions to reach the humblest people, and when in larger towns, in demand as a most earnest evangelist.

Let us take a glance back to the number of copies of the Scriptures that have been circulated in Mexico by the Agency of the American Bible Society from January 1, 1879, to January, 1899:

	Copies.
Bibles, 30,317; Testaments, 118,951; Portions, 152,087; total, 303,355	303,355
Sent to Mexico by the American Bible Society previous to 1879.	39,560
Sent to Border States by American Bible Society after 1879.	11,800
From the American Bible Society, From the British and Foreign Bible Society before 1879.	462,836
Imported and printed here by other workers, estimated at	137,504
Bibles, Testaments, and Portions circulated.	404,000
	641,370

The Mexicans appreciate the advantage of having the Bible for sale near at hand, and many purchase it for their friends and neighbors. May not the work be extended, so that light may reach the remotest hamlet?

### EXCUSES.

A man must be bankrupt in ingenuity when he cannot frame an appropriate plausible excuse for doing what he wants to do, or for not doing what he does not want to do. It is rare to find a person, young or old, whose assets in this line are not equal to his liabilities. It always has been so. It began in the garden of Eden and will continue to spread. Intellectual activity in this field of effort is just marvelous. Among the first acquisitions of childhood is the language of excuse.

"I didn't whistle, it whistled itself," was the child's apology to his teacher for an untimely and needless whistle. A naturalist once said: "I cast it into

During the empire, in 1896, Ocampo's mother bought a single Gospel from Mr. Butler, and in that same year eight of her sons became "evangelicals." Margarito Ocampo came from the corn fields a fresh, sturdy youth, and asked



the fire and there came out this calf." With that thin plaster he attempts to hide his idolatry. "As thy servant was busy and weary, he was gone" was the weak apology of the careless prophet who allowed his prisoner to escape. He had no business to be "here and there" with so important a charge on his hands. He was condemned by his own excuse "I knew thee and was afraid," was the instant excuse of the faithless steward who had hid his talent. That was a shabby apology for laziness. Real fear would have a spur in his lazy sides. That "piece of land," the "five yoke of oxen" and that newly acquired "wife" afforded but flimsy excuses for the insulting refusal to attend the great supper. They carry their weakness in their very faces. And no better or more respectable are the modern excuses of so-called Christians for neglecting their covenant vows and ignoring their manifest obligations. And if slipshod Christians knew how little stock an experienced pastor takes in their insincere and false excuses they would be ashamed and soon spare themselves the trouble of making them. The excuses which these half and half Christians reel off by the yard would be amusing were not the final outcome so terribly tragic. We expect that ungodly men will keep on making excuses for "neglecting this great salvation," even though it be an indictment against their wisdom; but for professing Christians to commit the negative sin of neglect, and the positive sin of excusing that neglect, is a reproach to the sacred name.

Pastors out of courtesy are often obliged to listen to the stale excuses of their parishioners for not attending church, when they know that with rare exceptions they could be present if they wanted to be. They live at the expense, or they get so tired during the week, or their health is so poor, or they are a little "hard of hearing"—these are specimen excuses which every pastor hears. But the writer could never see why it required more to go to church on Sunday than to the circus on Monday, or to the Fair on Tuesday, or shopping on Wednesday; nor why it is less restful to the tired worker to ride a mile or walk a mile or two and sit for an hour and a quarter an interested listener and worshiper in the sanctuary, than to go twice that distance and spend the day in profligate rioting. Isn't it the universal testimony of living Christians that the services of God's house are restful?

And as for hearing, there are few or deaf but that a live preacher can make them hear. Then the excuses for neglecting the meetings of the church, or "night air," "can't sleep after being out at night"—well, their "name is Legion," for like the other devils mentioned in the Scripture, they are many."

But can any one tell why "the night air" is more prejudicial to one attending a meeting than when attending a "show" or a day of amusement? Or why some are never more seriously affected in a religious meeting than in a concert or a visiting party?

I knew a brother once in whose house religious meetings were held, having lost his spirituality, decided that the meetings must be discontinued, for the reason, as he stated with apparent honesty, that the floor timbers were getting weak and that he feared we

would break through. There were evidently weak timbers *somewhere*, but they were not in the floor; for, when a few months later, the brother was revived and the meetings were resumed, the timbers were strong enough to hold all who could pack into the room.

The weakness is in ourselves. The Holy Spirit alone will drive it out. There is need of a great reformation among Christians.

They should quit the puerile business of making empty excuses, and go to work to build themselves and others up in all manly and Christlike ways. Brother, sister, bring your excuses to the test of God's Holy Word. If they will not stand that, they will not pass current at the bar of God. The tongue that is valuable in excuses here may be "speechless" there.

#### "GIVE A KIND WORD WHEN YOU CAN."

Do you know a heart that hungers for a word of cheer? There are many such about us; it may be that one is near. Look around you. If you find it, speak the word that's needed so, and your own heart may be strengthened by the help that you bestow.

It may be that some one falters on the brink of sin and wrong, and a word from you might save him. Help to make the tempted along. Look about you. O my brother, what a sin is yours and mine if we see that help is needed? And we give no friendly sign? Never think kind words are wasted. Broad on waters cast are they. And it may be we shall find them. Coming back to us some day. In a time of sharp distress. So, my friend, let's give them freely: Gift and give God will bless.

#### INFLUENCE OF PARENTS AND TEACHERS.

[Essay read by Frances S. Mellinger at the Missouri S. S. Conference.]

Parents hold the most responsible position in life. By their teaching and influence they lay the foundation on which will be built the characters of those upon whom the future prosperity of the Church depends.

We know that in a few years those who are now engaged in the Christian work will pass away and the children of to-day must take their places. In order that the work may prosper under their care, it is necessary that they be trained in the nurture and admonition of the Lord, and to begin when they are young to teach them the word of God that as they grow up they may gain a religious education which will fit them for the duty that will devolve upon them.

Impressions, good or evil, made upon the little minds are indelible. It has been said, "The hand that rocks the cradle is the hand that rules the world." This shows how a person's life is influenced by the training received in childhood. How necessary then that the first steps in life be carefully guided in the right way. There is no one so well qualified as true Christian parents to instill into the young minds the moral and religious principles so essential to true Christian manhood and womanhood. Lessons taught by example usually make a deeper impression than those taught by precept only.

Oh parents, do you realize how your daily walk and conduct is influencing your child? Are you leading a life worthy of imitation? What will be the future destiny of those who are following your example, whose ideal you are of all that is pure and good? Not long since I heard an instance related of a man, the father of a family of little children, who was asked by an old friend, "Why don't you give up your evil ways and become a Christian?" He answered, "I have no time for that. I must work all the time to provide for my wife and children." The old man looked at him and said, "You are not fit to look up a child." The remark greatly enraged him at first, but after carefully considering the words he began to realize their meaning. He said he knew if he kept on leading the life he had been leading and his children would follow his example, they would all be doomed to eternal destruction.

At as early an age as possible the children should be taken into the Sunday school or Bible school (which is the grandest branch of the Christian work ever established in the church), and there be placed in the care of a teacher who will carefully and faithfully teach them the gospel truths. Parents, be an example to your children in this also. Do not send, but take them to Sunday school. Your presence is needed there. It will encourage the children; it will encourage the superintendent; it will help to make a better Sunday school, even though you do not take an active part in the exercises.

The Sunday school teacher should in the first place have a Christian character. He should be a faithful follower of Him whose cause he wishes to advance. In order to be successful, the teacher must gain the respect and confidence of his class. How can this be gained? Simply by walking worthy of the vocation wherewith he is called, which embraces:

1. Sociability. Make your pupils feel at home with you. Show them that you feel a deep interest in their welfare.

2. Regular attendance. Can we expect our pupils to attend regularly if we absent ourselves for every trivial excuse? As we cannot impart to others what we ourselves do not possess, it takes

3. Careful preparation of the lesson. We must study the lesson to obtain the knowledge we need to interest our pupils. We must teach them not only the lessons as they are given in our Lesson Helps. For instance it would not benefit us so much spiritually to simply study the history of the Israelites as given in our Lesson Helps, but we must draw out the spiritual lessons that are applicable to us. Let us teach them that the fiery serpents not only existed there in the wilderness but that they are as numerous, and their bites are as deadly to-day, as they were then, and as Moses lifted up the brazen serpent as a remedy for those who were bitten, so Christ was lifted up as a remedy for sin-bitten humanity.

I sometimes fear we as teachers do not do our duty as faithfully as we should. Do we realize the value of souls under our care? Surely we are accountable to our Ignorance is so far as we neglect our duty to teach them.

As the success of the Sunday school depends largely upon the superintendent, it is necessary that he possess the proper qualifications. To make it a success he should possess a true Christian character, and as a servant of the Lord be gentle unto all men, apt to teach, patient. He is looked upon as the head of the Sunday school, and as such should be an example to his school. And while he has the care of the Sunday school resting upon him, it is our duty as parents and teachers to pray for and help him all we can, remembering the scriptural injunction, "Feed my lambs." Knowing that the Sunday school is one of the best places to fulfill this injunction, let us be more united in this noble work for Christ, ever keeping in view His promise, "Lo, I am with you always."

Palmyra, Mo.

#### CHRISTIAN SCIENCE.

Abbie C. Morrow, editor of *World and Work*, in showing that Christian Science is neither Christian nor scientific, draws the following telling comparisons to prove the statement that Mrs. Eddy's teaching is falsely called "Christian Science." 1 Tim. 6:20.

1. Christian Science says: "That spirit-created matter is an erroneous premise." Page 15.

God says: "God is a Spirit." John 4:24. "God created the heaven and the earth." Gen. 1:1.

2. Christian Science says: "Mortals are not... created in God's image." Page 33.

God says: "So God created man in his own image, in the image of God created he him." Gen. 1:27.

3. Christian Science says: "Adam is a product of nothing; an unreality." Page 521. "Material body and material matter are delusions." Page 27. "Matter is that of which immortal mind takes no cognizance, that which mortal mind sees, feels, hears, tastes and smells only in belief. The only facts are spirits." Page 542.

God says: "The Lord God formed man of the dust of the ground." Gen. 2:7. He "called their name Adam." Gen. 5:2.

4. Christian Science says: "Your mortal body is a mortal belief of discord." Page 236.

God says: "Your body is the temple of the Holy Spirit... therefore glorify God in your body." 1 Cor. 6:19, 20; 1 Pet. 3:11; Heb. 1:14; 1 Kings 19:18.

5. Christian Science says: "Christ is a divine principle, not a person; soul outside the body." Page 530.

God says: "He took on him the seed of David." Heb. 2:16. "A spirit hath not flesh and bones, as ye see me have." Luke 24:39.

6. Christian Science says: "Jehovah is a divine principle, commonly called God." Page 536.

God says: "Christ, who is the image of God," is the "express image of his person." 2 Cor. 4:4; Heb. 1:3.

7. Christian Science says: "The Holy Spirit is divine science; the development of eternal life—impersonal." Page 538.

God says: "When he, the Spirit of truth, comes, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that

shall he speak; and he will show you things to come." Jno. 16:13.

It is not without design that seven times is the personal pronoun used in a single verse where Christ is prophesying of the coming of the Holy Spirit.

8. Christian Science says: "Sin, sickness, death, is a belief only." Page 25. God says: "His own self bare our sins." 1 Pet. 2:24. "Himself... bare our sicknesses." Matt. 8:17. He... should taste death." Heb. 2:9. If sin, sickness and death are delusions, Christ was either imposed upon or an impostor.

9. Christian Science says: "It is the sense of sin, not the sinful soul that is lost." Page 34. God says: "The soul that sinneth, it shall die." Ezek. 18:4. "What shall it profit a man, if he gain the whole world, and lose his own soul?" Mark 8:36.

10. Christian Science says: "As long as we believe the soul can sin, we can never understand the science of being." Page 38. "Error is a false supposition of a false sense." Page 512. "Man can't not depart from holiness." Page 541.

God says: "There is none righteous, no, not one." "For all have sinned." Rom. 3:10, 23. "If we say that we have not sinned, we make him a liar, and his word is not in us." 1 Jno. 1:10.

11. Christian Science says: "Death is an illusion, for there is no death." Page 531. God says: "The last enemy... is death." 1 Cor. 15:26. "Sin... bringeth forth death." Jas. 1:15. "Who delivered us from so great a death." 2 Cor. 1:10.

12. Christian Science says: "Heaven is not a locality." Page 44. God says: "I go to prepare a place for you." Jno. 14:1.

13. Christian Science says: "No final judgment awaits mortals." Page 44. God says: "We must all appear before the judgment seat of Christ." 2 Cor. 5:10. "The dead were judged." Rev. 20:12.

14. Christian Science says: "Angels are pure thoughts... not messengers." Page 60, 70.

Let us substitute "pure thought" for angel. God sent a pure thought and sent the lions' mouths. Dan. 6:22. A pure thought, by night, opened the prison doors and brought the apostles forth. Acts 5:19. Bless the Lord, ye his pure thoughts, that excel in strength, that do his commandments, hearkening unto the voice of his Word. Ps. 103:20. A pure thought roused up Peter. Acts 12:7; see Rev. 3:5; 1 Ps. 91:11, 12; Heb. 1:14; 1 Kings 19:18.

15. Christian Science says: "There is but one way to heaven... harmony." Page 232.

God says: "I am the way." Jno. 14:6. 16. Christian Science says: "Atonement is not blood. It stands for mortification, for Jesus' death." Page 524.

God says: "Without shedding of blood is no remission." Heb. 9:22. "Washed us from our sins in his own blood." Rev. 1:5.

Beloved, is your life or your name associated in any way with the words Christian Science? Have you realized that you are yoked with those who do not believe any of the sacred doctrines that are dear to your heart. Do you appreciate that your influence is on the

side of those who deny the existence of a personal God, a personal devil, a final judgment, and the atonement of Christ? Hear the Holy Spirit whisper: "What part hath he that believeth with an infidel?... Whosoever come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." 2 Cor. 6:15-18.

We are persuaded that to be a Christian Scientist, so-called, one must know much more about Mrs. Eddy's teachings and believe in them than one knows of or believes in true science and the Bible.

#### SELF-EXAMINATION.

Here is a suggestion to Christians for self-examination, which we commend to them as a morning exercise with which to begin the day: Am I growing day by day in humility, in contentment, in love and gentleness, in faith and trust, in the delight of self-sacrifice for others, and while keeping myself in the background do I make the Redeemer's cause paramount above all? Am I satisfied with every one of God's allotments in little things and large, not wishing anything to be different from what He wishes it? Do I refrain from harboring any grudge, or cherishing the slightest resentment, or feeling injured, thinking pleasantly and kindly about every one, wishing him well, and trying to do him good? Am I increasing daily in the knowledge of God, and in perfect satisfaction with Him? If I did not thus improve yesterday, I may and will to-day, for "Every day is a fresh beginning."

#### RELIGIOUS LETTER WRITING.

Has religious letter writing become a lost art? It would almost seem so, in these days when the tendency is to rush off a great deal of business with dispatch, and when few take time for serious meditation. Some of the most helpful messages to the world have been written in ordinary correspondence by those who little supposed that the richest blessings that they left behind them were not in their great masterpieces of thought, but in their private correspondence which revealed the hidden treasures of a noble soul. John Newton writes: "I rather reckoned on doing more good by my letters than by my words; but my letters were few, and I rather wrote by my letters than by my words." But he little knew that his letters were a greater blessing to the church than his more polished and elaborate sermons and books. Spiritual letter writing is a great field for doing good, too little cultivated.—See.

A CHILD needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it. If it displeases, they are prone to avoid it. If home is the place where sinners are, and where the pleasures and pains of life are ever in the ascendant, be ye sure they will spend as many hours as possible elsewhere. Solomon's rod is a great institution, but there are cases, not a few, where a smile or a kind word will serve a better purpose, and be more agreeable to both parties.

#### IN MEMORY

of Grandfather Bontrager who departed this life March 9th, 1899.

He has gone from this world of sorrow To a world where no sorrow is known, Where he will be happy forever, And the angels will welcome him home.

He has lived long in this world of woe, He has struggled through many a strife;

His body now in the ground lies low, His spirit dwells in eternal life.

He has gone, he will suffer no more, For he has past all earthly care, He's happy now, his troubles are o'er, And he quietly rests over there.

His chair in his room is vacant, His bed is empty, his bed is cold, His Bible lies closed on the table, The book that he's read o'er and o'er.

By his daughter MOLLIE E. WOLFE, Urbana, Ohio.

#### MARRIAGES.

JACOBS—GRIFFITH.—On the 17th of May, 1899, at the residence of Mrs. E. Byers, South Prairie, Elkhardt, Ind., by Rev. J. S. Hartzler, Bro. Wellington K. Jacobs to sister Lizzie Griffith, both of Elkhardt, Ind. A host of friends join in wishing them happiness in their new relation.

With cheerful voices rise and sing The praises of our God and King; E. Byers, South Prairie, Ind., And bless with conjugal delight.

Oh, may this pair increasing find Substantial pleasures of the mind; Happy together may they be, And both united, word, to Thee.

So may they live as true one; And when their work on earth is done, Rise, hand in hand, to heaven, and The joys of love forever there.

SNIDER—MARTIN.—Near Waterloo, Ont., May 16th, 1899, at the home of the bride's mother, by Elsh. Jonas Snider, Titus Snider, W. A. Martin, to Katie Martin, of Kamekath.

It was so sudden, our white lips said, How we shall miss her, the beautiful dead. Who'll take the place of the precious one dead. But God knoweth best.

We know life watches the sparrows that fall, Hears the sad cry of the grieving hearts that call. Friends and children, life loveth them all. We can trust for the rest.

LOWE.—April 23d, 1899, at his home in Mt. Pleasant, Pa., of a complication of diseases, Christopher S. Lowe, aged 48 years, 7 months and 27 days. He united with the Mennonite Church Oct. 2, 1880. He lived a quiet industrious life; though always delicate in health he would never complain. In his last illness he patiently endured his suffering to the end. Funeral on the 26th conducted by Aaron Louder, John Jones, and others. His body was laid to rest in the Mt. Pleasant cemetery to await the coming of Christ.

BLASER.—J. G. Blaser was born in (Germany), Sept. 6, 1816; came to America in his infancy, with his parents who settled in Ohio. At the age of 21 he was married to Fanny Garber in Tuscarawas county, Ohio, where they remained for twelve years. In 1840 they moved to Nebraska where they have since resided. He spent this life on the 20th of April, 1899, aged 82 years, 6 months and 11 days, leaving his wife, three children and 11 grandsons to mourn his death. May the bereaved family look to Jesus for comfort and so live that they may at last be reunited in the world above. J. K.

FINNEY.—Nancy Ehret, wife of Cornelius Ehret, was born October 22, 1805, and died May 10, 1899, aged 93 years, 6 months and 18 days. She was the mother of six children, one of whom, Joseph O., preceded her to the spirit

land. She was a faithful member of the Amish Church and was esteemed by all who knew him. A large concourse of people had assembled to pay the last tribute of respect to their deceased friend. Interment was made at Myer's cemetery near Haverhill. His age was 21 years, 8 months and 30 days.

It pleased the Lord, my husband dear, To call thee from my heart so near; Now I'm left alone with thee art gone, To bear the load of life alone.

Loving friends, weep not for me, I long to be at rest. How happy, happy I shall be, When followed on by my Savior's beast.

Weep not for me, beloved wife, For I to heaven have gone. He true to Christ and come to Him, When your earthly work is done.

A NEIGHBOR.

KING.—Lydia Plank was born in Milton Co., Pa., Jan. 10, 1818. During her infancy her parents moved to Wayne Co., Ohio, where she grew to womanhood. She accepted Christ as her Savior in her young years and united with the Mennonite Church, and was faithful to the same until her death. She was united in marriage to Jonathan King, June 6, 1837, after which they located in Fairfield Co., Ohio, where they resided until August 1852; they then moved to Haw Flat, Ind., where she resided until her death, May 10, 1899. She was the oldest of a family of twelve children, of whom five sisters and two brothers survive her. She was the mother of twelve children. Her husband and two children preceded her to her reward. Her husband died Dec. 14th, 1875. Ten children, thirty-three grandchildren, and seven great-grandchildren are left to mourn the loss of a dear mother and grandmother. Her age was 81 years, 3 months and 21 days. Interment in the Maple Grove cemetery. Funeral services by J. S. Hartzler and J. C. Mehl.

REST. Beautiful toiler thy work all done, Beautiful soul into glory gone, Beautiful life was thy crown now won, God gives thee rest.

Rest from all sorrow and watching and fear, Rest from all possible sighing and tears, Rest through God's endless, wonderful God years.

At home with the blest. Beautiful spirit free from all stain, Ours the heart ache, the sorrow and pain, Thine is the glory and infinite gain, Thy slumber is sweet.

Peace on the brow and the eyelids so calm, Peace in the heart, 'neath the white folded palm, Peace dropping down like a wonderful balm.

From the head to the feet. It was so sudden, our white lips said, How we shall miss her, the beautiful dead. Who'll take the place of the precious one dead. But God knoweth best.

We know life watches the sparrows that fall, Hears the sad cry of the grieving hearts that call. Friends and children, life loveth them all. We can trust for the rest.

LOWE.—April 23d, 1899, at his home in Mt. Pleasant, Pa., of a complication of diseases, Christopher S. Lowe, aged 48 years, 7 months and 27 days. He united with the Mennonite Church Oct. 2, 1880. He lived a quiet industrious life; though always delicate in health he would never complain. In his last illness he patiently endured his suffering to the end. Funeral on the 26th conducted by Aaron Louder, John Jones, and others. His body was laid to rest in the Mt. Pleasant cemetery to await the coming of Christ.

BLASER.—J. G. Blaser was born in (Germany), Sept. 6, 1816; came to America in his infancy, with his parents who settled in Ohio. At the age of 21 he was married to Fanny Garber in Tuscarawas county, Ohio, where they remained for twelve years. In 1840 they moved to Nebraska where they have since resided. He spent this life on the 20th of April, 1899, aged 82 years, 6 months and 11 days, leaving his wife, three children and 11 grandsons to mourn his death. May the bereaved family look to Jesus for comfort and so live that they may at last be reunited in the world above. J. K.

FINNEY.—Nancy Ehret, wife of Cornelius Ehret, was born October 22, 1805, and died May 10, 1899, aged 93 years, 6 months and 18 days. She was the mother of six children, one of whom, Joseph O., preceded her to the spirit

land. She was a faithful member of the Amish Church and was esteemed by all who knew him. A large concourse of people had assembled to pay the last tribute of respect to their deceased friend. Interment was made at Myer's cemetery near Haverhill. His age was 21 years, 8 months and 30 days.

It pleased the Lord, my husband dear, To call thee from my heart so near; Now I'm left alone with thee art gone, To bear the load of life alone.

Loving friends, weep not for me, I long to be at rest. How happy, happy I shall be, When followed on by my Savior's beast.

Weep not for me, beloved wife, For I to heaven have gone. He true to Christ and come to Him, When your earthly work is done.

A NEIGHBOR.





## When The Stomach

refuses to work it means that every digestive organ in the body is unable to perform its function properly. Through lack of proper nourishment the entire system thus becomes impoverished and weakens. At the first symptom of digestive trouble take the old Swiss Food.

## Dr. Peter's Blood Vitalizer

the old Swiss Food remedy. It regulates and strengthens the digestive organs while it purifies the blood and invigorates the system.

It was discovered by an old German physician and has been in use for over 100 years, though not extensively advertised. It seldom fails to cure all diseases caused by impoverished or impure blood or from disordered stomach.

No Drug-Store medicine is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can be supplied direct from the proprietor. This offer can be obtained only once by the same person.

Write to DR. PETER FAHRNEY,

122-114 South Wayne Ave., Chicago.

## IMMERSION

PROVED TO BE

Not a Scriptural Mode of Baptism

—BUT A—

## ROMISH INVENTION,

BY W. A. MACKAY,

is one of the ablest treatises on this subject that has ever been compiled. Every one who reads it will be interested in the convincing proofs which are so clearly presented, and a copy of same should be in every home. This is one of the fastest selling books that we ever published. It is eagerly read by members of various denominations. Will you help to increase its sales? Bound in paper cover, 88 pages, 10 cents. Liberal terms to agents. Address all orders to

MEMNONITE PUBLISHING CO.,  
Elkhart, Ind.

International Convention Baptist  
Young People's Unions of  
America,

Richmond, Va.,  
JULY 13-16, 1899.

## ONLY One Fare Round Trip —VIA— BIG FOUR

Tickets will be on sale July 11, 12 and 13. Returning tickets will be good until July 31st, with a proviso for extension to leave Richmond not later than August 15, 1899, upon deposit of ticket with Joint Agent at Richmond on or before July 28, and payment of 50 cents. For full information regarding ticket, rates and routes and time of trains, call on agents "Big Four Route," or address the undersigned.

E. O. McCORMICK, WARREN J. LYNCH,  
Pass Traffic Mgr. Asst. Gen. Pass. & Ticket Agt.  
CINCINNATI, O. 11-13

## Stop That Cough

by using Lehman's Indian Cough Balsam, the unparalleled remedy for the healing of the throat, chest and lungs. A few doses of this cough balsam will alleviate the most distressing cough, cure croup, and if continued will subdue any tendency to consumption.

Agents Wanted Everywhere.

For further particulars and terms, address,

MEMNONITE PUBL. CO.,  
Elkhart, Indiana.

For free sample bottles, address the  
LEHMAN, MEDICINE CO., Nappanee, Ind.

....Read....

## "FRIENDSHIP"



By HUGH BLACK,  
Scotland's Great Preacher.  
Do not fail to do so. It contains  
nine chapters as follows:

1. The Miracle of Friendship.
2. The Culture of Friendship.
3. The Fruits of Friendship.
4. The Choice of Friendship.
5. The Eclipse of Friendship.
6. The Wreck of Friendship.
7. The Renewing of Friendship.
8. The Limits of Friendship.
9. The Higher Friendship.

For young men, especially, this volume will be a golden possession, and it can hardly fail to affect their after lives. It is printed on very fine paper, with beautiful ornamental borders.

Price, in cloth binding, boxed, \$1.25.

Address all orders to  
MEMNONITE PUBLISHING CO.,  
Elkhart, Indiana.

## GLOBE INCUBATORS & BROODERS

are positively the

best. They will hatch  
chickens, turkeys, geese, ducks, and all other fowl. Every  
where winners of  
highest honors in  
exhibitions. Our 1888  
catalogue is now  
ready, the finest  
contains a full and complete line of poultry supplies  
and is sent free of charge. Tells how to operate an incubator successfully. Tells all about raising chickens, and how to make money at the business. Everything made plain and easy. Don't fail to send for one, price only 4 cents in stamps. Address,  
SHOEMAKER INCUBATOR CO.,  
Box 400, Freeport, Ill.

For full information regarding ticket, rates and routes and time of trains, call on agents "Big Four Route," or address the undersigned.

SHOEMAKER INCUBATOR CO.,  
Box 400, Freeport, Ill.

For full information regarding ticket, rates and routes and time of trains, call on agents "Big Four Route," or address the undersigned.

SHOEMAKER INCUBATOR CO.,  
Box 400, Freeport, Ill.

For full information regarding ticket, rates and routes and time of trains, call on agents "Big Four Route," or address the undersigned.

SHOEMAKER INCUBATOR CO.,  
Box 400, Freeport, Ill.

For full information regarding ticket, rates and routes and time of trains, call on agents "Big Four Route," or address the undersigned.

SHOEMAKER INCUBATOR CO.,  
Box 400, Freeport, Ill.

For full information regarding ticket, rates and routes and time of trains, call on agents "Big Four Route," or address the undersigned.

## DYING TESTIMONIES

—OF—

## SAVED AND UNSAVED

...IS THE TITLE OF...

A New Book With Which Agents Are Having  
Wonderful Success.

These testimonies were carefully gathered by S. B. Shaw, author of "Touching Incidents and Remarkable Answers to Prayer." They are from authentic sources, and no book has ever come to our notice which portrayed so vividly the last moments on earth, of saved and unsaved. It brings good cheer to the believer, and an earnest warning to the unsaved. It presents in short, pointed chapters, the great contrast between the sweet peace and inexpressible joy of the righteous in his dying moments, and the terrible remorse of conscience and mental agony and distress of those who see they must meet death and the judgment unprepared.

## IT IS A WONDERFUL BOOK

And everyone who reads it will be better for having done so. It furnishes a vast number of useful illustrations for ministers and evangelists. It contains 312 pages, and is bound in two styles. In paper binding, 35 cents. In cloth binding, \$1.00.

Agents Wanted Everywhere!

To whom we can allow very liberal terms. Address all orders and inquiries to  
MEMNONITE PUBLISHING COMPANY,  
ELKHART, INDIANA.

## OVER 200,000 "IN HIS STEPS,—What Would Jesus Do?"

already sold. A copy of this very practical book should be found in every home. It treats many points in practical Christian living which are too often overlooked. Cloth, 75 cents; paper, 25 cents. Send all orders to  
MEMNONITE PUBLISHING CO., Elkhart, Ind.

## THE MOST PRACTICAL SONG BOOK FOR SUNDAY SCHOOLS



Is the one which gives the best satisfaction. Many so-called Sunday School Song Books contain very good hymns; but for the largest number of New Gospel Songs ever published before, together with the most useful and popular hymns of the day, both new and old, we would heartily recommend

• Gospel Herald in Song •  
By NICKLE, MEYER, and PUGH,

Compiled and arranged for use in Sunday Schools, Gospel Meetings, and all other religious services. It contains songs for all occasions in the year—Special Sunday School Exercises, Missionary, Thanksgiving, Harvest Home, Easter, Christmas and New Year, and for Primary and Infant Departments. Don't fail to examine it. Price in heart covers, 30 cents per copy, postpaid. Per dozen, by express, \$2.00. Address all orders to

MEMNONITE PUBLISHING COMPANY, ELKHART, INDIANA.

Write for Our  
SPECIAL TERMS  
on Club Orders

for Martyrs' Mirror, Menno Simons' Complete Works, Manual of Bible Doctrines, Journeys of Jesus, Confession of Faith, Plain Teachings, History of the Mennonites, and our new book on Immersion.

No family library is complete without these very valuable books. Address  
Mennonite Publishing Co.,  
Elkhart, Indiana.

## HOME GROWN CHOCOLATE

Partakes a cheap and delicious cereal drink. More wholesome than tea or coffee, being rich and nutritious yet free from injurious stimulation qualities. Can be raised wherever corn will grow to maturity, requiring the same soil and cultivation. A large new crop of fresh seed sent post-paid for 10 cents. Order in time. Supply limited. Address,  
SIMON P. YODER, East Lewistown, Ohio.

POULTRY PAYS. Irregularly managed flocks should subscribe for the best practical monthly Poultry Paper. Illustrated on four pages, 36 cents a year. Send a copy, 6-11 THE POULTRY ITEM, Pricks, Pa.

# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace," "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., JUNE 15, 1899.

VOL. XXXVI. No. 12.

ANNA B. KOLB, Editor.

Entered at the Post Office at Elkhart, as second class mail matter.

## Contents of this number.

Editorial Notes	177
What shall a Man give in exchange for his Soul?	178
Faith	179
Notes by the Way	180
Premillennial and Postmillennial—what is it?	181
Slaves to Fashion	182
Songs in the Night	182
Disappointment—His appointment	183
How do you teach the Heavens?	183
Home Mission Notes	183
Notes from India	183
Sunday School Lessons	183
Correspondence	185
Sunday School Items	186
Treasurer's Report of Home and Foreign Relief Commission	190
Amiah Mennonite Conference	190
Report of Board of Charitable Homes	190
Ohio Conference Report	190
Marriage and Deaths	190

## EDITORIAL NOTES.

Love to God begets love to our neighbor.

Change of Address.—Pre. Joseph Gascho from Ruby to Seward, Neb.

Communications sent us without the author's name will receive no recognition.

Nail your arguments down with Scripture. It is the only thing that will hold them.

Conviction, Contrition and Confession must precede true Conversion and Consolation.

They who attempt to pay the debt of duty with excuses, are trying to pass spurious money.

Education may teach us to say and do things right, but Christianity will teach us to say and do right things.

Civilization is that element that looks for men who will stand for all that is highest and best, and noblest in life, no matter what others say or think or do.

If you have great thoughts, be sure that you boil them down enough and slice them into words small and simple enough so the reader or the hearer may understand and digest them.

God's grace is sufficient for him who has "a thorn in the flesh" which God does not choose to take away; but that grace will not avail for him who has a "beam" in his eye and does not seek to remove it.

At the gate of God's house cluster all the objects of pity and benevolence, and they do not come in vain.

Owing to the Treasurer's absence the financial report of the Mennonite Evangelizing and Benevolent Board will not appear in this issue as usual. The receipts for May and June will be reported together in a later issue.

Bro. Daniel Kauffman of Versailles, Mo., is at present (June 3) visiting among the congregations in Pennsylvania. From there he comes westward by the middle of June and will spend some time in Ohio and Indiana.

Bro. Daniel Bender and wife, of Milford, Neb., called at our office on the 7th inst. They are on their way to Canada and left the same evening for their destination. Bro. Bender's old home is in Oxford Co., Ont. We wish them a pleasant visit.

Give your life to Jesus. He gave His life for you. Give your life to Jesus now, so that however long or short your life on earth may be, it shall be all spent for God. Do not wait till trials and troubles come, but begin now while Jesus calls, and you will have a safe and eternal refuge.

Bro. Henry Bower and Bro. Jacob Moyer and others of Harleysville, Montgomery Co., Pa., recently visited some of the congregations in Lancaster Co., Pa. The brethren Michael Moyer of Franconia, and David L. Gehman of Doylestown conducted the services at Salford during their absence.

If there were no errors in life there would be no terrors in death, for "the sting of death is sin." But a way has been provided whereby the errors in life may be cancelled, thus destroying the terrors in death. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

Notes No. VII., by Bro. A. D. Wenger, will be found in this issue. In a card written at Jerusalem on the 20th of May Bro. W. states that he reached that city in safety, and that he had visited Bethlehem and the pools of Solomon and was just ready to start for Jericho and the Dead Sea. His address for some time will be Jerusalem, Syria, care of Thos. Cook & Son.

Let us be careful that we do not say to-day what we will wish a day, a month, a year, an eternity hence we had not said. Bitter words, like poisoned arrows, make dangerous wounds, and the unsightly scar of a ruptured friendship and all its unpleasant results may be more painful to the sight of him who long ago inflicted the wound in a moment of utterance, than it is to him who bears it.

The Mennonite Mission in Philadelphia, Pa., will be opened by the time this reaches our readers. Sisters Mary Denlinger and Amanda Musselman formerly of the Chicago Mission will labor in the new mission. Their address is 1930 E. York St., Philadelphia, Pa. Let us unite in supporting this work with our prayers and means. May God richly bless the workers and their work.

When a teacher's sympathy with young people ceases, his usefulness is at an end. Through sympathy we are enabled to enter into the feelings of others; but sympathy must be based upon a knowledge of their time of life and the character. As one who has never known a great sorrow can have very little sympathy with an afflicted one, so a teacher who has never had a deep spiritual experience is not competent to sympathize with, and so to guide, a pupil who is in the midst of deep spiritual longing and questioning. To remember how we ourselves felt in younger days is one of the best methods of helping us to meet the needs of the young people of our time.

A minister who went through the experience of sickness declared it to be his solemn belief that if he had not given himself to Christ in days of good health it would have been almost impossible for him to have done so upon his sick bed. When there is unsteadiness or weakness of mind, or even delirium, or moral lethargy, or the many other hindrances with which the sufferer may be afflicted, there is fearful peril of bringing the soul on the verge of the awful abyss without being prepared for the great change. While mercy may be found even then, yet it is the height of folly to delay such vital interests as the eternal salvation of the soul to so unpropitious an hour as the time of sickness often proves to be.

A Willing Mind.—The first requisite of an individual after reaching the age of accountability, and a thing that he needs all through life, is a willingness to do the will of God. This is all that any one needs to qualify him to receive the water of life, with all its attendant blessings. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12. This applies not only to our almsgiving, but to all our gifts and offerings. But let no one think that he can have a willing mind, and still not need to keep God's commandments. A willing mind, instead of excusing its possessor from being obedient, causes him to obey. One of the surest evidences of the lack of a willing mind is a failure to obey God's commands on the part of those who know what they are and have the opportunity to observe them.

The world is full of troubles which are hard to bear; but many people needlessly aggravate their troubles by anticipation and by recollection. They worry over evils which are to come, and they think and talk about the evils which are past, thus reviving the trouble and keeping it alive. A wise proverb says, "Never wake up a sleeping dog." So, never wake up a sleeping trouble. When it is past let it be forgotten so far as may be. To revive it is a sin, and therefore can only bring mischief, not blessing. Of course we are speaking only of the thousand and one little troubles and annoyances of life which are inevitable, but which, when once through with, should be left alone. There are some troubles from which we should learn new lessons of life, and which should be remembered only enough that we do not forget the lessons which they teach us.

That "Dr." J. A. Dowie, the "general overseer," and leader of the "Christian Catholic Church" of Chicago is an autocrat and religious tyrant seems pretty plainly manifest from a recent demand published in his "Leaves of Healing" for tithes, and addressed to the Christian Catholic Church in all parts of the world. The "Dr." boasts of having the largest congregation in Chicago; he boasts of having baptized over 3,000 people in his Zion Tabernacle and of having healed hundreds of people



of all kinds of diseases. He has a "Zion Hotel," a "Zion City Bank," a "Zion Land and Investment Association," the last named being a movement to establish near Chicago and other cities "Zion" settlements under his dominion. The titles which he demands are to be used in developing this last scheme. Following are extracts of this demand or order:

"I have no fear of being misunderstood, and it is only wicked and unregenerate hearts that could doubt my statements. Zion is no place for those who do not trust their General overseer, and who will not obey our Lord and Master's commands.

"Elders, evangelists, deacons or deaconesses, and conductors of the gatherings of the friends of Zion, will please read these words to all members in conference assembled. I also charge such officers to report immediately any who will not obey, and who speak disrespectfully or dispute this order.

"This order must not be discussed. It must be obeyed.

"Immediate suspension will follow disobedience, and, if there is not repentance and obedience, then we shall cut off all who so conduct themselves from those who are enrolled in Zion.

"Obligations to family, obligations to the state, and business obligations and debts of every kind, must not be dealt with until the whole title has been sent into Zion storehouse.

"God must be first, and God must be last in all things.

"No matter what the consequences may be, I have issued this letter at God's command, and I am prepared to part with nine-tenths of the fellowship should it be necessary."

"Dr. Dowie has a great amount of personal magnetism and uses it in the name of religion. His expressions are harsh, boastful and altogether unchristlike, but with his peculiar make up he has the power to sway at his will a large body of people over which he rules with the arm of a despot. We predict that when "Dr." Dowie dies his work will die with him.

A lady writer in the *Union Signal* takes the following practical view regarding dress: "An elaborate display of dry goods on the human figure is not only a burden, but a degradation, an insult to the life which is of God. Clothing is not for adornment, but for a covering. It should be appropriate, neat, tasteful, unobtrusive, simple in the quality of its material and style of manufacture." Surely such suggestions if followed out would leave ample room for proper taste, even though there is great diversity in that, but it would shut out these monstrosities that parade the streets under the name and license of fashion. Nineteen out of twenty "fashion plates" advertise

the fact that the dress is not intended to accommodate itself to the wearer, but the wearer must accommodate herself to the dress. No matter how God made the body, or how the body should breathe and move and have its being, the laws of God and nature, the laws of hygiene and self preservation and the preservation and welfare of the species are set aside, and the "correct thing" is to transform one's self from the sublime to the ridiculous. God gave us ribs in order that the body might be shapely and that the internal organs might be protected and have room to perform their functions, but fashion declares that God made a great mistake and decrees that the ribs must be squeezed in by a corset to the limit of human endurance, nay more, for much of the sickness and other ills of mankind to-day is attributable to this decree of fashion. God made the foot of one size, the other different, but fashion decrees that the foot must be squeezed into a certain shape not much less unlike the shape of the perfect foot than are the hideous shapes into which the feet of Chinese girls are grown by the cruel process of binding. God ordained that women should adorn themselves with meekness and modesty as becomes a meek and quiet spirit, but fashion declares that God and the holy men of old were entirely wrong and that the right thing to do was to bedeck the body in a way that suggests "floodness" and that will attract attention. And above all the head! If that which is placed outside of the skull is in any sense indicative of the condition of things inside, then it is little wonder that the rest of the body is bedecked as it is. If these extravagances were true of the women of the world only, then there would be some excuse, but when those who claim to have experienced a "renewing of the mind" (Rom. 12:3) not only indulge these follies but set an example in following fashion's follies and inconsistencies, one must come to the conclusion that in our respect at least the counsels of God are set at naught by a very great many of those who claim to be His children.

For the Herald of Truth.  
**WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?**  
Mark 8:37.

BY BARBARA SHERK.

Who can give an answer to this question? Not you or I, kind reader, nor the wisest man or the greatest philosopher that ever lived.

The Lord himself does not answer it, for He knows, as no one else can, the preciousness of the soul, and the unspeakable anguish it cost Him to redeem it, and yet how careless men are regarding this, their immortal and priceless possession. How anxious many are for the body. We see men expending the greatest labor on the

health, comfort and safety of it. They spare no pains to guard its interests. They fly to the earthly physician when it suffers. They surround it with all that can minister to its wants, or is conducive to its ease and comfort. And possibly they are all the while utterly regardless of the health, the happiness, the everlasting prospects of the never-dying tenant of those dying bodies. They give every care and consideration to the shell, the outward part, to preserve it, which, however, will soon perish and decay and return to the dust from whence it was taken, but the inner, the immortal part, the breath of life which God breathed into the nostrils of man which made him a living being, oh how sadly this is often neglected.

If we would look at the soul, in the light in which the Lord regards it, we could never treat its interests with indifference either with respect to our own souls or those of others. He who came from heaven to save man, well knows from what He saved His people and He also knows what those who will not be saved will have to suffer and endure. Christian reader, do you realize from what you are saved? Scripture says, from the awful doom of everlasting perdition, from the wrath of God which is poured upon all those who reject His overtures of mercy, and whose portion will be in the lake that burns with brimstone and fire, and where the worm dieth not and the fire is not quenched, and where the smoke of their torment ascendeth forever and ever, and they have no rest day or night. Dour dead unconverted friends realize their condition and what their doom will be if they are not saved? These are possible cases for them if they neglect their souls' salvation. In His name, let us plead with them to hearken to the voice of a bleeding Savior, who loves them so dearly, and stands ready to receive them and save them from the awful doom that awaits them.

Berlin, Ont.

For the Herald of Truth.  
**FAITH.**

BY V. HOSTETTER.

This is one of the great and inextinguishable subjects of the Bible of which much is said and written, but by the grace of God I shall touch only some of the roots and some of the large branches of it that are not so often explained. The subject was brought fresh to my mind when reading Bro. A. D. Wenger's interesting article telling of his visit to the place where our "Confession of Faith" was drawn up in 1632.

**FAITH.** What is it? The writer of Hebrews tells us in the Faith chapter, "Now faith is the substance of things hoped for, the evidence of things not seen." It seems to me Luther's translation is a little plainer and stronger, which I would translate thus "Now faith is the sure expectation of things hoped for, and not doubting the things not seen."

A few years ago one of the older brethren from another state was with us in our Sunday School, and was asked to give his views or opinion on a certain question in our lesson. He said he would not give his views, but would

tell us what he believed about the subject, and that there was a difference in that. Then without explaining the question he went on to talk on the difference that was asked. Of course I, and I suppose others, thought there was no difference in this, whether he gave his views or his belief, but those few words, "There is a difference in this," has caused us to do a great amount of thinking, and the more I thought over it the more I saw that the bishop was right, and if you, my honest reader, will study over this matter for years as I have done, you will agree with us, that there is a vast difference in actual Faith and opinions or ideas. But to explain and illustrate: Suppose I should say, it is my view or opinion that there is a God, would it not express some doubt and sound as though I were not at all sure about it? Or suppose I should say, "My views are that converts (regenerated persons) should be baptized with water, but if any can show me that I am wrong in this, I will give up," would it not express uncertainty or doubt, and because of that it is not faith, because as we said, I "not doubting the things not seen."

Paul said the Ephesians, "One Lord, one Faith, one Baptism." While this may have meant one Lord, one Faith etc., for both Jews and Gentiles of which that church was composed, and it seems they were inclined to be divided, so that it was necessary for Paul to tell them to strive to keep (retain, not observe, as some think) the unity of the Spirit; it certainly also means "One Lord, one Faith," etc., for all churches, peoples and nations to-day. Some may say this means one Saving Faith in the Lord Jesus Christ, and not one Faith about the doctrines of the Bible, as there are many faiths, creeds, etc. There are many views, opinions, notions, etc., but only one actual faith about God, Christ, baptism, Communion, Feet Washing, Non-resistance, etc., etc. They are simply degrees of faith, some believing more of the Bible, others less.

I have heard the expression from the pulpit, that there were no actual infidels or unbelievers, but I think the speaker meant just what I claim here, that is, that there is not one person living that believes or can believe that there is no God, but on the other hand there are thousands and millions who doubt the existence of a God, and are actual unbelievers, in fact there are plenty of nominal Christians who have more notions and opinions about God and His word, than faith, and are really unbelievers or doubters; and I take the position and fearlessly make the statement to the thousands of intelligent readers of the *HERALD OF TRUTH* that just as there is no one that believes or can believe that water baptism, communion, foot washing, non-resistance, non-conformity, etc., may be wrong or contrary to the word and will of God, so there are many who doubt the necessity of some or many of the above named commands and restrictions. A person generally gives his opinion for something better and will he may say it is not worth much, but a person will, and many a one has given his life rather than give up his faith. I know many of us use the terms, faith and opinion, interchangeably, saying, I believe so and so when

we mean it is our opinion or view, and on the other hand saying, "I think so," when we actually believe it. Even Paul said, 1 Cor. 7:40 "And I think also that I have the Spirit of God," while he actually believed it and knew it to be so.

Some think that our "Confession of Faith" does not amount to much, that it is only the views and ideas of certain men and that we can just as well have our views as to take theirs, and so it is, but I say that those 50 or more ministers that drew up those articles of "Confession of Faith" gave us and generations to come their faith on the principal parts of the word, for which faith they would have given their lives, and if they were not in accordance with the Truth, they could not all in harmony have sanctioned and believed them. And furthermore, who dares to say that it was not the working of the Holy Spirit to bring about that Conference and to draw up that confession, for the benefit of those in time to come, who there are so many notions and so called faiths and confusion and when it is as the apostle says, "In the last times many shall depart from the faith" The apostle also says, "We should earnestly contend for the faith once delivered unto the saints." That conference and its work was certainly a most excellent way of doing this. What are we doing to uphold and retain that Faith? I further take the position boldly that there is no one that believes or can believe, that any one article in that Confession of Faith is wrong and in concord with the truth of the gospel. Another proof that this faith is the true faith, "the faith once delivered unto the saints," is that it has stood the test of martyrdom, the most fiery trials and all the trials of the past. Two hundred and twenty years have passed and the Mennonite Church to-day shows that Menno Simons, and his co-workers, built not only on the solid foundation, the solid rock, but also with the fire-proof materials of gold, silver and precious stones. Of course, there are many individuals and branches of the Mennonite Church that are drifting far from their faith and consequently practice too, but there are many, and will be to the end of time (without a doubt), who hold firmly to this faith and practice which, although drawn up into the "Confession of Faith" have been in existence long before Menno's time, as history plainly shows. I know it looks (or is looked upon by some) as a little selfish, egotistic, narrow-minded, etc., when we take the position that we know we are right, no matter who or how many are against us. But if we are "established in the faith" we must take that position, and if we take the more liberal and more popular position that such and such is our opinion (or fundamental doctrine of the Bible) how we may be wrong and will give it for something better, then we are just where the enemy likes to have us, and we are liable to be tossed to and fro by every wind of doctrine, which Paul says we should not be. It is sometimes said, "It will not harm a person to hear and read such and such doctrines, if they are established in the Faith, but the fact of it is (at least as a rule) a person rightly established in the faith

does not care to bear erroneous doctrine, he is not seeking for something better when he knows there is nothing better. Those of our people who take that view usually do not know very much of the actual contents of our Confession of Faith.

"Faith cometh by hearing." This is one way God and His Spirit have in giving us faith, and this is a consolation, that if we teach our children the faith and doctrines once delivered unto the saints and keeping them from hearing and reading the unbelieving and notional doctrines of men, they will be almost if not entirely sure to believe them, especially so if we live up to our profession as best we can. Some one may say, Menno Simons and others of our forefathers are not our pattern, and their teachings are only the work of man, and the Word is our only Guide. But is that expression according to truth or is it only the idea of man? What does that Word say about it? Heb. 13:7 (German Trans.) "Think of your teachers who have told you the Word of God, and follow their faith." This means Menno Simons and other forefathers as well as the teachers that teach us the Word of God in its purity from the pulpits to-day, and it does not exclude all who teach us the truth, nothing but the truth and the whole truth, weaknesses and imperfections excepted.

Now, if we do not have the faith spoken of above, how can we get it? Some one will say by praying for it, another will say by reading the Word of God, etc., both of which are right and good in their place, but it is not given to all men to understand the doctrines of the Bible so clearly, as to have the faith he should have, without them being explained to him. First we need to be earnest and honest seekers after the truth and then avail ourselves of the means and ways God has for giving us the faith. The Ethiopian Eunuch, who no doubt was an intelligent, earnest seeker after the truth, was reading in the Prophets, but could not understand them, having no one to explain to him. But when Philip taught him, he at once believed and was baptized. Cornelius was a devout, zealous man and prayed much, and no doubt read the Prophets much, but he needed something more and the Lord sent Peter to teach him and he believed and was baptized.

See Acts 10. Now if you are an honest and earnest seeker after the Truth and cannot understand non-resistance and cannot see that baptism is necessary and that infant baptism is not scriptural, etc., read Menno Simons' Works and the Martyr's Mirror and you will be convinced. And if you cannot understand foot washing and the prayer head covering, etc., read "Bible Doctrines" and be convinced, and go and hear and heed the word taught in its purity.

It has been truly said "Truth crushed to earth will rise again." Now, when I have said that it is according to the faith, will stand, and what is not according to truth cannot stand and I am glad for this.

God forbid that any of us should be of those who are ever learning and never coming to a knowledge of the truth and God help that we may be of

those who abide in His words and "know the truth." He fully convinced of what is in accordance with Truth and the Truth shall make us free.

For the Herald of Truth.  
**NOTES BY THE WAY.**

No. VII.

BY A. D. WENGER.

SEA OF GALILEE, MAY 12, 1899.—I am now in the Holy Land. Perhaps some would have been glad to read the journeys over the seas by many islands, some of which are mentioned in the Bible, to Corinth, Athens, Constantinople, Asia Minor and over the mountains of Lebanon to Baalbek and Damascus. I became discouraged in trying to make the story brief enough for the columns of the "HERALD," and will now only tell of my travels for a few days. On Friday, May 6th, I landed on the shore at Haifa by the foot of Mt. Carmel. Clean and comfortable quarters were found at the "New Hotel," where an American party of thirteen, seven of whom were ministers, had arrived from another vessel a few hours before. At breakfast I walked into the front yard to enjoy the sweet fragrance of the fruits and flowers and to see the sun rise over the Land of Promise. I thought of those at home having just begun their night's rest for it is more than seven hours earlier here.

After breakfast we started to climb Mt. Carmel. It is nearly two thousand feet high and extends twelve miles back from the sea dividing the plains of Sharon and Esdraelon. From the top of the mountain we saw the former stretching far south along the coast and the latter to the north. The sea was visible in the distance. I saw the one in which Elijah sought refuge when Ahab was seeking his life. A little farther down the mountain is a large cave called "The Cave of the Prophets" and thought to be the one in which Obadiah hid his hundred men of the Lord's prophets and fed them with bread and water. 1 Kings 18:13. On this mountain Elijah had all Israel gathered together and then mocked them in their Baal worship after which he offered a sacrifice unto the Lord, and the people cried out, "The Lord, he is God." Here, too, fire came down at the word of Elijah and consumed the fifties sent up by the angered Ahabaziah. From the top of Carmel the servant of Elijah saw the little cloud like a man's hand rise up out of the sea to spread over the heavens with refreshing showers. Elijah also dwelt on this mountain and here the Shunammite woman sought him in the time of her trouble. From Carmel we saw Akko (Tolaimis) about ten miles northward in the direction of Tyre and Sidon the lights of which we saw from the ship.

The morning of May tenth we started by carriage for Nazareth which is about twenty three miles farther east. The Arab driver was later than the time set for starting. They are seldom in a hurry and it does not appear to make any difference with them whether they tell you the truth or not. My carriage companions were two sisters of charity from Paris and two Arabs besides the driver. Through the town we passed the bazaars and some large heaps of wheat in the open air. The rains do

not come now. Some of the men were lying flat on the pavement with their heads on door sills and their feet reaching to the narrow and filthy streets.

We passed a place where they were threshing by running a kind of drag round and round over the grain which they had thrown on the hard ground. As we entered the broad and fertile plain of Esdraelon we passed a large grove of beautiful date palms. The dates are sweet and good. There were many caravans of camels along the road just as there are along most every road in these lands. I have seen more than a hundred together. The large camels with their heavy burdens are fastened together by a rope and follow each other in single file with the meekness of lambs. The last one carries the bell and the first one is fastened to the donkey upon which the Arab rides. It is interesting to see them lie down and get up at their master's will. The camels in Palestine and Syria are not as large as those in Smyrna and Asia Minor.

As we drove eastward along the northern side of Carmel we passed nearly all the fruits and flowers common to this country. It seems that everything is here from the gnat to the camel and from the mustard seed to the mountain from which our blessed Master drew His illustrations to rivet the grand truths upon the hearts of the people. The fields of wheat and barley are now white to harvest. I feel confident that the fields of ripening grain have a much whiter color here than at home. Some have argued with me about the matter, but I think they have never been farmers. The reapers are now busy especially about the sea where they gather their little hand sickles gathering the grain into bundles. These are tied into larger bundles and hung over the backs of donkeys to be carried to threshing places. These little animals are wonderfully strong and I have seen them completely loaded by the large loads of grain on their backs. I have not seen wagons used here as a means of transportation. Grain, lumber, stone and many other kinds of material are carried on the backs of camels and donkeys.

Much of the country is very rough and mountainous and cannot be farmed and some of it affords but little pasture. There are stones and thorns and thistles in abundance. Then there are plains of fertile soil that yield many folds. The seed from the sower's hand still falls on waysides and in the open ground. Sometimes you can stop for comfort in the shadow of a rock.

At noon we stopped for lunch at an Arab village. The place of sacrifice on Mt. Carmel was still in sight. The ragged Arabs were lying about on the ground. Their huts are mere hovels of earth and stone one story high. The flat roofs are of the same material with the exception of a few timbers for support. There is often but one room and sometimes that has only an earth floor. In one house the woman threw out on the door for us to sit on while the family sat on the floor. Generally people live only in villages and towns, for protection, I presume. Some parts are quite wild and the wandering Bedouin needs to be feared. Every day we see the Arabs carrying sickle knives and guns for self protection. Many travelers too go armed. On board the ship



kingdom that is in W. E. It's a must! But let us apply it to living nations. W. E. B. DuBois, and separate them from left and right, then those on the left are away from Christ into everlasting punishment, and there will be no ungodly soul living then during the millennium. Those who have been saved will enter into the specially prepared kingdom for them, verse 36). This kingdom be a glorified kingdom, hence the subject must also be glorified. These three shall be glorified; therefore, these shall be changed from corruption to incorruption and from mortality to immortality, for Christ's throne and kingdom is immortal. See I Cor. 15:50-58. The question now comes up on subject: At the close of the 1500 year reign of one thousand years, where do those nations come from whom duBois will deceive and gather together? The number of nations is 70, verse 29. Take it as you will, kind of theory judgment is fallacious every shape and form.

Further W. E. B. says: "He separates the sheep from the goats, gathering all things that doth offend (Matt. 13:41, 42), and sets up His kingdom (verse 44)." Read Matt. 13:41-43, then say if you believe that the devil will set upon those that shine like the sun in their Father's kingdom to deceive them? I think that there must be a mistake somewhere with the author of "Jesus is Coming."

"Then follows the Millennium," says W. E. B., "which is one continuous day of Judgment (Acts 17:31)." Read the 30th verse, "But now commandeth all men everywhere to repent." Why? Because "he hath appointed a day in which he will judge the world." Bear in mind, all men will be judged in that appointed day. Therefore these words include a resurrection of those that sleep, for Paul included those whom he then spoke to. This Millennium work is hanging work everywhere.

#### SLAVES TO FASHION.

A writer in a recent number of *The Gospel Messenger* says some very telling things on the above subject. The following is a part:

Poor, deluded child, whom fashion has enslaved! Search the Scriptures and you will find, "He not conformed to this world." Rom. 12:2. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." 1 John 2:15. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4. "Keep thyself unsullied from the world." James 1:27.

Some may ask, "Why is it that so many become slaves to fashion, and who is to blame for much of the pride and the fashion that the church must fight against? Is it the elders' fault? Yes, to a certain extent, some fail to teach along this line as they should. We feel that the *parents* are more to blame. "But," says one, "they set a good example; they dress very plainly." Yes, they do. They would not think of wearing anything that is contrary to God's Word. But here is the mistake. They make up for it by putting all on their children they can; and what is so sad, we notice a display of the latest styles in dresses and in hats lading its way into the homes of some of our ministers and deacons. This should not be.

*Mothers, listen!* A good father was heard to say to his five-year-old daughter, "O—, why are you so proud? It hurts me to see you wear such fancy dresses." "Why papa, I can't help it; mamma puts them on me and says I must wear them." "Train up a child in the way he should go; and when he is old he will not depart from it." Prov. 22:6.

The children who were fondled in the arms of the monster fashion have "grown up." The parents feel a deep concern for the welfare of their souls and wonder why they are so unconcerned. They are so anxious to have their children join in with the people of God. Oh! how many heartaches, how many bitter tears are shed and how many silent groans come from the hearts of the agonized parents as they see their children following more closely each day in the footsteps of fashion and pride, instead of the meek

and lowly One who has said, "Follow me." Luke 5:27. "Whosoever will come after me, let him deny himself and take up his cross and follow me." Mark 8:31. How often the parents come to the minister (as much as to say, "I put it on, now you preach it off") asking them to plead with their proud daughters, to get them to put away their pride and seek Christ.

Dear parents, when your children were pure and innocent, fresh from the hand of God, the seeds of pride were dropped into their tender hearts and were carefully guarded by the evil one. You feel to say, O, that a millstone were banged about the neck of fashion and she were cast into the sea. "Be not deceived; God is not mocked; for whatsoever a man sows that shall he also reap." Gal. 6:7.

Now you are going to say, "That theory is right, but put it into practice if you can. In this day and age of the world we must dress our children accordingly. They must not be so odd." Right you are; if you wish to please man that's the way. "Do I seek to please men? for if I yet pleased men I should not be the servant of Christ." Gal. 1:10.

Do we realize the truth of this saying, "So much valuable time lost"? Are we among the number who squander time? We have known persons professing Christianity who would waste hours of precious time before a large mirror arranging their hair, their fancy costumes (not forgetting their complexion powders), posing and admiring their beauty? This beautiful saying of Horace Mann's should ring in their ears constantly: "Lost—yesterday somewhere between the clock and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever."

If the time that is wasted in bedecking and bedecking these frail bodies of ours, would be spent in studying the Scriptures, reading good literature, visiting the sick, or some poor, destitute, afflicted family, many sad hearts would be made glad and many perishing souls would be rescued from the yawning gulf of sin and degradation.

While some spend too much time in making their toilet, we fear that others go to the opposite extreme, which we believe must also meet the disapproval of God, for he is a God of order. 1 Cor. 14:10. He must certainly be displeased with careless, slovenly Christians. It was not designed by our Creator that we should appear ridiculous before the world, but have enough pride within us to cause us to observe order in dress, and by adhering strictly to Gospel plainness of dress, making due use of comfort, neatness and economy, we will appear more beautiful in the eyes of God than one who is a "slave to fashion."

We feel to praise God that there is a host of people who preach and practice plainness of dress (where the poor as well as the rich are made to feel at home), who are opposed to its members following the ever-changing fashion. May she ever stand firm as a rock against it. What care we if the world does point the finger of scorn at us? "Who is he that will harm you if ye be followers of that which is good?" 1 Pet. 3:13; 1 Pet. 4:14; Luke 6:22; John 15:18, 19.

Quite frequently we hear it said, "Do you know that many persons are being

kept out of your church because of their peculiar mode of dress?" (Read Titus 2:14 and 2 Cor. 6:17.) "I would join your church and live up to all its requirements, providing I would be allowed to wear a *platin hat*." (How long would it stay plain?)

We are frank to say that *inconspicuousness* in dress is more against us than our "peculiar mode of dress." The world knows we advocate plainness of dress, and if every sister would observe "arise and shine" and show by our dress, our walk and conduct in this life that we are not trying to "serve God and mammon," but are treading carefully and fearlessly in the footsteps of the meek and lowly Nazarene? May we earnestly strive to live closer to Him and farther from the world.

#### SONGS IN THE NIGHT.

It is easy to sing in prosperity's day  
With friends on every side,  
And when over the billows of life's rough sea  
Our bark seems smoothly glide,  
O yes, we can sing when the sunbeams  
Stream over our pathway bright,  
But a heart that is tuned by the grace of God  
Can sing in the darkest night.  
In the dark Philippian dungeon,  
The apostles of Christ are cast,  
With their backs to the wall and bleeding,  
And their feet in the stocks made fast;  
But there in the midnight darkness  
"How nice they look!"  
And the God of Jacob heard their prayer  
And gave them songs in the night.

And the prisoners heard the music,  
And the jailers' hearts were stirred,  
And an earthquake rent the prison walls,  
When the notes of praise were heard;  
And he keeper, pale and trembling,  
Washed from darkness to light,  
Through faith in the name of Jesus,  
Who giveth songs in the night.  
The darkest of earth's clouds will vanish  
When our Lord in His glory shall come,  
Then let us sing on, though the shadows  
May o'er life's pathway be thrown;  
And some deep despair-dim'd eye may hear  
The sweetest of songs in the night.  
Set by L. M. J.

#### DISAPPOINTMENT—HIS APPOINTMENT.

"Disappointment—His appointment."  
Change one letter, then I see  
That the thwarting of my purpose  
Is God's better choice for me.  
His appointments must be blessing,  
Thou' it may come in disguise,  
For the end from the beginning  
Open to His wisdom lies.  
"Disappointment—His appointment!"  
Whose? The Lord's who loves me best,  
Understands and knows me fully,  
Girds—why don't we stand up for  
our rights. Rather than sacrifice one  
principle of Gospel plainness for the  
sake of getting a husband, we had bet-  
ter live in "single blessedness" all our  
lives. You need have no fears, how-  
ever; not all men have been spoiled by  
fashion. A man exercising good  
common sense will give due respect to a  
plainly dressed lady.

Prof. — said to a class of young ladies and gentlemen after discussing "The Quakers." "Girls, if you only knew how much more the men would think of you if you would dress plainly, not one of you would become a slave to fashion."

Here are some serious (?) objections filed against the bonnet: "Too warm, too uncomfortable, and pinches the ears." Attention! Ladies! Suppose Madam Fashion would say: This summer the bonnet will be worn. We will cover our ears and will not be burdened

with that heavy load on the top of our heads. Would she be obeyed or not? Answer that, please, all your own minds. If the bonnet is too warm, why wear it when doing the hottest kind of work? If it even would be "uncomfortable and pinch the ears" (which it will not if properly made), does Fashion ever ask you to wear anything uncomfortable or that pinches any part of the body?

Dear sisters, it is now time for us to "arise and shine" and show by our dress, our walk and conduct in this life that we are not trying to "serve God and mammon," but are treading carefully and fearlessly in the footsteps of the meek and lowly Nazarene? May we earnestly strive to live closer to Him and farther from the world.

## MISSIONS.

For the Herald of Truth.  
HOW DO YOU TEACH THE HEATHEN?

BY J. A. RESSLER.

A recent letter contained this question and as there may be many others desirous of asking the same question I shall try to answer it simply and as briefly as possible.

[Just now we are not doing much direct teaching at all for we do not know the language of the people. We preached a little in a village near Igatpur some time ago with an interpreter and also in the same way in a Mission Chapel near here. But most of our time and energy just now is spent in learning Urdu so that we can talk to the people directly. The time required for learning the language varies greatly, some requiring a year to learn to carry on a conversation and some learning to preach in less than the same time. There are three or four native languages spoken in this town besides English. Here is the sentence "God is love" in Urdu: "Khuda muhabbat hai." The same in Hindi: "Devi priti hai." The same in Marathi: "Dev priti hai." There are several missions in this town and we visited missions in other places so we can see how the work is done and have some idea as to how we must work when we have the opportunity. Of course we can work among the English people and those who have had Christian parents here the same as at home. There is abundant opportunity for such work right here. But the heathen:

The great majority of these people would consider themselves deluded if they entered a Christian place of worship, the missionaries must take the Gospel to them. As I went down to the postoffice the other evening about 5 o'clock I came to a few people gathered around several persons holding books in their hands. One of these persons was the M. E. English pastor, another was the Marathi pastor, the third was a young man who was preaching in Urdu. As I wanted to speak to the English pastor I stopped and listened while in this street meeting. I understood some of the Urdu. He said, "This Christian religion is not for the English alone, but for all the world. It is for you!" People came and went. The children were the most attentive listeners. As one Mohammedan boy sat taking in the truth his father came up and, giving him a rude cuff on the head, ordered him away from such a "wicked place."

This street preaching is the most frequently used way of public teaching. A few persons go to a public place—a street crossing or an open compound surrounded by mud huts—and begin to sing. A crowd soon gathers and one of them reads a portion of Scripture and speaks awhile. Then another speaks. Sometimes prayer is offered and sometimes not. After singing the party goes to another place and repeats the program.

Nearly all missions have schools connected with them. In these the little ones are taught reading, writing and arithmetic and are pointed to Christ as their Savior. Many of the native Christians have been brought to Christ

through influences under which they were as children. Caring for orphans is a particularly fruitful source of Christian influence.

That the doctor has already come in contact with the natives through his medical practice. Properly used medical skill can be a powerful influence for Christ. One patient he treated the other day is rapidly recovering. Another Jew, with a cancer on his upper jaw, was advised to go to Bombay for treatment.

This is our daily program: Rise at 5. Bath. Recite Urdu 6 to 7. Sister Page recites Urdu 7 to 8. Bro. Page recites 10 to 11. After my lesson I generally go to the bazaar and see every opportunity to talk Urdu. At 8 A. M. family worship and breakfast. Dinner at 12. Supper at 5:30. After supper we go out for a walk to the mountain or through the town and have Bible reading each evening at 8:30. Sometimes we attend worship at one or other of the missions in the evening. The time is 6:30 generally. At all these times we get between these duties is spent in study.

It must be remembered that we are only beginners and it will take some time for us to preach. But we can let our Christian light shine without preaching. It does not take six months to learn to say when you give a poor man a gift, "Yesu Masih ne wuh diya tha" (Jesus Christ gave it), or to say to some ragged sweeper, "Yesu Masih tum par karta hai" (Jesus Christ loves you).

With all our trying to learn and study and our vexatious battles with roaches, ants, bed bugs and mosquitoes we try to keep in mind that we have come to bring these heathen souls the light of the Gospel. It seems to us as we look at it that even here in Igatpur with the Christian missions already at work there is very little real contact with the native portion of the population. Just last night I saw a Mohammedan "holy man" meet some pilgrims at the train. As they approached him he extended his hand. I was surprised, for Orientals do not generally shake hands; but in a moment more I saw the purpose. Each pilgrim kissed that "sacred" hand, one even bowing low in worship before this man who stood bolt upright and accepted it as his due.

There are idols everywhere. Just a common rock, or a part of one painted red serves the purpose of an idol. Some are elaborately carved. Some are in temples. Others are out in the open air. One of the sad things we see is that intelligent men, officials on the railway or in the postal service have their caste marks of paint on their foreheads showing their devotion to heathendom. From what was said about insects it must not be supposed from what was written that we are in constant agony about them. I have not slept so well for years as I have since we are at Igatpur and our health is excellent.

Saturday, May 6.—Just got in our foreign mail but no *Herald*. Please let us have all the numbers from February 15 on, two copies of each if you can spare them.

Igatpur, India.

#### HOME MISSION NOTES.

DEAR HERALD READERS:—This present age is known to the world as the age of inventions. According to man's

expression, we would say, man's undeveloped faculties of the past age, have been developed within the last fifty years in any way you take it. All is pointing toward success and progress. While our forefathers acquired their knowledge within the walls of the log school house, to-day our seminaries are crowded with young people anxious for education. Education has made progress.

Few nations there are to-day, who have not heard of the name of Jesus. There are however "Isles of the sea" that are yet in darkness. But speaking of nations as a whole almost all have heard the name of Jesus. Therefore we must say Christianity has made progress within the last fifty years in the line of mission work.

Mannual labor has been largely supplanted by machinery. Inventions have developed in a wonderful manner, which is due to the active mind of man in this direction. In many things of life man is going upward, getting wiser and wiser.

In all the progress, success, and inventions of man, there has never been, nor is, however will be an invention discovered, to save a lost soul without the shed blood of Jesus. It has been said in the past, and is being tried now, and will be tried until Jesus comes. Man has tried to take the place of the shed blood, but has failed. He has applied his science and failed. He is applying his skill and wisdom in art and learning, but fails. Nothing will save except Jesus' blood. Therefore we deem it a great privilege to tell the old story of Jesus and His love, in this part of the city, while our fellow Christians around us try other ways of reaching the same goal. We try to live in the simplicity of the gospel. Our sermons are expressed in language which all can well understand. Our music comes from the heart, speaking the words of our soul. We praise God for His simplicity that we can follow.

Extreme heat has a tendency to diminish our work somewhat in numbers, but not in spirit. The greatest work for the warm summer months will be visiting and personal work, and carrying the gospel to those who refuse to come to hear it. A small seed dropped where a morsel of good ground is found grows in years to be the mighty oak. So we in scattering seeds of kindness are not able to tell the harvest that may follow. Sister Ebersole and Bro. Leaman spent a few days at the Freeport, Ill. conference last week, and enjoyed it beyond measure. We have had a number of brethren stop with us, while passing through the city. Among them were Bro. Peter Unicker and L. J. Jeremiah of Cullom, Ill., and both preached helpful sermons.

Bro. Philman Erb of Kansas presented us with ten pounds of butter. We are thankful for it.

May God bless each one who donates in the cause of Christ.

Sister Emma Drange has gone to Cullom, Ill., to spend the summer or at least a greater part of it with friends. May God bless her stay. May she be strengthened spiritually as well as naturally. Still wishing to be remembered in prayer, we remain yours for Jesus,

MISSION WORKERS,  
Per Bro. L.

#### NOTES FROM INDIA.

IGATPUR, INDIA, APRIL 28, 1899.  
Dear Friends in America:—A kind Father has watched over us; my life likewise preserved, you will say. I have just come home from a twenty-four hours' visit to E. S. Hume's home in Bombay. We have still some funds available for orphan work. I became impressed that at least some of it should be used at once and not wait until we visit the orphanage where it is to be applied. I wrote to Bro. Hume asking for an interview. Next morning I received a letter written about the same time mine had been, suggesting something along the same line. I went at once. I found the Humes in distress. They have 180 fam- ily orphans in their orphanage and they had not a rupee on hand for their support. A check for seven hundred rupees relieved their present necessity and secured the hungry little mouths against want for a few weeks at any rate. But seven hundred rupees, (about \$230), would not feed very far in feeding 180 children. It will be remembered that the mission board of the American Marathi Mission has refused to have anything to do with the support of the famine orphans and all that these 180 orphans have for their support comes through the private contributions of the Humes and their personal friends and in answer to prayer.

In similar times of pressure heretofore Mr. Hume used his own private means to tide over the difficulty. But this time all his private means had gone to take their youngest daughter, Gertrude, to America for her education.

This is only an incident in the mission worker's experience. There are, without doubt, many such. Oh, how I wish we could show the dear brethren in America some of the sight we see every day here. I have written of a little baby boy rescued from his father. He is doing well. They call him Moses.

I can never forget the looks of that child as he lay smiling on his dirty rags in the coal oil box. A leper with all his fingers eaten off raises his stumps to give us *salutation* as we pass him almost every time we go to the bazaar or post office. Children up to four or five years old run naked on the streets because of poverty. Women carry immense burdens of wood or hay on their heads. Stones smeared with red paint are used as objects of worship. Such are the things we see constantly and yet we are in a "civilized" community and have not yet seen red heathen India. If we were to make an effort we could write every day some such incident as we have referred to. And if our people in America could only realize the meaning of these things there would be no further need of appeals for help.

But the question arises so often, Is the money sent out properly applied? Well, missionaries are human and sometimes make mistakes. And if our people have honest intentions and, as a rule, for making a little money reach a great way you can seek the world over and not find any to surpass the faithful workers we have met in India. Why, in the midst of a great city the Humes feel their orphans at the rate of five rupees (\$1.67) a month each, but for that in America? In the inland missions it can be done still more cheaply. Yours in Him,

J. A. RESSLER.









complete the buildings and furnish both homes and open them for use not later than October. The conferences will not oblige themselves for any debts that should be made by the Board. The trustees and directors will be personally or as a Board held accountable for any debts contracted. That is why we shall not complete the buildings any farther than we have money to pay for. We wish to go on and finish, and once finished, we hope to have sufficient room for all the helpless for years to come.

We have recently learned of several of our members who have been placed in county poor houses, and of several more who are kept at a great expense to local churches. These have a great desire to go to the Mennonite Old People's Home. The same may be said concerning the needs of a Mennonite Orphan Home. In the face of John 13:17, Mat. 25:36-40, Jas. 4:17, and Phil. 2:12, 13, it is an awful thing for a Christian Church—to say nothing of a people of a non-resistant faith—to permit such a thing. My brethren, many have very nobly responded to this work. The churches in Illinois, parts of Pennsylvania and Ohio have set a good example; if those who are yet to be solicited do equally well, there will be no lack of funds to complete and furnish both homes, and set them in excellent working order. If you see Bro. Bender or some other director of the Board approach you for money, use him kindly and give as the Lord may have prospered you and rest assured the means will be applied to the best ability of the Board, and building Committee. All the old officers and directors were re-elected with the exception of vice president, Bro. C. Z. Yoder has been elected vice president in the place of Bro. Garber who is too far away to act in that capacity the coming year. Bro. S. K. Plank continues to superintend the Orphan's Home until the buildings have been completed for the superintendent's office and living room when Bro. Abr. Metzler and wife of Mahoning Co., Ohio are to take charge. We have received much encouragement from the ministers and lay brethren recently, both by word, prayer and means. God bless all for the good done, and help that we may hasten the work to completion. Your brethren, M. S. STINER, Pres. of Board.

#### OHIO CONFERENCE REPORT.

The annual conference of Ohio was held in the Salem M. H., Allen Co., Ohio, May 14 and 15, 1899. Opening lesson, Eph. 4, read by P. Y. Lehman. Prayer by I. J. Buchwalter. Minutes read by the Secretary and adopted by conference. J. S. Coffman was elected assistant Secretary, J. F. Funk, assistant Moderator.

Conference address by J. F. Funk, Text, I Cor. 13:12.—We have met to consider the responsibility resting on us with respect to the salvation of souls. We are to teach the "All things" in the great communion. If we do not teach the right thing and souls are lost we may be the cause. Jesus Christ is the great foundation. Our different duties can no man say. Much teaching to-day does not harmonize with this. In our

conference work we should not only go in the same steps every year, we should not only repeat and repeat, but also make progress. We should repeat that the wavering and those not well established may be confirmed as the prophet says, "Line upon line, precept upon precept." The one essential doctrine of salvation is faith in Christ that leads men to repentance and manifests itself in a life that is pure and blameless. There is at present an inclination to be esteemed as a church member, but not having the Spirit of Christ, we are inclined to be satisfied with a kind of superficial Christianity. The ordinances should be observed, and teachers should not neglect to teach them. They are not the things that save, but should be the evidence of a saved life. Conformity, while it is continually testified against, seems to grow. Ministers should be exact to the people. We can certainly make some sacrifices and give up some things for Christ. People say they have given up all, when they really have not given up anything. We should be willing to make great sacrifices, not only declare them, but make them. In the teaching of Christ we get the example of sacrifice. We should give proofs by our life that our sacrifices are from the heart.

John Burkholder, of Mahoning Co., Ohio.—I am impressed with the remark on repentance and conversion. There is a great difference between belonging to a church and conversion. I feel the great responsibility in being looked upon to preach the gospel of salvation. The subject of non-conformity to the world is not always kindly received, and many do not preach it now. We hope the subject will be presented as God gives it. Let us preach what is needed, not only what the people desire to hear.

P. Y. Lehman, of Ind.—Let all our ministers be true and faithful to God. A minister said, "We have to be careful what we say in the pulpit, we dare hardly preach the strait gospel." What will we gain by neglecting to preach a "strait" gospel? We should see that the converts received are truly converted.

Michael Horst did not respond because of feeble health. John M. Shenk.—I have been edited by church remarks salvation by faith. I only wish that the time would come that we could have this subject effectively presented. There are places that have made marked improvement in this respect. We should look for ways and means by which the evil of conformity to the world could be rooted out of our congregations.

We all agree that there should be a change in this respect. There is power in the congregations where the members are revolutionizing the church in this respect. What are the members here present doing along this line? If we as ministers were a better example we might not need to harp so much on this subject. Our different duties as a subject we should notice. The bishop has his duties, the minister and deacon

have theirs. Members also have their duties to perform, should be present in every meeting, should be deeply interested in their ministers, pray for them, etc. We need to make progress in our work. There is a vast difference between progress and drifting. As ministers have been represented as watchmen. Do we attend to our work every day of our lives, praying always and giving much time to meditation? David Amstutz, of Ohio.—As one that has taken a step for the Lord, I expect to labor on in this good cause. The doctrines presented are grand ones. As bishops we should have unity among us on these doctrines. We may admonish when we need be admonished.

The testimonies of the ministers were then given. The following brethren responded:

John Blosser, New Stark, O.  
N. O. Blosser, New Stark, O.  
C. B. Brennenman, Elda, O.  
D. S. Drunk, Elda, O.  
Henry Wely, Wakarusa, Ind.  
Eli Stoffer, Hudson, Ind.  
Isaac Harkhart, Pandora, O.  
Jacob Hornsby, Bluffton, O.  
James Coyle, Hudson, Ind.  
Henry H. Good, Richland, Tenn.  
C. P. Steiner, Cranberry, O.  
M. S. Steiner, Pandora, O.  
J. S. Coffman, Elkhart, Ind.  
David Hilly, West Liberty, O.  
George Ross, Elda, O.  
Moses Brennenman, Elda, O.  
Amos Munaw, Orrville, O.  
Christian Good, Dale Enterprise, Va.

#### DEACONS.

Eli Yoder, West Liberty, O.  
Perry E. Brunk, Elda, O.  
Andrew Stemen, Elda, O.  
Jacob Huber, Elda, O.  
Frederick Geiger, Bluffton, O.

All the ministers and deacons expressed their unity with the doctrines presented and a willingness to stand by the Scripture and the teachings of the church. Nearly the whole congregation of members rose to testify their peace and unity with the church and its doctrine.

Afternoon session closed with prayer by C. P. Steiner.

Friday morning at 9 o'clock the conference opened by singing, Scripture reading, I Cor. 13, and remarks by Christian Good, of Va.

Prayer by M. S. Steiner. Reports from the churches. John Burkholder, Mahoning and Columbiana Cos.—The church is in a flourishing condition; 51 accessions, 45 by baptism, a few reclaimed and some by letter.

I. J. Buchwalter reported for Holmes Co.—Communion held, eight accessions, six by baptism and two by letter.

Medina Co.—Communion was held, church in good condition, Martin's, Pleasant View and Salem, thirty-four accessions, eight by baptism and twenty six by letter. Communion held at Martin's meeting house. Tuscarawas congregation had three or four accessions.

J. M. Shenk reported for Blanchard congregation.—Held communion; interest as good as can be expected. Salem and Pike, examination held, peace principally expressed, five accessions.

Moses Brennenman, Dayton.—Communion held, one accession. C. P. Steiner, Erie Creek.—Peace expressed, communion in two weeks,

two accessions and two lost to the church.

David Hilly, Logan Co.—Church seems to be in better spiritual relations, five accessions, two lost to the church.

Peace nearly general. P. Y. Lehman.—Clinton and Lagrange, Ind.—Twenty-five accessions in the Shore congregation by baptism, two by letter; two by baptism and two by letter in the Clinton congregation.

We have had some dark clouds over us the past few years; there has been too much carnality and too little spiritual life. The congregations were too much tied to customs. This spring there was more manifestation of life. There is a class here that is spiritual, but a larger class that is indifferent. The surroundings are against our house keeping, because some of the non-resistant churches allow drifting into worldliness.

At White Cloud, Mich.—There was a church organized with twenty-seven members. The people there are poor. It is necessary to put a minister there as soon as possible.

J. P. Funk.—There is a small congregation at Fair Grove, Mich., that should be visited.

M. S. Steiner.—The church at Bowne, Mich., has not been prospering. Of the twelve who had last united only one remained faithful. They had eleven there were three or four applicants; several who have been standing aloof for some time are again revived. When we had meetings there was a great battle as some thought the church would give up its simplicity or would go down entirely. It was a disappointment to them when they saw the would continue on the old foundation.

Henry Wely.—The Holdeam congregation held the council and communion; the church seems to be in a prosperous condition. Some of our people are deeply concerned for the prosperity of the church. We are taking steps to visit the members more frequently.

J. F. Funk, Nappanee, Ind.—Five baptized; about all communed. Bro. Frank Hartman was ordained to the ministry last winter. The church is fairly prosperous. Salem congregation has three applicants.

The Yellow Creek congregation has three accessions. Olive church has not yet held council. The church at Caledonia, Mich., has a very little prospect for immediate improvement.

There is a small congregation at Breitung work if they would locate in these fields of labor.

P. Y. Lehman.—Owen county congregation is about holding its own; it is a neglected place and prospects are very poor for improvement.

Eli Stoffer.—The church in DeKalb Co., Ind., held the council. The feeling and interest seems better than for some time. By proper efforts good work may be done here.

David Amstutz, of Ohio Chippewa congregation.—The peace of the brotherhood has been expressed with two exceptions. The ordinance of feet washing has not been practiced among us but we hope it can be ere long.

H. H. Good.—The Knox Co., Tenn., congregation would be glad to give a brighter and more encouraging report. Have not taken counsel yet. The body seems in a fair condition. There is

more spiritual life manifested than ever before. We feel assured that the church here will be more fully established.

Humphries Co., Tenn.—Church has a membership of forty-four; need a minister.

Christian Good reports churches in Virginia.—Council held in the middle church with good report. The Va. conference advised that the members should be visited in their homes.

West Va. churches.—Here is a large field for work. The trips to this field are attended with hardships. In Tucker Co. (a new place) several have been received in the last year. Last fall seventeen were received on one trip and three at another time.

John Burkholder reports for state evangelist, Allen Rickert. Bro. R. has visited a number of places.

David Garber, evangelist for the Middle District, was not present and had no report.

John Blosser, evangelist for the Western District of Ohio and Gar Creek, Ind.—The prospect not very bright. Some there are anxious to have a series of meetings. Several members there are deeply interested.

Dayton Church.—Interest seems to be going in Sunday school. One applicant for baptism.

Turkey Run.—One accession. Pleasant Hill.—Anxious to have meetings and Sunday school. A good many people at these two places that would attend Sunday school if one were organized.

Pickerington congregation has a few faithful members and by hard work and persistent effort something can be done here.

Ada.—The work is going on at this place with some discouragement. Red School House has four accessions. Have not had meeting at this place for some time as the house was destroyed by fire.

No accessions at New Stark church. There is room for improvement in this place. It is in a fairly prosperous condition.

The great need in this church work is workers and encouragement. We get more on our hands than we know what to do with. Young men are needed in many places as workers. Some of our school teachers might get schools in such places and help in the Sunday school and church work, also farm laborers could find physical and spiritual work too in such places.

Some of our ministers could do more efficient work if they would locate in these fields of labor.

The following resolutions were adopted:

Resolved, That we the Ohio conference of the Mennonite Church, assembled this 19th day of May, 1899, do hereby express our hearty appreciation of the kindness and good will of the Central Passenger Association toward us and the Master's cause wherein we labor, in issuing permits to the ministers of the gospel by which they can travel over the respective roads included in said association, at reduced rates when on ministerial duties.

Resolved, That should any minister of this body be paid permits for any other purpose than ministerial or other duties account of which it is issued, he shall fall under church censure.

3. That a copy of this resolution be sent to said association.

Ques. 1. Whereas we find the Bible teaching a simple Christian life, keeping aloof from the world, and whereas we see this line of Scripture teaching much abused, therefore, what steps can be taken to preserve the simple gospel teaching in our attire, equipage, houses, churches, society, business, literature, etc.,

J. M. Shenk advised that a higher degree of spirituality be attained by the members of the church, then the evil of conformity to the world will correct itself.

P. Y. Lehman.—The mind needs to be renewed according to Rom. 12:2.

H. H. Good.—The people should be more clearly taught before they are received into membership.

J. S. Coffman.—Members should be faithfully taught as laborers in Christ after union with the church.

I. J. Buchwalter.—Teach the people that it is Bible, not simply church doctrine. Parents should stamp the truth into the minds of the children in their youth.

David Hilly.—Get the people to take the Bible for their guide and the Holy Spirit as their teacher.

Ques. 2. Should our members who are dependent on charity be placed in the public asylums?

Ans. No.

Ques. 3. Does our discipline permit the wearing of the moustache?

Ans. No.

Resolved, That we firmly believe in the apostle's teaching of the healing of the bodily infirmities in accordance with James 5, but that we emphatically denounce as unscriptural and unchristian the teaching of Christian Scientists, Dowism and other similar teachings.

Ques. 4. Do we favor the ordination of a minister in the congregations in Mahoning and Columbiana Cos.?

Ans. Yes.

Ques. 5. Do we favor the ordination of a minister to take charge of the congregation in Clark Co.?

Ans. Yes, providing the officers in charge and the church at that place favor it.

D. S. Brunk was appointed state evangelist for the Western District of Ohio. David Hostetter for the Central and David Lehman for the Eastern District.

C. B. Brennenman was appointed to arrange for R. R. rates for the next year's conference.

I. J. Buchwalter was chosen moderator for the term of one year.

N. O. Blosser was chosen secretary for the term of three years.

Resolved, That we as visiting brethren tender a vote of thanks to the brethren in this congregation for their kindness shown us while in their midst.

Resolved, That we, the home congregation, tender a vote of thanks to the visiting brethren for their visit and words of encouragement.

Closing remarks by moderator. Closing prayer by John Burkholder.

Conference adjourned to meet the third Thursday of May 1900 in Mahoning Co., Ohio.

JOHN BLOSSER, Sec'y.  
J. S. COFFMAN, Assist. Sec'y.

## MARRIAGES.

BIXLER.—CLIFFORD.—On the 6th of June, 1899, at the residence of the bride's parents, 208 E. Madison Ave., Chicago, Ill., Benjamin I. Bixler to Lillian E., daughter of Mr. and Mrs. C. J. Clifford. Bro. Bixler has been connected with our Publishing House for about eight years, and is well and favorably known. A host of friends unite in wishing them a lifelong wedded life.

## DEATHS.

LOWE.—May 25th, 1899, at his home in Mt. Pleasant, Pa., of palsy, John L. Lowe, aged 76 years, 1 month and 25 days. Funeral on the 26th, conducted by Aaron Loucks, in the M. E. church, Mt. Pleasant, text, Rev. 20: 6, after which his earthly remains were laid to rest in the Mt. Pleasant cemetery, followed by a large concourse of relatives and friends.

KAUFFMAN.—Near Mattawana, Pa., May 10th, 1899, Jared Kauffman, aged 70 years, 1 month and 15 days. In the death of this man a very sad loss to the River' loses another of its older members, one whose seat seldom was empty. We shall sadly miss him and other loved ones who have been united away within a year. Funeral services in German by Michael Yoder, in English by J. C. Swigart.

SCHWENK.—On the 14th of May, 1899, in New Danville, Lancaster Co., Pa., Amos N., son of Jacob and Elizabeth Schwenk, aged 17 years and 23 days. His death was a very sad loss to the face. In the time of his illness he was deeply concerned for his soul's salvation. He gave his heart to God and earnestly repented of his sins, and by the influence of the Holy Spirit he was regenerated and received a blessed hope and died a child of God. He desired to have his view and faith sealed by baptism, but was unable to be administered, so he was baptized and received as a brother and a fellow member in the Christian communion of the Mennonite Church. He bore his severe sufferings patiently and was resigned to the will of God. He leaves a deeply sorrowing father and mother, two brothers and two sisters to mourn his sad and early death. May God comfort their hearts. Funeral services were conducted at the Stone meeting house on the 16th by John B. Harnish and Christian B. Miller. The funeral was largely attended.

HENSLEY.—On the 14th of April, 1899, in Miami Co., Ind., Sarah Hensley, widow of Lewis Hensley (who died Sept. 21st, 1890). She suffered for years from nervous debility, especially for the last two years. Sister Hensley reached the age of 72 years, 1 month and 15 days. She was a member of the Amish Mennonite Church. Since her youth she was seldom absent from meeting so long as health permitted. She was an excellent counsellor, and was ready to give aid wherever she could. She was the mother of 10 sons and 4 daughters; one daughter preceded her to the spirit world in 1873. She leaves 3 sons and 3 daughters and a host of relatives and friends to mourn her departure, but they need not mourn as if they had no hope. Their loss is her eternal gain. She was buried on the 20th. Services at the A. M. meeting house, by J. S. Horner in English from Eccl. 12:1 and N. S. Spier in German from Rom. 14:7. Buried in the Mast graveyard.

"Mother, thou hast left us lonely, Sorrow fills our hearts today; But beyond this world of sorrow Tears will all be wiped away."

Mother, thou art wisely resting On the lovely Savior's breast; Where the wicked cease from troubling, And the weary are at rest."

G. W. N.

HELLER.—Barbara Heller was born on the 25th of January 1853, died on the 22nd of May 1899, aged 46 years, 3 months and 25 days. She leaves her parents, two brothers and three sisters to mourn her early death. She was an intelligent and dutiful child and the idol of her parents who are heart-broken at their loss. They have been connected with our Publishing House for about eight years, and is well and favorably known. A host of friends unite in wishing them a lifelong wedded life.

"Sister, thou wast mild and lovely, Gentle as the summer breeze, Pleasant as the air of evening When it floats among the trees."

MARTIN.—Nettie, only daughter of Denton and Mamie E. Martin of Waynesboro, Pa., was born Nov. 18th, 1897, died Aug. 1st, 1899, aged 8 months and 15 days.

"Dearest Nettie, how we miss thee, Since thy voice we hear no more! Yet we hope again to meet thee Over on the Golden shore."

Yet again we hope to meet thee When the day of life is fled. Then in heaven with joy to greet thee When no farewell tear is shed." Set by Grandma. E. J. R.

MARTIN.—Isaac Victor, infant son of Abraham and Lizzie Martin, died May 5th, 1899, aged 7 months and 13 days.

"Another little lamb is gone, To dwell with Him who gave. Another little darling Is sheltered in the grave."

God needed one more angel child Amidst His shining smiles, And so He bent with loving smiles And clasped our Isaac's hand. Smilobury, Md. L. R.

ELY.—On the 20th of April 1899, near Seville, Medina Co., O., of liver trouble, Sister Elizabeth Ely. She was born March 20th, 1829, in Lancaster Co., Pa., and was aged 69 years and 10 days. In 1853 she was married to Elias Ely. The fruit of this union was four sons and two daughters, one of whom preceded her to the spirit world. Besides her children she leaves her husband, nine grandchildren and two great grand children to mourn her departure. Sister Ely was a member of the Mennonite Church for a number of years. We hope her life beyond will be a happy one. Funeral services on the 22nd at the Bethel M. H. by Martin Leckerman and J. M. Kreider; text, Rev. 14:13.

LIGHT.—On the 10th of May 1899, near Williamson, Franklin Co., Pa., of consumption, Sister Clara Annie Light, aged 34 years, 6 months and 14 days. The remains were laid to rest in the Etter cemetery. Services were held at the Mennonite M. H. adjoining, by George Keener, Jacob V. Heger and Daniel Myers, from Prov. 15: 9. She leaves a sorrowing husband, four children and an aged mother to mourn their loss. Sister Light united with the Mennonite Church on the 15th of March 1895, upon her sickbed. She was well contented with the faith she professed, and often during her sickness expressed her willingness to meet her Lord and leave a consolation to her dear ones, and that she is gone before and waiting for us to come.

SHIRK.—Isaac Shirk was born Dec. 20th, 1832, died April 18th, 1899, aged 66 years, 3 months and 15 days. The cause of his death was heart failure, superinduced by general debility. He suffered from rheumatism, which he alleviated him to walk with two canes, but of late he had improved considerably. Though he suffered a great deal he bore it patiently and was never heard to complain. The day he died he partook of a hearty dinner and was in excellent spirits, after which he went to his room and commenced to sew carpet rags, which he was unable to finish. Just when he died is not known, but when Mrs. Kopp called him for supper at 4 P. M. she discovered that he was



CINCINNATI, O.	11-13	SIMON P. YODER, East Lewistown
----------------	-------	--------------------------------



WHY PRAYERS ARE NOT ANSWERED.

A very good answer to an important question is thus given by the *Advocate and Guardian*:

"How do I know that it is of any use to pray?" repeated Aunt Thomas, pulling her knitting needles, and looking at the knitter.

"Did you ever send a telegraph message? Well, how do you know there was anybody at the other end of that wire, or that your message went where you wanted it to go?"

"Because I received an answer."

"Well, that's the same way I know that prayers are heard, because I've had the answer."

"Maybe, if you had only left your message at the telegraph office, given no address, and gone on your way without waiting or looking for any reply, you wouldn't believe in telegrams either. That is the way a good many people send their message to God, and even when the asked for blessing comes

to them they either forgot that they ever prayed for it, or they call it one of the things that would have happened anyway."

TASTE FOR YOURSELF.

An open-air preacher at Haymarket, Edinburgh, at the close of an address said that a boy in Greenock once had brought to him, as a treat, by his father, a jar of honey. After the boy had tasted, his father asked him how sweet it was.

The boy, in attempting to answer, said, "It was as sweet as—" and finding no word suitable, he simply said: "It's very, very, very sweet."

"But," demanded the father, "do please say how sweet it is."

At the boy's second attempt he said, "It's as sweet as—as—oh, father, it's very, very, very, very, very sweet."

The father again demanded a comparison and the boy, giving up in de-

sponding, said: "Here it is, father, taste it for yourself."

"And so," said the preacher, "I may multiply the 'verys' and tell you it's very, very, very, very, very sweet to be forgiven, but if you wish to have an inexpressible experience, an experience that words cannot explain to others, come to Jesus. 'O, taste and see that God is good.'"

WANT OF FAMILY DISCIPLINE.

Ex-Warden A. A. Brush, of Sing Sing says: Often when I have been asked what are the causes of crime, or what is the peculiar cause that sends most of our men to prison, I have of late years invariably answered, "The want of family discipline." The indulgence of the father and mother, who allow the child to grow up without any discipline to form character, leads almost inevitably to evil ways, and consequently to prison.

THE MOST EXPENSIVE THING.

Sin is the most expensive thing possible. It wastes money. It wears the body into decay. But, bad as these things are, there are even worse behind; for it blights the intellect and withers the moral nature of the man. It weakens the will; it blunts the conscience; it hardens the heart. It drives up all the finer feelings of the soul, so that ultimately all regard for truth and holiness and purity is gone. But worse yet. Sin is an enslaving thing. It becomes the master of the man who indulges in it, and sets him to do the hardest drudgery. It hires him out, as it were, to feed swine, leaving him to feed along with them. That which was at first a joy becomes in the end a bondage. That which was at first a pleasant companion becomes at length a cruel task-master, who compels him to make bricks without straw, and sometimes even without clay.—Dr. W. M. Taylor

# A Beautiful Bible

in a very convenient size, especially well suited for young people, postpaid to any address, for

## \$1.98.

This is a Complete Self-Pronouncing Teacher's Bible, with all the Helps, 17 Maps, Word Book (Concordance), etc., bound very substantially in Morocco, and is

### Leather Lined to Edge.

Leather lined Bibles are always preferable, because they last much longer. For specimen of the type see opposite page. There is no under-appearing Bible made in this size of type. Smaller type is hard to read, and larger type necessitates making the Bible larger and heavier.

### DO NOT MISS THIS GREAT OFFER.

Our supply is limited, therefore send your order early and secure one of the nicest and most convenient Bibles you ever saw, at a very low price.

Send all orders to

**Mennonite Publishing Co.,**  
ELKHART, INDIANA.

## Take Advantage Of Our Reduced Prices

AND SECURE SOME BOOKS WHICH SHOULD BE FOUND IN EVERY HOME.



side stamp. Regular price 75 cents.

REDUCED PRICE, 51 CENTS. Postage 7 cents.

**Daily Prayers for Busy Homes.** A very neat and good little book at a very low price. Limp cloth.

REDUCED TO 16 CENTS, POSTPAID.

**How Christ Came To Church.** A Pastor's Dream. A spiritual autobiography, by A. J. Gordon, with the Life-Story and the Dream as interpreting the man, by A. T. Pierson. Cloth.

REDUCED PRICE, 23 CENTS, POSTPAID.

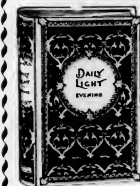
**The Ministry of The Spirit.** By A. J. Gordon, with an introduction by F. B. Meyer. Ten excellent addresses to Inheritors of the Spirit. Cloth. REDUCED PRICE, 24 CENTS, POSTPAID.

**A Gift of Peace.** "Peace" texts for every day in the year, with quotations from choice authors, in poetry and prose, aptly fitting the text for the day. Chosen and arranged by Rose Porter. Bound in fine cloth. Regular price, \$1.00.

REDUCED PRICE, 66 CENTS, POSTPAID.



### \* Choice Books in Choice Bindings. \*



**Daily Light on the Daily Path.**

(Morning Hour.)

**Daily Light on the Daily Path.**

(Evening Hour.)

These are beautiful devotional books, containing a choice text for every day in the year, with an explanation of each.

**Jesus Only.** Another beautiful collection of Bible texts and appropriate verses by prominent authors accompanying same.

**Scripture Promises,** or the Christian's Inheritance. A most valuable book in 8 chapters, full of good cheer to every one.

The above books are all beautifully bound in decorated cloth, like cut, and are neatly boxed.

Reduced price, 32 cents each, postpaid.

### Good Books for Children.

**Precept upon Precept,** or a series of the Earliest Religious Instruction the infant mind is capable of receiving. In decorated cloth binding. Reduced price, 39 cents, postpaid.

**Pilgrim's Progress,** in words of one syllable, illustrated. Bound in cloth, postpaid, 36 cents.

**Step by Step Through the Bible.** A Scripture History for little children. Illustrated. Bound in fine cloth, \$1.00. Reduced price, 77 cents, postpaid.

**Bible Heroes.** A splendid and very interesting book for boys especially. Printed on beautiful paper, with many illustrations. Bound in cloth, 85 cents. Reduced price, 49 cents, postpaid.

### Books For Workers.

**The Two St. Johns of the New Testament.** By James Stalker. Bound in cloth. Price, \$1.00. Reduced price, 77 cents, postpaid.

**Paul, a Servant of Jesus Christ.** By F. B. Meyer. A splendid book, worthy of careful study. Bound in cloth, with neat gold side stamp, \$1.00. Reduced price, 74 cents, postpaid.

**Two Sticks, or The Lost Tribes of Israel Discovered.** By M. M. Eshleman. The object of this book is to show that the Jew and the Israelite are not the same. Cloth. Reduced price, 43 cents, postpaid.

**Lessons for Christian Workers.** By Chas. H. Eastman. One of the most practical and helpful little books on this subject. Subjects are outlined. Price, postpaid, 23 cents.

## SAINT MATTHEW.

CHAPTER 1.  
1. The first book of the operation of the Holy Spirit in the life of a Christian, the son of David, the son of Joseph, the son of Mary, the son of Abraham, the son of Isaac, the son of Jacob, the son of Israel, the son of Adam, the son of God.  
2. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
3. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
4. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
5. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
6. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
7. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
8. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
9. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
10. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
11. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
12. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
13. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
14. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
15. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
16. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
17. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
18. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
19. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
20. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
21. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
22. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
23. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
24. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
25. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
26. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
27. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
28. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
29. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
30. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
31. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
32. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
33. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
34. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
35. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
36. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
37. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
38. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
39. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
40. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
41. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
42. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
43. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
44. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
45. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
46. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
47. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
48. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
49. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
50. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
51. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
52. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
53. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
54. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
55. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
56. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
57. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
58. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
59. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
60. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
61. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
62. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
63. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
64. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
65. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
66. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
67. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
68. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
69. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
70. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
71. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
72. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
73. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
74. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
75. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
76. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
77. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
78. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
79. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
80. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
81. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
82. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
83. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
84. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
85. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
86. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
87. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
88. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
89. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
90. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
91. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
92. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
93. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
94. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
95. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
96. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
97. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
98. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
99. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.  
100. And I began to teach them, saying, Whosoever will be first among you, let him be last of all, and servant of all.

Address all orders to **MENNONITE PUBLISHING CO., Elkhart, Ind.**

# A GOOD OPPORTUNITY

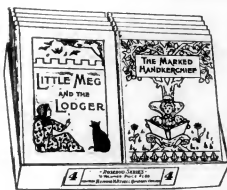
## To Buy Good Books at Greatly Reduced Prices.

EVERY BOOK we offer is worth the full retail price, but we wish to reduce our stock for the summer. SUNDAY SCHOOL TEACHERS who wish to give rewards to faithful pupils at the end of this quarter will do well to examine this list carefully.

THE PRICES we quote hold good only on our present stock of these books. When ordering, it might be well to state your Second Choice, so that in case the books wanted are sold, we can substitute something satisfactory to you.

TERMS:--Cash with all orders. At the prices given, we pay postage only where so stated.

### • JUVENILES. •



**The Rosebud Series**, comprising ten different volumes, especially selected from the Rosebud Library. Each 18 mo., 80 pages, illustrated, bound in cloth. Regular price, boxed, \$1.50. Reduced price (per express) 89 Cts.

**The Little Dot Series**, comprising twelve different volumes, selected from the Little Dot Library. Strongly bound, with colored pictures on cover.

Regular price, per set, boxed, \$3.00.  
REDUCED PRICE, (per express) \$1.78.

**Little Pilgrim Library**, comprising six beautiful little volumes, illustrated, bound in cloth with fine stamping on front cover.

Regular price, per set, boxed, \$1.50.  
REDUCED PRICE, (per express) 90 CENTS.

The above books are especially adapted for the smaller children. The reading is very easy, and all the stories are based on Gospel teachings.

### • BIG VALUE. •



**The Jessica Series.** The six volumes included in this series are among the most widely read stories for children published during recent years. Titles: Jessica's First Prayer and Jessica's Mother; Christie's Old Organ; Nobody Loves Me; Whiter than Snow and Little Dot; The Good Shepherd; Probable Sons. Bound durably in cloth, with new design.

Regular price, per set, boxed, \$2.00.  
REDUCED PRICE, (per express) \$1.19.

**The Sunnyside Series** of twelve volumes is another excellent set. Each book is illustrated and is nicely bound in cloth.

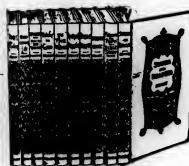
Regular price, per set, boxed, \$2.00.  
REDUCED PRICE, (per express) \$1.19.

**The Dolphin Series.** This is another set of six very interesting and instructive books, well suited as rewards for Sunday schools. They are very attractive throughout. Titles: The Crew of the Dolphin; Alone in London; How a Farthing Made a Fortune; The Children of the Bible; Life in the Eagle's Nest; Bonnie Jean. Neatly bound in cloth, with appropriate design on cover. Regular price, per set, boxed, \$2.00. Reduced Price, per express, \$1.19.



The above are well adapted to children, ranging in age from 9 to 15 years.

### • YOU KNOW •



**The Moody Library**, comprising ten of the great evangelist's most popular volumes. The set is bound uniformly in cloth, with a new design. Titles: Sowing and Reaping; Pleasure and Profit in Bible Study; Sovereign Grace; Bible Characters; Pre-paring Prayer; To the Work; The Way to God; Heaven; The Overcoming Life; Secret Power.

Regular price, per set, boxed, \$3.00.  
REDUCED PRICE, (per express) \$2.08.

**Peep of Day Library.** This set of books is so well known that comment seems unnecessary. There is probably no set of books to be found anywhere which treats Bible subjects and Bible characters in such simple language for children and young people as these do. The books are all bound uniformly in cloth.

THE NINE VOLUME SET contains the following: Peep of Day; Sequel to Peep of Day; Line upon Line; Precept upon Precept; Here a Little and There a Little; Apostles Preaching; Kings of Israel; Kings of Judah; Captivity of Judah.

Regular price, per set, boxed, \$4.00.  
REDUCED PRICE, (per express) \$2.73.

THE FOUR VOLUME SET contains: Peep of Day; Line upon Line; Precept upon Precept; Here a Little and There a Little.

Regular price, per set, boxed, \$1.75.  
REDUCED PRICE, (per express) \$1.09.

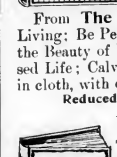
### SPECIAL BOOKS. SELECTED FROM VARIOUS SETS.



From **The Spirit-Filled Life Series.** The Christian's Secret of a Happy Life, by H. W. Smith. (Special Edition.)

The Spirit-Filled Life. By McNeil. Meet for the Master's Use. By Meyer. The Secret of Guidance. By Meyer. Bound uniformly in cloth, with design as shown in cut.

REDUCED PRICE, ONLY 28 CENTS EACH, POSTPAID.



From **The Blessed Life Series.** Christian Living; Be Perfect; Let Us Draw Nigh; Humility the Beauty of Holiness; Present Tenses of the Blessed Life; Calvary to Pentecost. Bound uniformly in cloth, with design as shown in cut.

Reduced Price, Only 25 Cents, Postpaid.



From **Life's Guidance Series.**

These books are written for Christians and not for worldly people, and are from authors whose minds are full of the thought of the Scriptures.

Discipleship, by Meyer. Praying in the Holy Ghost, by MacGregor; When Thou Hast Shut Thy Door, by Wells; Saved and Kept, by Meyer; Bound uniformly in cloth, with neat design as shown in cut. Regular price, 50 cents.

REDUCED PRICE, ONLY 36 CENTS, POSTPAID.

PARENTS WILL MAKE NO MISTAKE by buying the above books for themselves or their children. If the children want good books to read, they should have them. It will be much better for them than if they procure from some source or other poisonous, sensational novels. Keep them supplied with good, substantial, instructive reading matter so as to crush the monster "cheap, trashy, shallow literature," which has become such a terrible curse. Good reading will develop their higher qualities and then they will have no love for sensational literature. REMEMBER, that every book listed above, is BOUND IN CLOTH,—not in paper, which is never durable.



# MENNONITE PUBLISHING COMPANY,

ELKHART, - - - INDIANA.



## A Few More Splendid Books.

**Floral Muscle**, and How to Use It. By Atkins. A splendid book for boys and young men. Cloth.

Reduced price, 42 cents, postpaid.

**Every Day Religion**, or Common-Sense Teaching of the Bible. By H. W. Smith. Fine cloth, \$1.00.

Reduced price, 77 cents, postpaid.

**Christ and Adornments**, or what is the mind of Christ with respect to Christians adorning themselves with jewelry and gay and costly attire. By S. H. Platt. Cloth binding.

Reduced price, 39 cents, postpaid.

**Morning and Night Watches**. A splendid book for morning and evening family devotions. Cloth.

Reduced price, 38 cents, postpaid.

**The Scripture Birthday Book**. Illustrated. Bible Text and appropriate verse with each space for name. Bound in cloth with beautiful stamping in gold.

Reduced price, 59 cents, postpaid.

## The Pilgrim's Staff,

or Daily Steps Heavenward by the Pathway of Faith. The book contains a "Sacred Text" for every day in the year, each text being accompanied by a short paragraph with the heading, "Helpful Thought," which rivets upon the heart a great central truth. Occasionally a few verses of poetry accompany the text. Daintily bound in white cloth, with beautiful cover design in gold and green. Gilt top. Put up in a neat box. Regular price, \$1.00.

Reduced price, 73 cents, postpaid.



**Beulah Land**, or Words of Good Cheer to the Old. By Theodore L. Cuyler. This book opens a fountain of encouragement and comfort to those whose most active years are past. It brightens hope and gives assurance of God's favor upon His faithful servants. It is just the book to present to grand father or grandmother. Bound in fine cloth, with beautiful design stamped in gold and ink. Price, neatly boxed, \$1.00.

Reduced price, 78 cents, postpaid.

# Genuine Bargains in Gift Booklets.

## BOOKLETS AT 2½ CTS. EACH.



No. 2023. **His Teachings**. 12 small booklets with appropriate texts for every day in the month. 8 pages, with lithograph illustrations.

Per box, 25 Cents.

## ART GEM LEAFLETS.

Two exquisite series of Leaflets with illuminated and jeweled covers. Tied with silk cord and tassels, 8 pages inside. Selections from the best poets. Packed, assorted, 6 kinds in a box, with envelope for each.



**Size A.** Series 1. 6 titles (secular). Psalm of Life; The Summer's Call; Sunny Thoughts; Whither the Brooklet; Auld Lang Syne; Day Break. Price per box of 12 leaflets, 72 cents.

**Size A.** Series 2. 6 titles (religious). Thy Will Be Done; Jerusalem the Golden; Glory to Thee; Be Thou My Guardian; Hark, The Herald Angels Sing; The Star of Bethlehem. Price, per box of 12 leaflets, 72 Cents.

**Religious Picture Book**, with scenes from the Life of Christ. Something entirely new. Four Titles: Jesus the Good Shepherd; Jesus Loves Thee; O Taste and See That the Lord is Good; Under His Protection. Contents: Bible verses arranged in story form. Lithograph illustrations. Imported. Price, only 10 cents each.

## YOUR CHOICE AT 8 CENTS EACH.

All these booklets are very beautiful. The illustrations are fine lithograph productions. The paper is of extra quality, and the printing is highly artistic. Each booklet contains 12 pages, with 4 beautiful color plates. Size 3x3½ inches.

No. 2900. **Praise Ye the Lord**. Text book for every day.

No. 2101. **Oh God, Our Help**.—By Isaac Watts.

No. 2905. **Glory to Thee**.—By Bishop Kens.

No. 2906. **The Twenty third Psalm**.—Illustrated by C. Klein.

No. 2901. **Flowers of Faith**.—Text book for every day.

No. 2908. **Jesus is our Shepherd**.—By Hugh Stowell.

No. 2909. **Friendship's Flowers**.—By H. M. Burnside.

No. 10958. **The Never Failing Word**.—Scripture quotations for every day in the month.

No. 2907. **The One Hundred and Twenty-first Psalm**.—Illustrated by Adolph Noether.

## ONLY 11 CENTS EACH.

These are very much like the 8 cent booklets, larger. They are very beautiful.

No. 2915. **My Faith Looks up to Thee**.—By Ray Palmer.

No. 2916. **Star of Bethlehem**.—By John Byron.

No. 2918. **The Beautiful River**.—Illustrated by C. Klein.

No. 2917. **The Happy Land**. By Andrew Young.

No. 0013. **Otherwhere**.—By Leroy A. Bennett. 8 pages. Illustrated. Tied with silk cord and tassels.

No. 2922. **Gather Ye Rosebuds**.—By Robert Harriek.

## AT 18 CENTS EACH.

This line sells regularly at 25 cents and is good value at that. The booklets are gotten up very tastefully, and are of the neatest designs. They are sure to please. The lithograph illustrations are superb.

No. 2934. **God is Light**.—Text book by John Wesley. Tied with silk cord and tassels.

No. 2137. **Sweet Bye and Bye**.—By S. Fillmore Bennett. Illustrated by B. Simpson.

No. 2139. **The Better Land**.—Cut-out and embossed cover. Dainty design.

No. 2925. **Divine Comfort**.—Text book by E. H. Bickersteth. Fancy cut-out cover.

No. 7813. **The Last Beam**.—Very handsome, with ragged-edge cover. Beautifully illustrated by Helen P. Strong. Containing music and verses of the well-known song, "The Last Beam."

No. 2933. **The Firm Foundation**.—By George Keith. Tied with silk cord and tassels, cover cut-out and embossed daisies.

No. 2931. **Jesus My All**. Illustrated by Ellen Welby. Embossed cover.

No. 8011. **Jesus, Savior, Pilot Me**.—Sacred poem by E. Hopper. Illustrated by Helen P. Strong. A pretty booklet, marvelous in designs and poetry.

No. 10219. **Softly Now the Light of Day**.—Inspiring and divine poem by Rev. Geo. W. Doane. Illustrated by Helen P. Strong.

No. 0028. **Lead Kindly Light**.—A popular sacred poem by Rev. John H. Newman. Printed in gold. Tied with silk cord and tassels.

# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., JULY 1, 1899.

VOL. XXXVI. No. 13.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

## Contents of this number.

Editorial Notes. 183  
Notes by the W. A. 184  
Christ's Tendency. 185  
Is of Good Cheer. 186  
Seal, a Synonym of Baptism. 187  
The Cross before the Cross. 188  
Premillennial and Postmillennial,—what is it? 189  
Religion in Daily Life. 190  
A Letter. 191  
The Religious Training of Children. 192  
Lost Visions. 193  
Mennonite Home Mission. 194  
Quinquagesima from a Missionary Class. 195  
Life in India. 196  
Sunday School Lessons. 201  
Correspondence. 202  
Indiana Conference. 203  
Illinois Conference. 204  
Jefferson and Franklin on War. 205  
Pulpit Revolution. 206  
Points on Practical Profession. 207  
Was St. Peter ever at Home? 208  
Marriages and Deaths. 209

## EDITORIAL NOTES.

On another page will be found an account of the opening of the Home Mission in Philadelphia, Pa., an event which has been awaited with considerable interest. Let every reader pray for the mission work not in Philadelphia only but wherever mission work is done and let us contribute with our means as the Lord prospers us, and give Him the praise for all the good that is done.

"Let God be true and every man a liar."—A certain noted evangelist said some years ago, in the town of Elkhart, that Job didn't tell the truth at all when he said, in reference to the loss of his possessions and the death of his children, "The Lord gave and the Lord hath taken away." But when the question presents itself to us as to whether we shall take the Word of God or the words of some public evangelist who has more wit than piety, we will say in the words of the apostle, "Let God be true and every man a liar."

God is true and His word is true, but silly men will say silly things.

**True Education**.—Many nice things are continually said about education, true education and sanctified education, and Christian education, but the best answer we have ever heard was that given recently by one of our best thinkers, when he said, "True education is to do unto others as you would that they should do to you." This is indeed true education. We must live with other people—we have them around and about us, and we must learn to get

along with them, and when we learn to do this in such a way that we do not suffer and do not cause others to suffer we have attained to that grand harmony in human life which the Great Teacher taught and which His apostles so prominently set forth in the words: And now abideth faith, hope, and charity, these three, but the greatest of these is CHARITY.

We take pleasure in saying to our readers and patrons that the Mennonite Publishing Co. has secured the services of Bro. C. C. Shoemaker of Freeport, Ill., as a helper in the management of the business of the Publishing House, and he has already entered upon the duties of his position. Bro. Shoemaker is already largely known among our readers as the proprietor and manager of an extensive poultry business, and also a partner in the manufacture of the "Globe Incubator," at Freeport, Ill., and brings with him an extensive business experience, which will make him indeed a valuable addition to the business department of the Publishing House. With his assistance we feel justified in promising to our friends and patrons better and more satisfactory service in the different departments of our already extensive business, and invite the further patronage of our people, feeling confident that we will be able to return them satisfactory service.

**Bishop Ordained**.—On the 8th of June, a meeting was held in the Millersville meeting house, in Lancaster Co., Pa., for the purpose of ordaining a bishop. The following brethren had received votes and were in the lot: Benj. Hartzler and Daniel Lehman, of the Millersville district; Abraham Witmer of Manor, and Abraham B. Herr, of New Danville. The lot fell on Bro. Herr. The meeting was very largely attended, and was conducted by the bishops, Jacob N. Brubacher, Isaac Eby and Martin Root. The dear brother, called to the responsibilities of this important position, feels that he needs the help of Him who has promised to be with His servants even to the end of the world. May the great Helper of the helpless abide with him continually and make of him a pillar in the house of God to hold up the principles, the doctrines, the teachings, the rules of order and

the forms of worship of our beloved Zion to the glory of God and the salvation of souls.

**From Austell, Ga.**—Our hearts are made glad to hear that the dear brethren and sisters at Austell, Ga., who have recently moved into the Sweet Water Valley, have united in building a house of worship. They are much encouraged in the attendance both in the Sunday school and church worship. The building they now worship in is too small. Nearly all the brethren and sisters that have moved to this place from different states need all their means to make a start in the new settlement. We therefore ask the dear brethren and sisters that can spare something for a good cause, to help our southern brethren to build a house of worship.

All who wish to help the new colony to build a church house will please kindly send the amount they wish to give, to the Mennonite Publishing Co., the same will be acknowledged in the HERALD OF TRUTH, and forwarded to the brethren there.

**Annual Meeting**.—At the annual meeting of the Stockholders of the Mennonite Pub. Co., recently held at the office of the Company the following Board of Directors and officers were elected. **Directors:** John F. Funk, A. K. Funk, J. S. Lehman, A. B. Kolb, of Elkhart, Ind.; C. C. Shoemaker, Freeport, Ill.; and C. R. Herr and D. C. Hershey of Lancaster Co., Pa. **Officers:** Pres., J. F. Funk; Vice Pres., A. B. Kolb; Secretary and Treasurer, A. K. Funk; General Manager, J. S. Lehman; Assistant Manager, C. C. Shoemaker. The Secretary's report shows the business in a prosperous condition and a dividend of six per cent, payable Dec. 1, 1899, was declared. During the past year an addition of 285.75 ft. with three floors and a basement was built, which was much needed. Some new materials and a large new press, a folder, and other machinery were added, and the office of the Mennonite Pub. Co. is now one of the best equipped Printing Establishments found in this part of the state.

**A brother** from the east asks why the Mennonite people do not use unleavened bread at communion.

**Ans.**—There is no rule of conference or gospel law that would prohibit the

use of unleavened bread or unleavened wine at communion. Neither is there any gospel law, or any conference decision, that enjoins or requires this, and on this account every congregation uses her own discretion in the matter, and here is one of the places where that charity that is so highly commended in the 13th chapter of first Corinthians can be made practical. Where we have a "Thus saith the Lord," we have only one way to do. Where we have no "Thus saith the Lord," there is liberty, so long as we remain within the spirit of the gospel, and in harmony with its teachings. There are a good many people in our day who continually step back from under the gospel and voluntarily put themselves under the Mosaic law, both in form and in spirit. They should strive to grow, not backwards or downwards, but upwards and forwards, out from under the law into the gospel. Out of bondage into liberty, where the gospel gives liberty, and yet abiding faithfully in harmony with the new commandment that Jesus gives us, and so observe all things that our dear Savior commanded us.

**A Strict Discipline**.—Dr. Thomas of Baltimore, one of the Friends' able preachers, some years ago made the statement in an address: "The Society of Friends has been regarded as a failure in the past. Not so: for 150 years members were dismissed for marrying non-members, for attending other churches, for owning slaves, for drinking wine, for living elegantly, for failing in business—for everything. No other denomination could bear such treatment fifty years. This was the best evidence of the correctness of its principles, which should be held firmly, and applied in the upbuilding of Christian character."

**Remarks**.—Strict discipline alone will not hold a church, nor make her to prosper and extend her borders, notwithstanding the Christian church today would have much greater power, if she maintained and preserved a more decided discipline. But because men are unwilling to maintain and make practical a discipline such as the "Friends" have maintained, and are also unwilling themselves to be disciplined, the church has lost her power, and has walked out from the conse-

At the prices quoted above, we pay the postage. Address all orders:

## MENNONITE PUBLISHING COMPANY, Elkhart, Indiana.



created ground, into the devil's possessions, joined hands with the world, and the two are having a grand time together. But we should remember that "for all these things God will bring them into judgment."

For the Herald of Truth.  
NOTES BY THE WAY.

No. VIII.

BY A. D. WENGER.

Jerusalem, Palestine, May 27, 1899.  
From Nazareth to Jerusalem or vice versa through the interior of the land most all travelers would like to go, but many do not undertake it. There is only one carriage road north and south and that is along the coast through the plain of Sharon. There is a pathway down the Jordan valley, but the poor water and warm weather of that region far below the sea is apt to grieve fivers. The central route is nearer, cooler and by more places of Bible interest, though rougher.

A few thousand feet of elevation or depression in this country have a wonderful significance in the way of temperature, and cold and heat alternate rapidly at most any point. The sunshine has a peculiar force and is apt to give a foreigner "sunstroke" even if the thermometer does not register more than 80 degrees Fahrenheit. It is best to have a covering for the back of the neck, a sun helmet and an umbrella for the sunshine. There is also more meaning in the shadow than you can imagine. You may be in danger in the sun and the next moment be too cool in the shade. It is no wonder the Bible frequently refers to the shadow and compares the Lord to "the shadow of a great rock in a weary land." Isa. 32:1.

Early on the morning of May 15th I set out on horseback from Nazareth. The services of a dragoman (guide and interpreter) had been employed and he engaged a Moslem to assist him with the horses and the baggage. As we came out over the hill a last look was taken at the town of our Savior. One is loath to leave the place where the spotless Child spent so many years. Here He remained with His parents and was subject to them, and "increased in wisdom and stature and in favor with God and man." Luke 2:52. From this point He too in company with His parents made yearly visits to Jerusalem eight miles distant to attend the feast of the Passover. How gladly we would read every journey as well as every event of His life, but the Lord has been best not to give them to us.

Ahead of us now is the plain of Esdraelon or Jezreel, also called Megiddon and Armageddon. It extends from the river Jordan on the east to the Mediterranean sea on the west with an average width of ten miles. It is mostly level and is 250 feet below sea level. It is not long since the wandering Bedouin with his flocks had almost full control of it, but now it is nearly all farmed and fully half of it is in wheat that will yield twelve or fourteen bushels per acre. The soil and surface compare very favorably with our western prairies and with the energy of a Pennsylvania farmer could well be made to produce more than twice the present yield. Without doubt it is the

most fruitful and fairest land west of the Jordan. It was a frequent scene of battle for nearly three thousand years and the destinies of nations turned in the scale upon its bosom. As we ride some distance into the plain, to our left we see a "high mountain apart" from the rest of the mountains and extending some distance into the plain. It is called Mount Tabor and has long been considered to be the mountain upon which Jesus was transfigured before three of the disciples, and Moses and Elias came down and talked with Him. A small white cloud just now hangs over the summit of the mountain and suggests very forcibly the bright cloud or shekinah that overshadowed them and from which the voice came saying, "This is my beloved Son: hear him!" Luke 9:35.

Nain at the foot of a hill comes in full view. This is now only a small town composed of clay huts. Here near the gate of this ancient city, if it be correctly located, with many disciples and much people who were following Him from miracle to miracle, Jesus met a large funeral procession. The corpse was the only son of a widow. Jesus had compassion on her and told her not to weep. In the presence of these multitudes at a wonderful touch of the bier and a call from Him who can wake the dead the young man arose to life and conversation. The people all feared and glorified God and spread the news of what Jesus did at Nain throughout Judea and all the region round about. John the Baptist heard of it and sent for the second testimony of the Christ from Jesus Himself. Luke 7:11-23.

We did not see Endor which is two miles farther east. Here the famous witch dwelt. In his dire extremity, when the Lord ceased to hear on account of his sins, Saul disguised himself in their attire, led his army on the mountains of Gilboa, stole by night around the camp while the enemy and sought the assistance of one of a class whom he had tried to destroy and of Samuel whose body rests at Ramah sixty miles away. The witch called upon Samuel only to give him again the sad message that his kingdom was rent out of his hand and moreover that he would be delivered into the hands of the Philistines. The next day, wounded and terrified, Saul and Jonathan, wishing to die rather than endure the taunt and scorn of the Philistines, committed suicide on Mount Gilboa.

Next we see Shunem. Here the Philistines were encamped while waging war with Saul and here the Shunamite woman hospitably received the prophet Elisha. Out upon the landscape somewhere before us her lad of promise took sick in the morning harvest and was carried in from the field to die on his mother's lap. The woman with Saul and her son hastened to the abode of Elisha on Mount Carmel, to tell her sorrow at his feet. She would not leave him until he returned with her, and her sorrow turned to joy when the child was raised to life.

From that distant mountain still in view some twenty miles away to the northwest, Elisha came running across the level plain before the chariot of King Ahab, and before the great rain he had prayed up out of the sea, to Jezreel which is reached a little farther on. One of these fields held coveitous

Abah to say to Naboth, "Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house." (Kings 21:2). Naboth refused his word because it was the inheritance of his fathers. Wicked Jezebel schemed its possession for her husband through the life blood of Naboth. Elisha delivered the message of wrath sent by God to them for their sin and the dogs licked the blood of Ahab where the blood of Naboth was split and ate the flesh of Jezebel by the wall of Jezreel where with painted face and tired head she, the most wicked of women, had been thrown from a window when furious Jehu entered the city.

For noon lunch we halted in the shade of the olive trees by the town of Jenin. This is a fanatical Mohammedan or Moslem town of about 3000 souls and is very likely the Engannim of Scripture. Here we have the last view of the mountains of Gilboa and the wide spreading plain of Esdraelon and then pass a narrow and rocky defile famous some years ago as a stronghold for robbers.

We are now entering the land of Samaria and the pathway over the hills and through the glens is exceedingly rough, too rough for an untrained horse. It is often best to let the bridle rein dangle on the neck that the horse may choose his own way over the dangerous rocks. If you are worn with unaccustomed hardships and get behind you had better run your beast and catch up if you are going to meet some Arabs or get behind a hill. If you cannot speak Arabic with them they sometimes consider you at their mercy and take your valuables. They appear much pleased if you kindly salute them by putting your hand to your forehead and saying, "Ya Allah ma!" (depart in peace). We had no trouble.

Dothan we leave some distance to our right. Only a few ruins remain now. Here Joseph was sold to the Ismaelites and Elisha and his servant were encompassed by Benhadad's host with horses and chariots. The young man feared until he saw the mountain full of horses and chariots of fire round about in answer to the prophet's prayer.

Samaria the ancient capital of the ten tribes is next along the way and like many of the other places is now only a small, dirty Arab village with great ruins of former grandeur. The words of the Lord have been fulfilled, "Samaria shall become desolate for she hath rebelled against her God." Hosea 13:16, "I will make Samaria as the heap of a field, and as plantings of a vineyard I will pour down the stones thereof into the valley." Micah 1:6. 1 King Omri purchased a hill of Shemer and built a city and named it Samaria. Kings 16:24. His successor Ahab made it the center of Baal worship. When the city was besieged by the Syrians the famine was so great that two women agreed to consume their children. Four lepers then found much food for the city in the camp from which the Lord had frightened the Syrians. Philip very successfully opened up a mission for Christ in Samaria and was immediately followed by Peter and John on an evangelizing tour that gave the gospel to many of the villages of the Samaritans. Acts 8.

These small valleys are fertile and are mostly in wheat. All along against the hills where cultivation is possible grain is sown and fruit trees are planted. Harvest is just at hand. Later rains and more elevation make the season later here than in Galilee. The grain also has a golden yellow color like ours at home and different from that farther north. Most of the land is not cultivated. Lentils, kersena and corn are also raised.

From some of these highest hills much of the country can be seen. Sometimes I think we saw the mountains of Moab beyond the Jordan river and one time we saw into the Mediterranean sea.

Late in the evening we reached Shechem resting that we had had a long, hard day. There are no lodgings here and we were only received at a Christian mission, the only one on the way since leaving Nazareth and the only one in Shechem—now a city of 20,000 inhabitants. It was one of the cities of refuge and belonged to the tribe of Ephraim. The people are very fanatical and each sect thinks they alone are the people of God and that all others are doomed to eternal destruction. In all these cities each sect has its separate part of the city and they live there together. There are sometimes outbreaks of fanaticism and dangerous takes place. The rejectors of Jesus—the Jews and Samaritans—and the so-called Christians—the Greeks, Latins, Armenians and Copts—are said to be as fanatical as the Mohammedans who put Christ seventh in the line of their prophets.

Long ago faithful Abram went out from Haran and came a pilgrim and a stranger to this place, Shechem, or Sichem as it was then called, on his way to possess the land of Canaan at the Lord's command. "And the Canaanite was then in the land." Gen. 12:3. His grandson Jacob also came here and spread his tent and builded an altar on a parcel of ground that he purchased from Hamor for an hundred pieces of money. Two of his sons dealt deceitfully and cruelly with the Shechemites. "And God said to Jacob, Arise, go up to Bethel."

We are now in the midst of the land of Samaria, where Israel dwelt and worshipped mostly the heathen gods of Baal and Ashteroth until God let them be conquered and carried captive to Nineveh by Sargon B. C. 722. What has become of the ten lost tribes we know not, but we believe a few of the poorer classes were left in the land and mingled with the heathen that the king of Assyria brought into Samaria. 2 Kings 17:24. From this mongrel people spring the Samaritans and their rival worship on Mount Gerizim which the Jewish worship on Mount Zion nearly forty miles away. These people were quite strong and militant until they were conquered by the king of Babylonian captivity B. C. 620 to build again the walls of Jerusalem. Neh. 4. Bitter rivalry and prejudice has existed ever since. A woman said to Jesus, "The Jews have no dealings with the Samaritans, for the Samaritans have a wonderful history. We hear that there are only 180 Samaritans yet in all the world and that they live right here in Shechem where they spend the night. Of course we want to see them and early in the morning we are in

their quarter. We meet them in the narrow street, look into a few of their homes and go into their small synagogues. The floor is well covered with matting and we are not allowed to walk on it without removing our shoes. The priest showed us an ancient parchment of the Pentateuch, and appeared pleased when we spoke to him of a good Samaritan. They accept only the five books of Moses. In physiognomy and worship they are much like the Jews. About 160 years ago there were only five families that were not killed and they were then living apart. It seems that God has let them exist for a living evidence to the truthfulness of His word. Yearly they hold their feasts on Mount Gerizim as they have done since their beginning, believing that God's name shall be there forever.

Soon we are passing out by the walls of the city between mounts Ebal and Gerizim. We are met by the plaintive cries of lepers for backsheeh (money). It is horrible to witness their ragged, filthy, their decayed and distorted faces, their limbs so wasted that there is not enough of the hand left upon which to lay a coin and to hear again and again the pitiful wail of these unfortunate outcasts. If leprosy is a type of sin, how awful must the antitype appear to the eye of God.

My dragoman changed horses and horseman in Shechem. Our third party this time is also a Moslem and a very fanatical one. In abut twenty minutes we reach Jacob's Well. When we entered at the gate of the wall to the enclosure of the well, a Greek priest for a drink of water. This was refused whereupon the Moslem grabbed up the vessel and drank. A loud quarrel ensued and they were just coming to blows when with difficulty they were separated and the Moslem forced to go to the gate. In these parts, but it seemed strangely singular that a priest should refuse a drink of water on the very spot where once a despised Samaritan woman freely gave a drink to the world's Redeemer who offered in turn to her, to the multitude and to the world the living waters of a well springing up into everlasting life.

It has never been doubted that this is the well that Jacob made in the rock. In winter there is water in it, but it is often dry in summer. There is no water in it now. A candle was let down to the bottom and we could see only loose stones lying there. The present depth is seventy feet and the diameter is seven and one half feet. It was formerly much deeper. The stones at the mouth of the well are much worn and we cannot wonder that they are.

Jesus "must needs go through Samaria." John 4:4. He came to this well and weariest with His journey sat down upon it and talked with the Samaritan woman from Sychar who came to draw water. The woman could not have come from Shechem or from the city of Samaria. For the latter city was far beyond the former and more than that in Shechem there are twenty-two springs and there would be no need of coming from there or from places beyond for water. A place now called Asker is pointed out as the ancient well. When you get to places made sacred by the actual presence of Jesus when He walked on earth as man you

almost forget your wicked and idolatrous surroundings and the doings of patriarchs, prophets and kings and even the disciples themselves and get all absorbed in Him who knew no sin. As I sit here on this well where Jesus was in the midst of the Holy Land and around which cluster so many hallowed associations and read the fourth chapter of John it seems to me I can picture the whole scene—Jesus, the woman coming with the empty water-pot aside upon her head, as women do here now and are always the water carriers, the drawing of the water, the drink, the conversation, the woman pointing up here to their place of worship on Mount Gerizim, the coming of the disciples, the departure of the woman to tell the city, the coming of the multitude, and many joyful conversations. Shall we follow Christ and preach the Gospel of salvation at home or abroad on week day or Sunday to one or many and to ragged or well-dressed?

Coming away from the well and standing with my face to the west I can see a little of Shechem over the hill. To the left is Mount Gerizim, to the right Mount Ebal and at its foot a mile away is the site of Sychar. All the way between here and there the fields are in wheat and some of them are just now white to harvest. How suggestive! A little west of a direct line between here and Sychar, is the tomb of Joseph on the parcel of ground that Jacob bought and gave to Joseph. It is a good fertile tract and Jacob fought bravely to regain it at one time.

As we rode away from this place it seemed a relief to shed tears of mingled joy and sorrow. Hill after hill and we pass Shiloh. It is now in ruins, but once it was a prosperous city containing a temple of Jehovah with the ark of the covenant. Here Eli and the youthful Samuel dwelt and ministered in the history of many of God's saints. We might refer to Noah (Gen. 8:6) Moses (Ex. 34:28) Elijah (1 Kings 19:8) and others as illustrations. It was thus also with Christ. First as regards His temptation in the wilderness, and then His sojourn on earth after His resurrection. What contrasts in these two great periods of Christ's history. Both were preceded and followed by wonders. During both periods the Lord was following up His great purpose of conquering evil and communicating good.

In the wilderness He conquered devil after His resurrection. He gained triumph over unbelief, ignorance and prejudice, and in both instances the instrument used was the truth and word of God. There is a striking and most cheering contrast in the latter forty days to the former period in that Christ's deep humiliation and bitter griefs were now changed to wonderful triumphs!

The once tempted man of sorrows now stands before us as the victor and conqueror of death, hell and the grave, having become the bearer of and atoner for our sins. The fact that the last forty days were preceded by His death, burial and resurrection, and succeeded by His ascension and glorification, gives them a peculiar interest in addition to the wonders they contain. The Lord Jesus appeared after His resurrection, first to Mary Magdalene, then to the

condition that was prophesied for them thousands of years ago.

In the evening we pass Beeroth. Tradition says that Joseph and Mary turned back to the city from this place to seek Jesus after they had gone a day's journey from Jerusalem and discovered that He was not with them. The night we spent in Ramallah and on the 17th inst. from the hill I saw the Mount of Olives and the supposed sites of Calvary and the Garden of Gethsemane and we rode into the Holy City feeling deeply moved at their connection with our redemption.

From Nazareth to Jerusalem we saw no wagon of any kind. However we did see one carriage road leading from Shechem to Joppa. We saw no house where a family lived alone. Sometimes we rode a few hours before seeing a village. Streams of water are miles apart and the villages are most always built by them. Sometimes a village has no water except what they catch in their cisterns in winter and what the villagers carry surprising distances. In many respects this is a hard country, yet it is rich and that "flowed with milk and honey."

I expect to remain in Palestine and get my mail in Jerusalem until September, then go through Egypt and reach India in October.

At present we are quarantined in the hulkonic place in an Egyptian port where our outgoing vessels touch.

For the Herald of Truth.  
CHRIST'S TENDERNESS.

BY HARRIADA SHIPER.

When we read and study the forty days after the resurrection referred to so touchingly by the Evangelist Luke in Acts 1:3 it fills us with wonder.

Forty days was a remarkable period in the history of many of God's saints. We might refer to Noah (Gen. 8:6) Moses (Ex. 34:28) Elijah (1 Kings 19:8) and others as illustrations. It was thus also with Christ. First as regards His temptation in the wilderness, and then His sojourn on earth after His resurrection. What contrasts in these two great periods of Christ's history. Both were preceded and followed by wonders. During both periods the Lord was following up His great purpose of conquering evil and communicating good.

In the wilderness He conquered devil after His resurrection. He gained triumph over unbelief, ignorance and prejudice, and in both instances the instrument used was the truth and word of God. There is a striking and most cheering contrast in the latter forty days to the former period in that Christ's deep humiliation and bitter griefs were now changed to wonderful triumphs!

The once tempted man of sorrows now stands before us as the victor and conqueror of death, hell and the grave, having become the bearer of and atoner for our sins.

The fact that the last forty days were preceded by His death, burial and resurrection, and succeeded by His ascension and glorification, gives them a peculiar interest in addition to the wonders they contain. The Lord Jesus appeared after His resurrection, first to Mary Magdalene, then to the

women, next to Peter, after that to the travelers to Emmaus, and closes up the marvelous day with a most tender manifestation of Himself to His timid and unworthy disciples, as they were assembled to talk over the rumors of the day with trembling hearts and locked doors. Listen to His words of the first day of His resurrection, "Mary!" How tenderly that name was spoken, and how soon Mary recognized that sweet voice calling her name, although she did not recognize Him when she first saw Him. Go tell my brethren, I ascend to my Father, and to your Father; to my God, and your God. "Peace be unto you." "Receive ye the Holy Ghost." "All hail" with many like words.

Whatever change might have taken place in Him personally, there still was no change in His heart, and none in His relations. Still He stretched out His hands toward His disciples with, "Behold my brethren."

Now let us contemplate that evening scene of the first resurrection day, and there we behold tenderness triumphant. It must have been getting late, for it was toward evening when the two disciples constrained Him to turn in and abide with them, and after that interview when their eyes were opened, they retraced their steps to Jerusalem. How well they knew that upper room, and thither they hasten now, and find their brethren in earnest conversation and are saluted with the glorious tidings: "The Lord has risen, indeed, and has appeared unto Simon." They reply by telling their own tale of wonder which creates great joy and causes hope to become stronger in their hearts. But, all at once there is a deep silence, a breathless stillness, for without the opening of a door, or the sound of a footfall being heard, some one enters,—one with a sublime mien, a majestic appearance standing forth in tones of sweetest tenderness uttering His well-known words, "Peace be unto you." But they are terrified and affrighted and suppose it is a spirit, but He says, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and feet," etc.

Believer in Jesus, let us look and listen, and as we do so let us learn more of that love which indeed passeth all understanding. What great facts are here declared, what a glorious friendship displayed! Much more could be said on this trust of friendships. The gentle remonstrance, "Why are ye troubled?" why after His resurrection before my death, and why do such thoughts arise within you? Ah, that is so often the case—our thoughts instead of Christ's words. We must put away our thoughts, and accept Christ's words, for without Him we cannot ever attain to godly thoughts; we are of the earth, earthy, and fogs arise from the earth, but the sun shines down from above. So does Christ shine down and fill our hearts with His love if we open our hearts to Him, and let Him have full possession.

And then the revelation by showing His hands and feet. His death was suspended on the cross and made a curse for you. Ah, those dear hands and feet that were ever ready to go and minister to those who were in affliction and distress, how they were pierced by the cruel nails! Kind reader, my heart overflows with sympathy, and my eyes

The God fearing laboring man as he cherishes this principle of God in every thing, feels in his humble capacity that he is just where God in His Providence has placed him, and he leaves his wife and little ones with a kindly good by. In the morning, committing them to the care of God in his absence while at his work during the day, and as he returns again in the evening his heart filled with joy and thankfulness that God has blessed him with a loving wife and children and a place in this world he can call home. He feels that he has

8: and Israel has reference to those



just as much to live for as the rich man or the king upon his throne, because in caring for his family he is doing business for God. 1 Tim. 5:8. How much gloom would be banished from many hearts, how many family, church, and national difficulties would be avoided by the universal practical application of this text. How is it sometimes with the political aspirant when scheming to gain some worldly office (even though he be a professor of that religion which is pure and undefiled, and is identified with some branch of God's people)? Will he not often in his blind race for worldly fame and position, place himself in league with some ungodly political ring, mount, as it were, his hobby horse of political trickery, and campaign lies, leaving God and the principles of truth and holiness altogether out of his political business? "Fervent in spirit," is, indeed, but said, and, is the spirit of the god of this world that leads towards to eternal ruin. Brethren, how is it with us in this matter of politics? May God save us from directly or indirectly encouraging the ungodliness so prevalent in political circles at the present time. Be conscientious in all your business. Let us take God with us wherever we go. If we cannot do that, far better not go.

In this text we find an antidote for all the mistakes of life. Yes, it individually applies to every child of God. It will be within us the great cause that will be conducive of glorious efforts, honest and Christlike living. "Fervent in spirit." Not in the spirit of living for self and the pleasures of this world, but filled with the Spirit of God. The term fervent is applied to a bubbling or boiling state. Spiritually as applied to the heart of the Christian, it means intense zeal for God. All our sympathies and energies, by reason of the fire of God's love in the soul, are consecrated and expended in serving God at all times, and in all things, and not our own selfish lusts. Being thus established, the child of God engaged in the most menial service (as looked at from a natural standpoint) is just as responsible for his integrity to God and his fellow man as the great merchant or the most powerful and God-gifted minister of the Gospel. We are all on a common level so far as our responsibility to God is concerned. God demands the best of all our opportunities and powers as He gives them to us, physically and intellectually they should be sanctified to His service.

And may we yet in conclusion emphasize the money power He has entrusted to our care, be it much or little. Truly we are solemly responsible to God for the way we use and spend it. Prov. 3:9. If we spend it to gratify the unreasonable lusts of the flesh, by indulging in luxuries and things that are harmful to the natural body, it becomes sin unto us. Isaiah 55:2. Surely the advancement of God's kingdom in this world is to some extent dependent upon the money power, entrusted to God's people. Should we not use it then according to the teaching of His word, and the leading of His Spirit? "Honour the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3:9.

We are not our own, we are bought with a price, and should we not then

lovingly and cheerfully render our all to Him, which is our reasonable service, a short service in this life and a glorious and happy eternity with Him whom we now serve.

Brethren and sisters, what we need is to get nearer to God; have more of that Spirit within us manifested by Christ when but twelve years old when He said, "Wist ye not that I must be about my Father's business?"

Martinsburg, Blair Co., Pa.

#### A LETTER.

BY A FATHER.

My dear children, we are all well, wishing you the same, and a continuance in faith and love for the Master.

Wheat is looking well. The grass crop will be good, the prospect for apples is very good and cherries too, but no peaches or plums. Of course we will get more than we deserve, yet we rejoice in the privilege of praising and thanking the Lord for an abundance of everything that is good for the human family. Of course when the fruits, vegetables, grains and grasses grow well, the weeds and the bacco does too, for the Lord sendeth His rain on the good and bad alike.

Our business is to utilize the elements of nature by growing and producing that which helps to multiply and replenish the earth. How tobacco is a benefit to God's kingdom has been a lifelong mystery to me. Of course it is, for it is the only thing that we can conscientiously grow if I can't understand. One of them has built a large shed. I am afraid Satan makes more capital out of this tobacco than God.

Can we with contrite heart ask the Lord to bless the tobacco crops with rain and sunshine. All that is not of faith is condemned.

It is a fact that considering the price of land and the mode of living in this country tobacco growing almost becomes a necessity in order to "keep up with the crowd." One of the arguments on this question is that by growing it we will have plenty to give to the poor. But to judge from appearances, the makers and sellers of organs and extravagances of many kinds are the "poor," in great majority, that have to be supported. I wish one of our ministers would give the tobacco subject a good and thorough plowing up with the Bible plow. But it is much easier to prevent an evil than to cure it I know, after it has got a hold. The best way to keep it out of a church is to cultivate the spirit of love which worketh no ill to his neighbor, by tending to his neighbor in love and use that which you think is not good for yourself.

I pray God that tobacco growing may never get hold on all our churches. I think in time those opposed will influence our churches here. I am glad that a number of our brethren are awake on this question.

NOTE.—The above is part of a private letter sent to my publication. We believe that the cultivation and use of tobacco are decreasing among the members of our church. Many fathers who use it or have used it have prevailed upon their children to use it, and many others have given up its use as well as the cultivation of it, and we believe that nearly if not quite all of the users will be glad if coming generations can be prevailed upon not to use it.—Ed.

#### THE RELIGIOUS TRAINING OF CHILDREN.

At first sight it may not seem fair to use the following newspaper item as a foundation on which to base some remarks on what may be termed the religious overtraining of children in these days, but a little afterthought will show the connection:

"It was the children's bedtime, and one of the young aunts came laughing to the visitor. 'Do come and bear O—say his prayers,' she said. 'It is a perfect circus.' The visitor was startled and a little shocked. She was not religious herself, but she was accustomed to taking the religion of others somewhat seriously, and this was a very churchy household. She found various members of the family assembled outside the nursery door, their fingers on their lips and their eyes brimming over with laughter. Inside, the voice of O—rose in earnest discourse. He was explaining to the Lord his desires and petitions, and throwing in various items of interest concerning his playmates, the state of his drum, and the painfulness of a cut finger. He finally stopped from sheer lack of further bacco does too, for the Lord sendeth His rain on the good and bad alike.

The old-fashioned Sunday School was safer. There the teachers were the least part of the work. The main part of the hour was given up to the teachers hearing the Bible verses and catechism learned by the children during the week. 'Thy word have I hid in my heart, that I should not sin against thy law,' is one of the shortest and at the same time one of the most suggestive verses for a Sunday School teacher to ponder as he and she consider how best to develop the spiritual natures of the children they have taken charge of. The quiet study, the committing to memory, never to be forgotten of portions of the Bible is the best preparation for the Christian life, and was less of a temptation and homiletic teaching than the child's spiritual nature was never wounded, or worse still, trained in the wrong direction.—From the Presbyterian Banner.

Is this an over-drawn picture? Have we not all, time and again listened with more or less patience to the narrations by otherwise consistent Christian parents of similar incidents? The pity of it is, they are apparently unconscious of the awfulness of the thing they tell with so much apparent pride. The Creator of the Universe, the Judge of all the earth, is referred to as familiarly as though He were altogether such as themselves. How often as children told in evening wash, semi-religious Sunday School books, or by equally shallow religious speakers to speak and act in play or elsewhere "as Jesus would be He in your place."

The spirit of reverence is the most precious gift that the child-nature can possess, but it is like the bloom on fruit; destroy it and to power can restore it again. The child who is permitted or trained to speak or think in this way in childhood, may train himself later to refrain, but his inner nature has received a hurt from which it will never entirely recover. Nor are parents and friends alone in this cultivation of thoughtless irreverence.

We say nothing here of the glaring instances found in books which profess to be nothing more than entertaining to the modern degenerate literary taste, and profitable to the writer.

These are like beasts which destroy and devour at will, with their own selfish end in plain sight. It is of those writers who have come in on the flood tide of a sensational religious movement, which has settled like a miasma over nearly all the churches. Some of the serial stories running their wearisome length in religious papers are as destructive of reverence as the novels which drag in sacred characters and scenes regardless of the effect it may produce on the readers. The life and work of our Lord and Master is treated in a way that is shocking to all properly reverenced minds. Such writers that study carefully for their own use the books of the Old Testament and learn how God hedged himself about

for the sake of the chosen people, lest if they approached too near they should die. The kingdom of God cometh without observation in the heart of a reverent child; one whose spiritual nature has been allowed to drink in silently, almost unconsciously, the gracious words to which with its elders it listened, as they worshipped together in the Lord's house on the Lord's day.

The "Sunday School" of the present day is more or less responsible for the tremendous drifting away of the young men and women from the churches. They have been surfeited with pious phrases and Inconsiderate invitations to higher things from teachers whose daily lives preach more loudly in the opposite direction. Not only so, but the majority of the children are led to believe that the "Sunday School" is a substitute for the church service for them.

The old-fashioned Sunday School was safer. There the teachers were the least part of the work. The main part of the hour was given up to the teachers hearing the Bible verses and catechism learned by the children during the week. 'Thy word have I hid in my heart, that I should not sin against thy law,' is one of the shortest and at the same time one of the most suggestive verses for a Sunday School teacher to ponder as he and she consider how best to develop the spiritual natures of the children they have taken charge of. The quiet study, the committing to memory, never to be forgotten of portions of the Bible is the best preparation for the Christian life, and was less of a temptation and homiletic teaching than the child's spiritual nature was never wounded, or worse still, trained in the wrong direction.—From the Presbyterian Banner.

Those "men which labored with me in the Gospel, and who my fellow-laborers, whose names are in the book of life."—Phil. 4:12.

They lived and they were useful; this we know. And naught beside; No record of their name is left to show How soon they died; They did their work, and then they passed away.

An unknown band, And took their places with the greater host In the higher land.

And were they young, or were they growing old, Or ill, or well, Or lived in poverty or had much gold? No one can tell; One only thing is known of them—they were Faithful and true

Disciples of the Lord, and strong through prayer To save and do.

But what avails the gift of empty fame? They loved the sweetness of another name, And gladly trod The rugged ways of earth that they might be Helper of friend,

And in the joy of their ministry Be spent and spend.

No glory clusters round their names on earth; Is kept a book of names of greatest worth, And there is given A place for all who did the Master please, Although unknown.

And their lost names shine forth in the before the throne. Oh, take who will the boon of fading fame! A place among the workers, though my name Forgotten be, And if with the book of life is found My lowly place, Honor and gladness shall be found For all His gain.—The British Messenger

## MISSIONS.

#### MENNONITE HOME MISSION.

1930 E. York St., Philadelphia, Pa. Dear Herald Readers:—We greet you all in our worthy Saviour's name. The Lord willing, we will try and tell how kindly our Father has led us. After leaving Chicago the latter part of April, we had a very pleasant visit with friends at Middlebury and Elkhart, on our way home.

Our visit at home with parents and friends, was a means of much needed rest, though we hardly knew it.

But our Master knows all things; so it was, that not until five weeks were gone, that rooms were secured for the work here.

And then, with the prayers and good wishes of our many Lancaster county friends, we came on, hoping to go to work; but still our Father had something more for us. We could not get possession before the first of June. So arrangements were made to have us visit some of the Bucks county brethren and sisters.

Our visit was a blessed one, and gave us more courage to take up the work in Philadelphia.

The first of June we came to our Philadelphia home. The rooms are quite pleasant, also suitable for the work. It was necessary for us to use some of our physical strength, in order to be ready to open work by Sunday. Again the promise, "My God shall strengthen me," proved true, as strength and willingness to help were given. Bro. Kulp came with us and staid till Friday.

Bro. and Sister Bechtel helped furnish our home; and so kindly opened their home to us, that we had where to go when our day's work was done, until our furniture came.

We praise God for His kindness, and are glad He will not forget those who have been so kind to us, for in Heb. 6:10 we read, "God is not unrighteous to forget your work and labor of love, which ye have shewed toward his saints, and do minister."

We had announcements printed and some distributed, but got very little canvassing done. Sunday morning, the 11th, at 10 o'clock, we had quite a nice meeting of grown people, but only one little girl from the immediate neighborhood.

Bro. and Sister Kulp from Bucks Co., some folks from Montgomery Co., Bro. Bechtel's and Bro. Shelly's family, and two sisters from the River Brethren Mission, were here.

In the evening we had a meeting for children at 6:30. There were eight boys and one girl present. This was spent the first Sunday at the Mennonite Home Mission of Philadelphia.

The next week we did some canvassing, found quite a number of homes where children would go to Sunday school, and of course many of the mothers promised to send them, but as it takes some effort on the mother's part we may have to remind them again and again. Pray that we may be faithful in our part.

On the 18th we had eight children in the morning; they were bright and seemed interested.

In the afternoon we visited a home. It was much like many we had visited

in Chicago, wretched in every way. Friday before the mother ran across the street to Sister Musselman and said she wanted to send her children to Sunday school even if she could not go herself. In the evening there were thirty-one in children's meeting, and we soon found that Satan was as busy here as in Chicago. May the word be taught in a way that these unfortunate ones may be saved and kept from sin.

Perhaps there are those who would like to have a little. We can make use of papers, HERALD OF TRUTH, Young People's Papers, Words of Cheer.

We extend an invitation to friends to visit us, and help in the work, and ask an interest in our prayers.

THE WORKERS. Amanda Musselman, Per Mary S. Denlinger.

For the Herald of Truth. OLEANINOS FROM A MISSIONARY CLASS. BY LINA ZOOK.

The church's only real claim on the world is that it is sent to bear witness to the truth. The church does not belong to the earth, its very character is heavenly, and it is only placed here for a little while to witness to the truth. It is in the world but not of the world.

We speak of the foreign field. Friends, if we could only realize that this whole world is to us a foreign field, and our only home heaven, our whole life would be different. There are far parts of this foreign field, but it is all foreign because far away from God's own home. If we could realize our true character we would not cling so eagerly to this world.

We do not. The church is belonging to this world. The church is here now in Christ's stead, but she has almost forgotten her true position. She does not realize her privileges or her citizenship. We forget the fullness of the gospel of Jesus Christ. Our duty to missions is summed up in five words: Listen, look, pray, live, go.

We need to hear God's word, "Go ye into all the world." We need to learn the long lost word "obedience."

We shall look. "Lift up your eyes, and look on the fields, for they are white already to harvest."

We shall look, not only near home, but we should lift up our eyes unto the field. Very few Christians look at the world wide field as God intends we should. Then we are told again to "pray the Lord of the harvest to send forth laborers into his harvest."

Our work is to pray. If we have clearly commanded that if we pray as He tells us, He will do the thrusting forth. If we pray aright, He will do the work, and whatever there is required of course we will be willing to do. We need to let Him work. If we could only get so far once that we will keep our hands off and let our Father work, how differently would the work be done, and how speedily would the message spread. We cannot pray much and give little. If our heart is in a work our means will come into the work naturally.

God does not need our gold. He has the streets of heaven paved with it, but He gives us the privilege of giving so that we may enjoy the blessing of giving for Him. Go, but don't go before you are sent. Go only at God's bidding, but don't wait after He has sent you.

Obey gladly. If God sends you, He will open the way, only let us let Him have His way with us. If we refuse when He has sent us, our experience may be like that of Jonah. We need to look at the field and its needs. We can scarcely conceive of the vastness of the Christless multitudes.

The empire of Japan, now on the verge of being led into infidelity, contains about 40,000,000 people largely uncivilized; China contains ten times as many. 12,000 of the Chinese perish every hour, without Christ. India has 300,000,000, multitudes of whom have never heard of the love of Jesus. Work among these poor degraded ones counts so much, for the need is so great. Two millions are in the south of Asia with as many more in Africa, nearly all of whom are perishing without the gospel.

These are only part of the open field. Can we realize the need? We plead ignorance. "We did not know." Why not? We know about the fashions. We know something about business or about our farms. Is it not necessary that we know more about this? May God Himself teach us. Chicago, Ill.

LIFE IN INDIA. BY J. A. KESSLER.

I. A SEGREGATION CAMP.

During the recent ravages of the plague it was found that the crowded and filthy condition of the cities greatly helped to spread the dreadful sickness, so the people in the native quarters, the towns were ordered out of their houses especially at night. Outside a certain distance from the town people were allowed to put up temporary huts for themselves on any ground they might select. In some towns special places were assigned them for building. In this one town we found that there were some parts of the town almost deserted, but in several places outside the town we found segregation camps. Each family built its own hut.

The material used was mostly reeds something like our mullein stalks six to eight feet long, placed endwise on the ground close together and kept in place by weaving reeds through them crosswise forming a sort of coarse matting. Four such mats form the sides of the house and a fifth serves for a roof. Thrifty people sometimes make their houses more permanent by plastering the walls with clay or mud. Sometimes a shed or gable roof is put on a house, but as no rain falls during the dry season and the only use of the roof is to keep out the sun a flat roof generally suffices. A hole four feet high out in one corner serves as a door. The whole hut is seldom more than eight feet square. In this the entire family lives. Cooking is done outside and several piles of fuel can often be seen in front of the huts. This consists of cakes of cow-dung collected and shaped by hand and dried in the sun.

The last case of plague in Igatpuri had either died or recovered before we reached here. The rainy season is approaching so the people were allowed to move to town again. As there might be some use for such houses at some future time they carried their houses along when they moved. Two or three women

usually carried the building material of a house on their heads and the rest of the family could easily bring the remainder of their belongings. When the family was too small a second trip had to be made. The site of the segregated camp was so badly marked by its having been there.

The houses in town are not much larger than those in camp, but are of more permanent material and are roofed with tile. In this town there are a great many tenement houses. Each tenement has two rooms. The door is not much wider than light and air is not much wonder disease spreads in such a place and a more airy place must be sought in the hot season. When the town dwelling is vacated the tiles are removed from a large portion of the roof so as to allow the sun and air to perform their renovating work.

II. A CASE OF NATIVE MEDICAL TREATMENT.

While writing the above heading I considered whether to call it "Medical" or "Nurse." After you have read what follows you may call it whichever you please.

A man here was sick. He had been a victim of the drink habit but had "left off" sometime ago. His habit had left him a physical wreck. His kidneys were diseased, his liver in bad shape. Besides he suffered from severe chronic diarrhoea. After the railroad physician, who received a salary of 700 rupees a month, had "treated" him for the diarrhoea for four weeks without success, a friend of the sick man asked Dr. I. A. Kessler if he could do something for him. The first prescription stopped the diarrhoea but he had to suffer pain in the back which was supposed to be "lumbago." The other evening Dr. I. A. Kessler went to see the man and found him in the hospital of the case he had not had before. He was in a room not over eight by ten feet in dimensions. There were two beds, one of which consisted of a small trunk, a stool, a bench, and a native "stove" against the wall. In this one room were done the cooking and all the household duties which were performed. Besides, there were five other compartments in the house separated from this one by low partitions and the smoke from cooking (there are no chimneys) circulated freely.

While the man was under the treatment of the railroad "doctor," and suffering from pain in the back because of diseased kidneys, a native "doctor" heard of him and said he could cure the pain. He took a hammer and pounded the man's bare back with it, and judging by the effect he did not use gentle blows. The flesh was bruised and blue. The native "doctor" said the blue marks were due to bad blood and advised the man to use "oil" and "massage" two dozen of these animals were applied. The result was that an abscess was formed large enough to contain internally the man is sure to die. If it is opened externally, as usually is the habit, he will die from the shock. It is probable that before this reaches America there will be another case of death from the same malpractice on one hand and ignorant malpractice on the other.

Now all this might be stopped by establishing Christian medical missions if Christians at home would only do their duty. Their son, our daughter may be wanted to take a part. But if one soul should be brought under Christian influence and saved, how would every step to count the cost.

Now all this might be stopped by establishing Christian medical missions if Christians at home would only do their duty. Their son, our daughter may be wanted to take a part. But if one soul should be brought under Christian influence and saved, how would every step to count the cost.

Now all this might be stopped by establishing Christian medical missions if Christians at home would only do their duty. Their son, our daughter may be wanted to take a part. But if one soul should be brought under Christian influence and saved, how would every step to count the cost.

Now all this might be stopped by establishing Christian medical missions if Christians at home would only do their duty. Their son, our daughter may be wanted to take a part. But if one soul should be brought under Christian influence and saved, how would every step to count the cost.

Now all this might be stopped by establishing Christian medical missions if Christians at home would only do their duty. Their son, our daughter may be wanted to take a part. But if one soul should be brought under Christian influence and saved, how would every step to count the cost.

Now all this might be stopped by establishing Christian medical missions if Christians at home would only do their duty. Their son, our daughter may be wanted to take a part. But if one soul should be brought under Christian influence and saved, how would every step to count the cost.

Now all this might be stopped by establishing Christian medical missions if Christians at home would only do their duty. Their son, our daughter may be wanted to take a part. But if one soul should be brought under Christian influence and saved, how would every step to count the cost.

Now all this might be stopped by establishing Christian medical missions if Christians at home would only do their duty. Their son, our daughter may be wanted to take a part. But if one soul should be brought under Christian influence and saved, how would every step to count the cost.

Now all this might be stopped by establishing Christian medical missions if Christians at home would only do their duty. Their son, our daughter may be wanted to take a part. But if one soul should be brought under Christian influence and saved, how would every step to count the cost.

Now all this might be stopped by establishing Christian medical missions if Christians at home would only do their duty. Their son, our daughter may be wanted to take a part. But if one soul should be brought under Christian influence and saved, how would every step to count the cost.

Now all this might be stopped by establishing Christian medical missions if Christians at home would only do their duty. Their son, our daughter may be wanted to take a part. But if one soul should be brought under Christian influence and saved, how would every step to count the cost.













**HOLDENMAN.**—On the 16th of June, 1860, near Wakarusa, Ind., suddenly, Barbara H. Holdenman, beloved wife of John F. Holdenman, aged 58 years, 7 months and 3 days. She was born in Waterloo Co., Ont., on the 13th of Nov. 1810. She was married to her surviving husband, April 16th, 1839. This union was blessed with two children, Anna survives the mother. She had eight sisters and four brothers, of which number five have preceded her to the eternal world. She was a loving and affectionate wife and mother, and passed peacefully away in the blessed hope of a mansion on high. She was beloved and respected by those who knew her and she enjoyed a large circle of friends who gave her the testimonial: "She has done what she could." She was buried on the 19th at the Olive burying ground where many were present to show the last tribute of love. Funeral services were conducted by J. S. Lehman and John Hygema from the words, (1 Sam. 20:18) "Thou shalt be missed because thy seat will be empty."

**HOWMAN.**—On the 27th of March, 1893, near Mannheim, Waterloo Co., Ont., Sister Lydia, daughter of Joshua H. Shantz and wife of P. Moses C. Bowman, aged 41 years, 2 months and 6 days. Buried on the 30th in the Lutheran graveyard. Funeral service by B. H. Amos Greenman in German, and by Noah Stauffer in English from Phil. 1:21. Besides her husband she leaves four sons, one daughter and many other relatives and friends to mourn the loss of one who was dearly beloved. God comfort the bereaved ones in their affliction.

**BRENNEMAN.**—Sister Lizzie Brennenman, maiden name Zimmerman, was buried January 31st, 1893, aged 61 years, 7 months and 3 days. She died of complication of diseases, which lasted eleven months, during which time she suffered a great deal, but bore it all with Christian patience.

We have traveled long together, Hand in hand and heart in heart; Through fair and stormy weather, Though 'twas hard 'twas hard to part. While we sigh farewell to her, Answer one and all, adieu, 'Tis not darkness gathering round us That withdrew her from our sight, Walls of flesh no more can bind us, But translated into light. Far beyond earth's span of sky; Are we dead?—nay, by this token know that we should cease to die. A FRIEND.

**HOSTETTER.**—On the 22d of May, 1893, near Lutescent, Lancaster Co., Pa., of heart disease and dropsy, Elmer J. Hostetter, son of P. David and Salome Hostetter, aged 15 years, 10 months and 3 days. He leaves parents, two sisters and two brothers to mourn his early departure, yet they need not mourn as others who have no hope. Several days before he died he asked to be baptized. Funeral services by Christian Brackbill at the house and Amos Hoover and Isaac Eby at the meeting house from Ps. 102:23.

"We miss him, oh, we miss him When we see the vacant chair, When we see the room without him, For there is no Elmer there. Sleep, Elmer dear, and take your rest, God called you home, He thought it best, 'Tis hard indeed to part with you, But Christ's strong arm will bear us through."

**BAIRDE.**—On May 4th, 1893, Annie S. Bairde, daughter of Jesse and Fanny Bairde, near McLean, Hampshire Co., Tenn., of scrofula and rheumatism, aged 7 years, 10 months and 15 days. That congregation being without a minister the funeral services were deferred to May 14th when the writer was present and held a funeral service from Psalm 102:15, 16. May God bless the bereaved family. H. H. GOOD.

## PEACH LANDS FOR SALE.

The Georgia Colonization and Improvement Co. has bought a tract of land, all virgin soil, in the best Peach Belt of Georgia, only 15 miles from Atlanta, and three miles from Austell. This tract is laid out in 40 acre lots. Each lot contains enough hard wood and pine timber to pay for the land. The land is easy to clear. Part of it is ready to put in crops and in fruit. Peaches, pears, apples, grapes, etc., grow luxuriantly in this valley. The Company is now improving these lands, and will, as fast as possible, plant them with peaches and other fruits. They will sell a part of this tract in ten, twenty or forty acre lots at from \$7.50 to \$10.00 per acre. Those who want a 40 acre lot should apply soon. Address all correspondence to J. S. LEHMAN, Elkhart, Ind.

Says it Did Her Worlds of Good. Mrs. Anna L. Stevens, Assistant Postmaster at Salem, Mo., writes: "Your Dr. Peter's Blood Vitalizer has proven itself equal to my highest expectations. It has done me worlds of good. I feel that I must recommend it to everybody. If you can't procure it, write to Dr. Peter Fahney, 112 114 S. Hoyne Ave., Chicago, Ill."

## THE FIRST ANNIVERSARY.

It is just a year since the Chicago, Milwaukee & St. Paul road inaugurated its celebrated Pioneer Limited passenger train service between Chicago, Milwaukee & St. Paul and Minneapolis. This service marked a new era in the railway world in the line of passenger accommodations. At a cost of a quarter of a million dollars that progressive company furnished the traveling public, in its Pioneer Limited train, comforts and facilities the best ever produced. This train has been described many times in newspapers and magazines, but should be seen and examined to be appreciated. In beauty of finish, richness and elegance of furnishing nothing equal to it has ever been attempted by any other road. The car builders were nearly a year in completing the Pioneer Limited trains (there are two—one leaving Chicago for the West and the other leaving the Twin Cities for the East every evening in the year) and they stand to-day a monument to the builder's art. No regular passenger train service in America is so well known as the Pioneer Limited. From the standpoint of passenger traffic the past twelve months have been the most successful in the history of the St. Paul road, made so very largely by the Pioneer Limited. The patronage of this service is a striking illustration of the fact that the public appreciates a good thing. 12-13

## STILLINGHAM COMPOUND

Nature's Great Blood Purifier cures Chancous Affections, Scrofula Sores, Tetters, Eczema, (Salt Rheum), Pimples, Stitches, and all Cutaneous Eruptions, arising from impure blood, especially valuable in female weakness, building up the debilitated and all gone feeling with the combination of the most powerful blood purifiers, Sulfur and Astringents, to contract the body and to bring about healthy secretions. The Compound is prepared in a pleasant and palatable form, and is prepared in accordance with the formula of Dr. J. S. Kenyon of St. Louis, Mo. It is sold in bottles of 50 cents and 1 dollar. Each bottle is enclosed and sealed with his own hand writing. ELIZABETH GARDNER, Elkhart, Ind.

Send for Agents' Terms. 17  
**Teachers Wanted** for Schools and Colleges. List of vacancies. Teachers Agents, 198 Washington St., Chicago. 15-19

**ROYAL BAKING POWDER**  
ABSOLUTELY PURE  
Makes the food more delicious and wholesome  
ROYAL BAKING POWDER CO., NEW YORK.

**CHEAP RATES TO Indianapolis, Ind., JULY 20-23, 1893.**  
ONLY  
**One Fare Round Trip**  
except that from points within 35 miles the excursion fare will be One and One-third fare for Round Trip not to exceed one dollar.

**BIG FOUR**  
Tickets will be on sale from all points July 19, 20, 21. From points within 75 miles of Indianapolis on July 19, 20, 21, 22 and 23, 1893.

Returning tickets will be good to leave Indianapolis to July 24th, with a proviso that if tickets are deposited with Joint Agent at Indianapolis not later than July 24th, and payment of 50 cents at the time of deposit, tickets may be extended to leave Indianapolis to and including August 20, 1893. For full information regarding tickets, rates and routes and time of trains, call on agents "Big Four Route," or address the undersigned, E. O. MCCORMICK, WARREN J. LYNCH, Pass. Traffic Mgr., Asst. Gen. Pass. & Tkt. Agt., CINCINNATI, O. 11-14

**The Marked New Testament.**  
• • The Way of Salvation Made Especially Plain. • •  
Plan Approved by Representatives of Many Denominations. By Far the Cheapest Testament Yet, in Point of Convenient Size, Print and Binding.

**WHAT IT IS.** The New Testament unaltered in the text from the Authorized version, but with certain verses and passages marked in red and black.  
**ITS PURPOSE.** To help make plain, under the Holy Spirit's guidance, God's way of salvation through Christ. The passages emphasized deal exclusively with this subject in its various phases—the divinity and death of Jesus Christ, repentance, faith, obedience, etc.

**ITS UTILITY.** Its usefulness will be apparent to the inquirer seeking peace with God, the young believer, as yet unfamiliar with the Bible, mission worker, preacher, Sunday school teacher, and especially the young and inexperienced Christian worker, who will learn what verses are best adapted for dealing with the unsaved.

**ITS DESCRIPTION.** The Testament consists of 362 pages, and measures only 5 1/2 x 3 1/2 x 1 1/2 inches. Printed in large clear type, with the 235 or so markings engraved in exact facsimile of pen marking on less than 100 pages. Bound in cloth covers, with red edges, cut flush.

**ITS COST.** Single Copy, 10 cents. Postage extra, 3 cents. Ten Copies, \$1.00. Postage extra, 25 cents. One Hundred Copies, \$10.00. Express charges not prepaid. Send all orders to

**MENNONITE PUBLISHING COMPANY,**  
Elkhart, Indiana.

**Bad Blood Is Curable**  
—and all its complications—so easily and cheaply. The blood is the life, and failure to correct its impurities leads to many sinister evils.  
**Dr. Peter's Blood Vitalizer**  
purifies and invigorates the blood. It is the discovery of an old German physician—has been in use for more than a century.  
No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending \$2.00, obtain twenty-five cent trial bottles direct from the proprietor. This offer can be obtained only by the same person.  
Write to **DR. PETER FAHNEY,**  
222 South Hoyne Ave., Chicago.

**Cheap Rates to... CINCINNATI, O., June 28 - July 1, 1893.**

ONLY  
**One Fare Round Trip VIA BIG FOUR**

Tickets will be on sale June 27, 28, 29 and 30, 1893; also for trains of July 1st, arriving in Cincinnati on or before noon of that day.  
Returning tickets will be good until July 5th, 1893.  
For full information regarding tickets, rates and routes and time of trains, call on agents "Big Four Route," or address the undersigned,  
**WARREN J. LYNCH,**  
General Passenger and Ticket Agent, CINCINNATI, OHIO. 12-13

**Have You Ever Read**  
the history of the Mennonites? What do you know about the Mennonite Church? Have you ever read its history? If not, you certainly should. Its history is among the most interesting of any church in existence. Read

**About the Illustrious Men**  
of the Mennonite Church and you will be amazed. The "Martyrs Mirror" (85) and the "Complete Works of Menno Simon" (84-86) are full of information, just such as you need. However the History of the Church, including the Faith and Practice of its supporters, are contained in brief form in the 40-page booklet entitled, "The Mennonites." Price 10 cents. At this price no one should be without it.

**Mennonite Publishing Co.,**  
ELKHART, INDIANA.

## CHEAP EXCURSION.

National Educational Association at Los Angeles, Cal., July 11 to 14.

For this meeting cheap excursion rates have been made and delegates and others interested should bear in mind that the best route to the convention city is via the Chicago, Milwaukee & St. Paul R'y and its connections. Choice of routes is offered those going to this meeting of going via Omaha or Kansas City and returning by St. Paul and Minneapolis. The Chicago, Milwaukee and St. Paul R'y has the short line between Chicago and Omaha, and the best line between Chicago, St. Paul and Minneapolis, the route of the Pioneer Limited, the only perfect train in the world.

All coupon ticket agents sell tickets via the Chicago, Milwaukee & St. Paul R'y. For time tables and information as to rates and routes call on or address E. O. McCormick, Traveling Passenger Agent, 131 The Arcade, Cleveland, Ohio. 12-13

## GLOBE INCUBATORS &amp; BROODERS

are positively the best. The still hatch chickens when others fail. Everywhere winners of prizes in the most stringent competitions. Our latest Catalogue is now ready, it contains a full and complete list of poultry supplies at very low prices. Tells how to operate an incubator successfully. Tells how to rear chickens, and how to make money at the business. Everything made plain and easy. Don't fail to send for one, price only 4 cents in stamps. Address, **SHOEMAKER'S INCUBATOR CO.,** Box 460, Freeport, Ill.

## Manual of Bible Doctrines

HAS A REMARKABLE RECORD  
...AS A SELLER...  
and continues to sell rapidly. The first edition was exhausted in less than eight months after the appearance of the first copy. The second edition is likewise going rapidly. Agents find it a remarkably easy seller. It sells wherever introduced. Everybody will be profited by reading it.  
Board binding.....50 cents  
Cloth binding.....60 cents

**LIBERAL TERMS TO AGENTS**  
Send all orders to  
**Mennonite Publishing Company,**  
Elkhart, Indiana.

Write for our  
**SPECIAL TERMS**  
on Club Orders  
for Martyrs' Mirror, Menno Simon's Complete Works, Manual of Bible Doctrines, Journeys of Jesus, Confessions of the Mennonites, and our new book on Immersion.

No family library is complete without these very valuable books. Address  
**Mennonite Publishing Co.,**  
Elkhart, Indiana.

**DYING TESTIMONIES**  
—OF—  
**SAVED AND UNSAVED**  
...IS THE TITLE OF...

**A New Book With Which Agents Are Having Wonderful Success.**

These testimonies were carefully gathered by S. B. Shaw, author of "Touching Incidents and Remarkable Answers to Prayer." They are from authentic sources, and no book has ever come to our notice which portrayed so vividly the last moments on earth, of saved and unsaved. It brings good cheer to the believer, and an earnest warning to the unsaved. It presents in short, pointed chapters, the great contrast between the sweet peace and inexpressible joy of the righteous, in his dying moments, and the terrible remorse of conscience and mental agony and distress of those who see they must meet death and the judgment unprepared.

**IT IS A WONDERFUL BOOK**

And everyone who reads it will be better for having done so. It furnishes a vast number of useful illustrations for ministers and evangelists. It contains 312 pages, and is bound in two styles. In paper binding, 35 cents. In cloth binding, \$1.00.

**Agents Wanted Everywhere!**

To whom we can allow very liberal terms. Address all orders and inquiries to  
**MENNONITE PUBLISHING COMPANY,**  
ELKHART, INDIANA.

**OVER 200,000 "IN HIS STEPS."—What Would Jesus Do?"**

already sold. A copy of this very practical book should be found in every home. It treats many points in practical Christian living which are too often overlooked. Cloth, 70 cents; paper, 50 cents. Send all orders to  
**MENNONITE PUBLISHING CO., Elkhart, Ind.**

**International Convention Baptist Young People's Unions of America,**  
**Richmond, Va.,**  
**JULY 13-16, 1893.**

**ONLY One Fare Round Trip VIA BIG FOUR**  
Tickets will be on sale July 11, 12 and 13.  
Returning tickets will be good until July 31st, with a proviso for extension to leave Richmond not later than August 15, 1893, upon deposit of ticket with Joint Agent at Richmond on or before July 25, and payment of fee of 50 cents.

For full information regarding tickets, rates and routes and time of trains, call on agents "Big Four Route," or address the undersigned,  
**E. O. MCCORMICK, WARREN J. LYNCH,**  
Pass. Traffic Mgr., Asst. Gen. Pass. & Tkt. Agt., CINCINNATI, O. 11-13

**HOME GROWN CHOCOLATE**  
Furnishes a cheap and delicious cereal drink. More wholesome than tea or coffee, being rich and nutritious yet free from injurious stimulation qualities. Can be raised wherever corn will grow to maturity, requiring the same soil and cultivation. A large sack of 50 lbs. sent post-paid for 10 cents. Order in time. Supply limited. Address,  
**SIMON P. YODER, East Lewisport, Ohio.**

# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

ELKHART, IND., JULY 13, 1899. VOL. XXXVI. No. 14.

Semi-Monthly.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, as second class mail matter.

## Contents of this number.

Editorial Notes.	309
Notes by the Way.	309
Love.	310
Music.	310
Practical and Postmillennial.	310
Prayer Head-Covering.	310
The Laodicean Church.	310
A Throat.	310
Letter from India.	310
Chicago Home Mission.	310
Philadelphia Home Mission.	310
Sunday School Lessons.	310
Correspondence.	310
Path.	310
Financial Report of M. E. & B. R.	310
Free Will Offerings to Old People's Home.	310
Building Fund.	310
How shall we understand it?	310
Come unto me.	310
The Negro.	310
Pharaoh's Fiftieth Prophecy.	310
Mennonites vs. Ministers.	310
Refutation.	310
The Apostle of Peace.	310
Abuse.	310
Marriages and Deaths.	310

## EDITORIAL NOTES.

Kindness is living for a purpose, not for show.

Humility is more than a profession, it is a condition.

The true Christian does right for righteousness' sake, because he is a new creature, and not for fear of being detected and punished for wrong doing, for he loves what is right and abhors what is wrong.

"Neither do men light a candle and set it under a bushel." But the dimness with which some let their light shine for God suggests the thought that it would fit better under a pint measure than under a bushel.

Read Luke 24:25. How would you read that for yourself, and how would you read it to others so that they would get the true sense of the Savior's words? If you think you can read well, try that passage as a sample and criticize yourself carefully as to the sense which your reading gives of the passage.

Bro. D. S. Brunk of Elda, Allen Co., Ohio, expects, the Lord willing, to visit the churches and scattered members in Iowa and Minnesota and possibly other states in the Northwest, in September. Those wishing to be visited should correspond with Bro. Brunk and give him information as to the best route by which to reach them so that he can arrange his route accordingly.

Bro. O. G. Wiens, editor of our German papers, spent several days among our Mennonite people at Mountain Lake, Minn. He returned on the 7th inst.

Pray for your minister. If his sermons are not as full of the power of the Spirit as they should be, it is probably partly your fault. When you once get to praying earnestly to God for him, you will not be so ready to find fault with him.

It is as foolish as it is useless to plead for a forgiving spirit, or to confess to have a forgiving spirit, while cultivating a memory for injuries, real or imaginary. "God never quenches a fire for a man who persists in feeding it with oil." The best way to keep malice out of the heart is not to indulge in unkind thoughts.

Bro. J. K. Zook's article on "I am carnal" is one which will be read with interest. There is a division of opinion as to the exact meaning of the apostle's words, some maintaining that he means his then present state, others that he speaks of man in his natural state. No doubt some one else will take up the subject. A friendly discussion is often beneficial. It may be well to notice Paul's own conclusion of the whole matter in consideration. Read Rom. 7:24, 25 and 8:1-17.

A few days ago we had the opportunity of reading, for the first time, the German drama, "Der Mennonit" (The Mennonite), by Ernst von Wildenbruch, which was first presented upon the stage at Frankfurt on the Main, Germany, on the 25th of November, 1891 and thereafter with great success in all parts of Germany. The success of the play in Germany induced an actor to bring it across the Atlantic to play it before German-American audiences, but at the very first presentation at New York it was hooted and hissed at as a base calumny upon the people which it misrepresents. For the writer not only makes light of holy things and holds the plain teachings of the Bible in ridicule, but he basely misrepresents the principles of the Mennonite denomination and sets the motives and the practices of its adherents in a false light. The author of

"Der Mennonit" may have unconsciously revealed the weaknesses of his own character. Certain it is that he signally failed in all the principal parts to set forth in a true light the religious and family life of the Mennonites. His aim, no doubt, was to make the Mennonites an object of ridicule, and while he may have succeeded in Germany, we are glad for the sake of truth that America turned the cold shoulder of scorn upon so palpable an effort to do an injustice to a religious denomination.

It is with deep regret to ourselves, and it will no doubt be with extreme sorrow to his many friends to learn that Bro. J. S. Coffman is still suffering from bodily afflictions. Bro. Coffman's health has been failing for some time, but as he was still doing his work, and preaching as opportunity presented itself, no one thought of anything serious, and all looked forward to a speedy recovery. Recently, however, the disease has assumed a more intensified form, and he is now being treated at a Sanitarium in Battle Creek, Mich. A slight improvement has manifested itself, but he is so reduced in strength that he is no longer able to prepare our Sunday School Lesson Helps. The following written on a postal card, addressed to the Mennonite Publishing Co., explains his situation:

Battle Creek, Mich., July 5th, 1899. Dear Brethren: I received your letter concerning the S. S. Lessons. I had expected to write them, but that is impossible. I then thought to make arrangements to get them written, but failed in that. If you are in position to get them written, please do so, and I will have no more concern with regard to this matter. Hope the work will be well done. With best wishes to all, I am very truly yours, J. S. COFFMAN.

We have therefore made arrangements with Bro. J. S. Shoemaker of Dakota, Illinois, who has kindly consented to take up the work, and for the present will supply the manuscript for these lessons, which we hope will be satisfactory to all concerned.

LATER.—Bro. J. S. Coffman returned from Battle Creek on the evening of the 10th, just as we were making up our forms. He has not obtained the much desired relief at that noted Sanitarium, and is worse rather than better. We

earnestly hope that there may soon be a change for the better in his condition.

Some one has made a computation of the cost of the Fourth of July celebrations this year. They are: deaths, 34; serious injuries, 483; fires from crackers, etc., \$325,000; for fireworks, between two and three millions; and yet the Fourth of July is considered a necessity. If it is it is one of those strange necessities that has grown into a curse instead of a blessing.

For the Herald of Truth. NOTES BY THE WAY. No. IX.

BY A. D. WENGER.

Jerusalem, Palestine, June 10, 1899. If you were in Jerusalem you would likely want to see Jericho, the Jordan and the Dead Sea, for they are only about twenty-five miles farther east, and you know it is "down to Jericho." The new and smooth carriage road is along and sometimes on the old rocky footpath that Jesus and the disciples used to travel. Some are content with only a view of the Jordan banks and the Dead Sea from Mount Olivet.

You can either ride horseback or go in a carriage, but people tell you you must have an armed guard for protection against the wandering Bedouins who come from their tents east of the Jordan to Jerusalem with sheep and some grain and take in return dry-goods and groceries. We went in a carriage and met parties with their guards going and coming. A guard is generally armed with sword, pistol and knives if mounted, and with gun, pistol and knives if on foot. But how would you arrange for the Jordan trip? It seemed hard to give it up after coming so far, but I thought that would be better than for a minister of the gospel of peace to make "flesh his arm." There cannot be much difference between carrying carnal weapons yourself and in hiring some one else to carry them over and for you. There is no scriptural ground for a child of God to be thus armed since Jesus said on the mount we should no longer take eye for eye and tooth for tooth, but love our enemy. It is an awful deed to take the life of some sinner not ready to die. God would have us calm and conquer these roving Bedouins, the more fierce

## A Beautiful Bible

in a very convenient size, especially well suited for young people, postpaid to any address, for

\$1.98.

This is a Complete Self-Pronouncing Teacher's Bible, with all the Helps, 17 Maps, Word Book (Concordance), etc., bound very substantially in Morocco, and is

## Leather Lined to Edge.

Leather lined Bibles are always preferable, because they last much longer. For specimen of the type see opposite page. There is no neater-appearing Bible made in this size of type. Smaller type is hard to read, and larger type necessitates making the Bible larger and heavier.

## DO NOT MISS THIS GREAT OFFER.

Our supply is limited, therefore send your order early and secure one of the nicest and most convenient Bibles you ever saw at a very low price.

Send all orders to

Mennonite Publishing Co.,  
ELKHART, INDIANA.

## SAINT MATTHEW.

THE GOSPEL ACCORDING TO

CHAPTER I.  
1. The genealogy of Jesus Christ, in which He is shown to be the true Son of David, the true Son of Abraham, the true Son of Adam, the true Son of God. 2. The birth of Jesus Christ. 3. The flight into Egypt. 4. The return from Egypt. 5. The baptism of Jesus Christ. 6. The temptation of Jesus Christ. 7. The beginning of the ministry of Jesus Christ. 8. The healing of the leper. 9. The healing of the paralytic. 10. The healing of the man with the withered hand. 11. The healing of the blind man. 12. The healing of the deaf man. 13. The healing of the dumb man. 14. The healing of the man with the demon. 15. The healing of the man with the demon. 16. The healing of the man with the demon. 17. The healing of the man with the demon. 18. The healing of the man with the demon. 19. The healing of the man with the demon. 20. The healing of the man with the demon. 21. The healing of the man with the demon. 22. The healing of the man with the demon. 23. The healing of the man with the demon. 24. The healing of the man with the demon. 25. The healing of the man with the demon. 26. The healing of the man with the demon. 27. The healing of the man with the demon. 28. The healing of the man with the demon. 29. The healing of the man with the demon. 30. The healing of the man with the demon. 31. The healing of the man with the demon. 32. The healing of the man with the demon. 33. The healing of the man with the demon. 34. The healing of the man with the demon. 35. The healing of the man with the demon. 36. The healing of the man with the demon. 37. The healing of the man with the demon. 38. The healing of the man with the demon. 39. The healing of the man with the demon. 40. The healing of the man with the demon. 41. The healing of the man with the demon. 42. The healing of the man with the demon. 43. The healing of the man with the demon. 44. The healing of the man with the demon. 45. The healing of the man with the demon. 46. The healing of the man with the demon. 47. The healing of the man with the demon. 48. The healing of the man with the demon. 49. The healing of the man with the demon. 50. The healing of the man with the demon. 51. The healing of the man with the demon. 52. The healing of the man with the demon. 53. The healing of the man with the demon. 54. The healing of the man with the demon. 55. The healing of the man with the demon. 56. The healing of the man with the demon. 57. The healing of the man with the demon. 58. The healing of the man with the demon. 59. The healing of the man with the demon. 60. The healing of the man with the demon. 61. The healing of the man with the demon. 62. The healing of the man with the demon. 63. The healing of the man with the demon. 64. The healing of the man with the demon. 65. The healing of the man with the demon. 66. The healing of the man with the demon. 67. The healing of the man with the demon. 68. The healing of the man with the demon. 69. The healing of the man with the demon. 70. The healing of the man with the demon. 71. The healing of the man with the demon. 72. The healing of the man with the demon. 73. The healing of the man with the demon. 74. The healing of the man with the demon. 75. The healing of the man with the demon. 76. The healing of the man with the demon. 77. The healing of the man with the demon. 78. The healing of the man with the demon. 79. The healing of the man with the demon. 80. The healing of the man with the demon. 81. The healing of the man with the demon. 82. The healing of the man with the demon. 83. The healing of the man with the demon. 84. The healing of the man with the demon. 85. The healing of the man with the demon. 86. The healing of the man with the demon. 87. The healing of the man with the demon. 88. The healing of the man with the demon. 89. The healing of the man with the demon. 90. The healing of the man with the demon. 91. The healing of the man with the demon. 92. The healing of the man with the demon. 93. The healing of the man with the demon. 94. The healing of the man with the demon. 95. The healing of the man with the demon. 96. The healing of the man with the demon. 97. The healing of the man with the demon. 98. The healing of the man with the demon. 99. The healing of the man with the demon. 100. The healing of the man with the demon. 101. The healing of the man with the demon. 102. The healing of the man with the demon. 103. The healing of the man with the demon. 104. The healing of the man with the demon. 105. The healing of the man with the demon. 106. The healing of the man with the demon. 107. The healing of the man with the demon. 108. The healing of the man with the demon. 109. The healing of the man with the demon. 110. The healing of the man with the demon. 111. The healing of the man with the demon. 112. The healing of the man with the demon. 113. The healing of the man with the demon. 114. The healing of the man with the demon. 115. The healing of the man with the demon. 116. The healing of the man with the demon. 117. The healing of the man with the demon. 118. The healing of the man with the demon. 119. The healing of the man with the demon. 120. The healing of the man with the demon. 121. The healing of the man with the demon. 122. The healing of the man with the demon. 123. The healing of the man with the demon. 124. The healing of the man with the demon. 125. The healing of the man with the demon. 126. The healing of the man with the demon. 127. The healing of the man with the demon. 128. The healing of the man with the demon. 129. The healing of the man with the demon. 130. The healing of the man with the demon. 131. The healing of the man with the demon. 132. The healing of the man with the demon. 133. The healing of the man with the demon. 134. The healing of the man with the demon. 135. The healing of the man with the demon. 136. The healing of the man with the demon. 137. The healing of the man with the demon. 138. The healing of the man with the demon. 139. The healing of the man with the demon. 140. The healing of the man with the demon. 141. The healing of the man with the demon. 142. The healing of the man with the demon. 143. The healing of the man with the demon. 144. The healing of the man with the demon. 145. The healing of the man with the demon. 146. The healing of the man with the demon. 147. The healing of the man with the demon. 148. The healing of the man with the demon. 149. The healing of the man with the demon. 150. The healing of the man with the demon. 151. The healing of the man with the demon. 152. The healing of the man with the demon. 153. The healing of the man with the demon. 154. The healing of the man with the demon. 155. The healing of the man with the demon. 156. The healing of the man with the demon. 157. The healing of the man with the demon. 158. The healing of the man with the demon. 159. The healing of the man with the demon. 160. The healing of the man with the demon. 161. The healing of the man with the demon. 162. The healing of the man with the demon. 163. The healing of the man with the demon. 164. The healing of the man with the demon. 165. The healing of the man with the demon. 166. The healing of the man with the demon. 167. The healing of the man with the demon. 168. The healing of the man with the demon. 169. The healing of the man with the demon. 170. The healing of the man with the demon. 171. The healing of the man with the demon. 172. The healing of the man with the demon. 173. The healing of the man with the demon. 174. The healing of the man with the demon. 175. The healing of the man with the demon. 176. The healing of the man with the demon. 177. The healing of the man with the demon. 178. The healing of the man with the demon. 179. The healing of the man with the demon. 180. The healing of the man with the demon. 181. The healing of the man with the demon. 182. The healing of the man with the demon. 183. The healing of the man with the demon. 184. The healing of the man with the demon. 185. The healing of the man with the demon. 186. The healing of the man with the demon. 187. The healing of the man with the demon. 188. The healing of the man with the demon. 189. The healing of the man with the demon. 190. The healing of the man with the demon. 191. The healing of the man with the demon. 192. The healing of the man with the demon. 193. The healing of the man with the demon. 194. The healing of the man with the demon. 195. The healing of the man with the demon. 196. The healing of the man with the demon. 197. The healing of the man with the demon. 198. The healing of the man with the demon. 199. The healing of the man with the demon. 200. The healing of the man with the demon. 201. The healing of the man with the demon. 202. The healing of the man with the demon. 203. The healing of the man with the demon. 204. The healing of the man with the demon. 205. The healing of the man with the demon. 206. The healing of the man with the demon. 207. The healing of the man with the demon. 208. The healing of the man with the demon. 209. The healing of the man with the demon. 210. The healing of the man with the demon. 211. The healing of the man with the demon. 212. The healing of the man with the demon. 213. The healing of the man with the demon. 214. The healing of the man with the demon. 215. The healing of the man with the demon. 216. The healing of the man with the demon. 217. The healing of the man with the demon. 218. The healing of the man with the demon. 219. The healing of the man with the demon. 220. The healing of the man with the demon. 221. The healing of the man with the demon. 222. The healing of the man with the demon. 223. The healing of the man with the demon. 224. The healing of the man with the demon. 225. The healing of the man with the demon. 226. The healing of the man with the demon. 227. The healing of the man with the demon. 228. The healing of the man with the demon. 229. The healing of the man with the demon. 230. The healing of the man with the demon. 231. The healing of the man with the demon. 232. The healing of the man with the demon. 233. The healing of the man with the demon. 234. The healing of the man with the demon. 235. The healing of the man with the demon. 236. The healing of the man with the demon. 237. The healing of the man with the demon. 238. The healing of the man with the demon. 239. The healing of the man with the demon. 240. The healing of the man with the demon. 241. The healing of the man with the demon. 242. The healing of the man with the demon. 243. The healing of the man with the demon. 244. The healing of the man with the demon. 245. The healing of the man with the demon. 246. The healing of the man with the demon. 247. The healing of the man with the demon. 248. The healing of the man with the demon. 249. The healing of the man with the demon. 250. The healing of the man with the demon. 251. The healing of the man with the demon. 252. The healing of the man with the demon. 253. The healing of the man with the demon. 254. The healing of the man with the demon. 255. The healing of the man with the demon. 256. The healing of the man with the demon. 257. The healing of the man with the demon. 258. The healing of the man with the demon. 259. The healing of the man with the demon. 260. The healing of the man with the demon. 261. The healing of the man with the demon. 262. The healing of the man with the demon. 263. The healing of the man with the demon. 264. The healing of the man with the demon. 265. The healing of the man with the demon. 266. The healing of the man with the demon. 267. The healing of the man with the demon. 268. The healing of the man with the demon. 269. The healing of the man with the demon. 270. The healing of the man with the demon. 271. The healing of the man with the demon. 272. The healing of the man with the demon. 273. The healing of the man with the demon. 274. The healing of the man with the demon. 275. The healing of the man with the demon. 276. The healing of the man with the demon. 277. The healing of the man with the demon. 278. The healing of the man with the demon. 279. The healing of the man with the demon. 280. The healing of the man with the demon. 281. The healing of the man with the demon. 282. The healing of the man with the demon. 283. The healing of the man with the demon. 284. The healing of the man with the demon. 285. The healing of the man with the demon. 286. The healing of the man with the demon. 287. The healing of the man with the demon. 288. The healing of the man with the demon. 289. The healing of the man with the demon. 290. The healing of the man with the demon. 291. The healing of the man with the demon. 292. The healing of the man with the demon. 293. The healing of the man with the demon. 294. The healing of the man with the demon. 295. The healing of the man with the demon. 296. The healing of the man with the demon. 297. The healing of the man with the demon. 298. The healing of the man with the demon. 299. The healing of the man with the demon. 300. The healing of the man with the demon. 301. The healing of the man with the demon. 302. The healing of the man with the demon. 303. The healing of the man with the demon. 304. The healing of the man with the demon. 305. The healing of the man with the demon. 306. The healing of the man with the demon. 307. The healing of the man with the demon. 308. The healing of the man with the demon. 309. The healing of the man with the demon. 310. The healing of the man with the demon. 311. The healing of the man with the demon. 312. The healing of the man with the demon. 313. The healing of the man with the demon. 314. The healing of the man with the demon. 315. The healing of the man with the demon. 316. The healing of the man with the demon. 317. The healing of the man with the demon. 318. The healing of the man with the demon. 319. The healing of the man with the demon. 320. The healing of the man with the demon. 321. The healing of the man with the demon. 322. The healing of the man with the demon. 323. The healing of the man with the demon. 324. The healing of the man with the demon. 325. The healing of the man with the demon. 326. The healing of the man with the demon. 327. The healing of the man with the demon. 328. The healing of the man with the demon. 329. The healing of the man with the demon. 330. The healing of the man with the demon. 331. The healing of the man with the demon. 332. The healing of the man with the demon. 333. The healing of the man with the demon. 334. The healing of the man with the demon. 335. The healing of the man with the demon. 336. The healing of the man with the demon. 337. The healing of the man with the demon. 338. The healing of the man with the demon. 339. The healing of the man with the demon. 340. The healing of the man with the demon. 341. The healing of the man with the demon. 342. The healing of the man with the demon. 343. The healing of the man with the demon. 344. The healing of the man with the demon. 345. The healing of the man with the demon. 346. The healing of the man with the demon. 347. The healing of the man with the demon. 348. The healing of the man with the demon. 349. The healing of the man with the demon. 350. The healing of the man with the demon. 351. The healing of the man with the demon. 352. The healing of the man with the demon. 353. The healing of the man with the demon. 354. The healing of the man with the demon. 355. The healing of the man with the demon. 356. The healing of the man with the demon. 357. The healing of the man with the demon. 358. The healing of the man with the demon. 359. The healing of the man with the demon. 360. The healing of the man with the demon. 361. The healing of the man with the demon. 362. The healing of the man with the demon. 363. The healing of the man with the demon. 364. The healing of the man with the demon. 365. The healing of the man with the demon. 366. The healing of the man with the demon. 367. The healing of the man with the demon. 368. The healing of the man with the demon. 369. The healing of the man with the demon. 370. The healing of the man with the demon. 371. The healing of the man with the demon. 372. The healing of the man with the demon. 373. The healing of the man with the demon. 374. The healing of the man with the demon. 375. The healing of the man with the demon. 376. The healing of the man with the demon. 377. The healing of the man with the demon. 378. The healing of the man with the demon. 379. The healing of the man with the demon. 380. The healing of the man with the demon. 381. The healing of the man with the demon. 382. The healing of the man with the demon. 383. The healing of the man with the demon. 384. The healing of the man with the demon. 385. The healing of the man with the demon. 386. The healing of the man with the demon. 387. The healing of the man with the demon. 388. The healing of the man with the demon. 389. The healing of the man with the demon. 390. The healing of the man with the demon. 391. The healing of the man with the demon. 392. The healing of the man with the demon. 393. The healing of the man with the demon. 394. The healing of the man with the demon. 395. The healing of the man with the demon. 396. The healing of the man with the demon. 397. The healing of the man with the demon. 398. The healing of the man with the demon. 399. The healing of the man with the demon. 400. The healing of the man with the demon. 401. The healing of the man with the demon. 402. The healing of the man with the demon. 403. The healing of the man with the demon. 404. The healing of the man with the demon. 405. The healing of the man with the demon. 406. The healing of the man with the demon. 407. The healing of the man with the demon. 408. The healing of the man with the demon. 409. The healing of the man with the demon. 410. The healing of the man with the demon. 411. The healing of the man with the demon. 412. The healing of the man with the demon. 413. The healing of the man with the demon. 414. The healing of the man with the demon. 415. The healing of the man with the demon. 416. The healing of the man with the demon. 417. The healing of the man with the demon. 418. The healing of the man with the demon. 419. The healing of the man with the demon. 420. The healing of the man with the demon. 421. The healing of the man with the demon. 422. The healing of the man with the demon. 423. The healing of the man with the demon. 424. The healing of the man with the demon. 425. The healing of the man with the demon. 426. The healing of the man with the demon. 427. The healing of the man with the demon. 428. The healing of the man with the demon. 429. The healing of the man with the demon. 430. The healing of the man with the demon. 431. The healing of the man with the demon. 432. The healing of the man with the demon. 433. The healing of the man with the demon. 434. The healing of the man with the demon. 435. The healing of the man with the demon. 436. The healing of the man with the demon. 437. The healing of the man with the demon. 438. The healing of the man with the demon. 439. The healing of the man with the demon. 440. The healing of the man with the demon. 441. The healing of the man with the demon. 442. The healing of the man with the demon. 443. The healing of the man with the demon. 444. The healing of the man with the demon. 445. The healing of the man with the demon. 446. The healing of the man with the demon. 447. The healing of the man with the demon. 448. The healing of the man with the demon. 449. The healing of the man with the demon. 450. The healing of the man with the demon. 451. The healing of the man with the demon. 452. The healing of the man with the demon. 453. The healing of the man with the demon. 454. The healing of the man with the demon. 455. The healing of the man with the demon. 456. The healing of the man with the demon. 457. The healing of the man with the demon. 458. The healing of the man with the demon. 459. The healing of the man with the demon. 460. The healing of the man with the demon. 461. The healing of the man with the demon. 462. The healing of the man with the demon. 463. The healing of the man with the demon. 464. The healing of the man with the demon. 465. The healing of the man with the demon. 466. The healing of the man with the demon. 467. The healing of the man with the demon. 468. The healing of the man with the demon. 469. The healing of the man with the demon. 470. The healing of the man with the demon. 471. The healing of the man with the demon. 472. The healing of the man with the demon. 473. The healing of the man with the demon. 474. The healing of the man with the demon. 475. The healing of the man with the demon. 476. The healing of the man with the demon. 477. The healing of the man with the demon. 478. The healing of the man with the demon. 479. The healing of the man with the demon. 480. The healing of the man with the demon. 481. The healing of the man with the demon. 482. The healing of the man with the demon. 483. The healing of the man with the demon. 484. The healing of the man with the demon. 485. The healing of the man with the demon. 486. The healing of the man with the demon. 487. The healing of the man with the demon. 488. The healing of the man with the demon. 489. The healing of the man with the demon. 490. The healing of the man with the demon. 491. The healing of the man with the demon. 492. The healing of the man with the demon. 493. The healing of the man with the demon. 494. The healing of the man with the demon. 495. The healing of the man with the demon. 496. The healing of the man with the demon. 497. The healing of the man with the demon. 498. The healing of the man with the demon. 499. The healing of the man with the demon. 500. The healing of the man with the demon. 501. The healing of the man with the demon. 502. The healing of the man with the demon. 503. The healing of the man with the demon. 504. The healing of the man with the demon. 505. The healing of the man with the demon. 506. The healing of the man with the demon. 507. The healing of the man with the demon. 508. The healing of the man with the demon. 509. The healing of the man with the demon. 510. The healing of the man with the demon. 511. The healing of the man with the demon. 512. The healing of the man with the demon. 513. The healing of the man with the demon. 514. The healing of the man with the demon. 515. The healing of the man with the demon. 516. The healing of the man with the demon. 517. The healing of the man with the demon. 518. The healing of the man with the demon. 519. The healing of the man with the demon. 520. The healing of the man with the demon. 521. The healing of the man with the demon. 522. The healing of the man with the demon. 523. The healing of the man with the demon. 524. The healing of the man with the demon. 525. The healing of the man with the demon. 526. The healing of the man with the demon. 527. The healing of the man with the demon. 528. The healing of the man with the demon. 529. The healing of the man with the demon. 530. The healing of the man with the demon. 531. The healing of the man with the demon. 532. The healing of the man with the demon. 533. The healing of the man with the demon. 534. The healing of the man with the demon. 535. The healing of the man with the demon. 536. The healing of the man with the demon. 537. The healing of the man with the demon. 538. The healing of the man with the demon. 539. The healing of the man with the demon. 540. The healing of the man with the demon. 541. The healing of the man with the demon. 542. The healing of the man with the demon. 543. The healing of the man with the demon. 544. The healing of the man with the demon. 545. The healing of the man with the demon. 546. The healing of the man with the demon. 547. The healing of the man with the demon. 548. The healing of the man with the demon. 549. The healing of the man with the demon. 550. The healing of the man with the demon. 551. The healing of the man with the demon. 552. The healing of the man with the demon. 553. The healing of the man with the demon. 554. The healing of the man with the demon. 555. The healing of the man with the demon. 556. The healing of the man with the demon. 557. The healing of the man with the demon. 558. The healing of the man with the demon. 559. The healing of the man with the demon. 560. The healing of the man with the demon. 561. The healing of the man with the demon. 562. The healing of the man with the demon. 563. The healing of the man with the demon. 564. The healing of the man with the demon. 565. The healing of the man with the demon. 566. The healing of the man with the demon. 567. The healing of the man with the demon. 568. The healing of the man with the demon. 569. The healing of the man with the demon. 570. The healing of the man with the demon. 571. The healing of the man with the demon. 572. The healing of the man with the demon. 573. The healing of the man with the demon. 574. The healing of the man with the demon. 575. The healing of the man with the demon. 576. The healing of the man with the demon. 577. The healing of the man with the demon. 578. The healing of the man with the demon. 579. The healing of the man with the demon. 580. The healing of the man with the demon. 581. The healing of the man with the demon. 582. The healing of the man with the demon. 583. The healing of the man with the demon. 584. The healing of the man with the demon. 585. The healing of the man with the demon. 586. The healing of the man with the demon. 587. The healing of the man with the demon. 588. The healing of the man with the demon. 589. The healing of the man with the demon. 590. The healing of the man with the demon. 591. The healing of the man with the demon. 592. The healing of the man with the demon. 593. The healing of the man with the demon. 594. The healing of the man with the demon. 595. The healing of the man with the demon. 596. The healing of the man with the demon. 597. The healing of the man with the demon. 598. The healing of the man with the demon. 599. The healing of the man with the demon. 600. The healing of the man with the demon. 601. The healing of the man with the demon. 602. The healing of the man with the demon. 603. The healing of the man with the demon. 604. The healing of the man





On page 117 of "Jesus Is Coming" they misapply Isa. 9:9, and further on it is said that after the sifting the tabernacle should be set up. Then again it is said that the "Holy Spirit" directed the mind of James to this very prophecy in Amos to show that during this sifting of Israel God was to take out of the Gentiles a people to His

and goats, and all this at the end of

5.—1 Pet. 4:5, Peter speaking of the excess of riot (verse 4) of the ungodly says (verse 5), "who (the rioter) shall give account to Him that is ready to judge the quick (living) and the dead." Peter here affirms that the then living rioters (though they have now be-

could ever stop? No. Then thou  
immortal, incorruptible, spiritual  
being; and where is their abode?  
verse 34:—"Inherit the kingdom  
prepared for you from the foundation  
of the world," in the glorified kingdom  
of Jesus Christ the Son of God (ver

the very first verse, I also say of Christ the first, though he was afraid that there would be some division regarding who he was going to say. We have to allow any man, whether layly, deacon, preacher, bishop, or pope, to say what he thinks. Christ said to us that we were not even Paul, only as he says, "I am an apostle." Verse 4, "I am praying or prophesying having my head covered dishonored." That is to say, if Christ, his head, is dishonored, then his individual head. We do not have but few instances of men covering their heads, and that is in their mourning. 2 Sam 15-30; Esther 4:11. 3. Verse 5, "I am the head of the man, and head of the woman is the man." Verse 5 is 6 says, "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head that is the man, and not her individual head."

and it is a glory to her, that is, individually and has no reference to her country in any way. So you see this does not run out in the manner to which I have referred. The man to whom I allude here seems to be contentious, we have such custom, neither the churches of Rome, for all are in obedience to the pope. But it is under a cross, a cross to wear the covering in the presence of those who do not wear it. My dear sister, whenever you are at the right on little ground, and in peace with your God, do not be afraid of those who are against you, but stand by the old principles of the Gospel and are walking with the world. Neither be too ashamed, but in meanness and godly reverence and fear, though it be foolishly reproached, and know that for all these things that are fully awarded, that is, the light of the angelic witnesses and

A few years ago while in the city of Washington, D. C., we were at a family prayer meeting where some neighbors were present, and when my companion got her covering, it inspired real courage in every one there. I was very much interested in the subject, and we had an opportunity to explain why it was that we did it and it pleased some of them when they put it on and said they would be pleased to wear one themselves. It was the first time that the subject had been so fully and so openly discussed, and so on fearlessly and spread the truth; and defend it in the face of opposition or death. Stand up, stand up for Jesus! If your covering cannot easily be done, then let your hands be daily devoted to home, a handicraft may be the best, where all understand the reason, we would advise the regular cover, whenever it can be had convenient.

**CUBES:** 800-967-2222



## HERALD OF TRUTH.

July 15, 1899.

## SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year.  
For *Foreign* or *Abroad*, one dollar per year.  
SIX MONTHS to one address, \$1.00 per year.  
SIX MONTHS to two or three addresses, \$1.50 per year.

The HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa., & Washington Co., Md.
4. Mifflin District, Pa.
5. Virginia.
6. Canada.
7. Ohio.
8. Ohio Mennonite.
9. South Western Pennsylvania.
10. Indiana (Spring).
11. Indiana and Michigan District (Fall).
12. Illinois.
13. Western District.
14. Wisconsin.
15. Kansas and Nebraska.
16. Nebraska (German).
17. Minnesota District.

(All Mennonite.)

## BUSINESS NOTICES.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

"Gospel Call," the new Sunday school song book, is now ready. It has been pronounced "very good." The price is so cheap that any one can afford to buy a copy. See advertisement on another page.

We are pleased to note the large number of orders which are being sent in for our New Tracts. Surely these silent messengers can be of great use to workers in the Master's vineyard. See our list elsewhere.

We desire to call special attention to the "Marked New Testament," of which an advertisement appears elsewhere. This is something entirely new and we consider it very useful. Ministers, Sunday school teachers, and all Bible students will find it very helpful. Do not fail to read the advertisement, which gives a full description of its purpose and utility. Orders for this valuable book are already coming in rapidly.

Try your friends to subscribe for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. The church paper will interest them.

We are pleased to note the interest our people have taken in distributing tracts and we trust much good may come therefrom. Our supply has been drawn on quite heavily, so it will be necessary to print more in the near future, at which time we will also get out some new ones. Our readers will bear in mind that we furnish all these tracts free, although it requires quite an outlay to print them. We would be thankful therefore for any contributions which may be sent for the tract fund, which is used exclusively for printing tracts. Send all orders for tracts, and contributions for the tract fund, to the

MENNONITE PUBLISHING CO.,  
Elkhart, Ind.

We have just issued a special edition of "Gospel Call," and consider it the best Sunday School Song book for our people that is published. Price, 20 cents. Look for our adv. on another page.

For Bibles and good religious books of all kinds call on or write us. We have on hand a large assortment of books, Sunday school cards, etc., at sufficient variety of prices to meet the different requirements.

That "no man liveth to himself" is a truth too frequently overlooked. The blessings attending a life spent for others are very beautifully brought to light in the excellent book, "IN HIS STEPS—What Would Jesus Do?" Every body should read it. Paper binding, 25 cents; cloth, 75 cents. Over 200,000 copies have already been sold. Send us your order.

We have a limited number of "The Christian's Secret of a Happy Life," standard edition, in cloth binding, which we will offer for 55 cents postpaid. The regular price is 75 cents. This reduced price holds good only while the present stock lasts. Order this excellent book at once and take advantage of the reduction.

The new book on "Immersion," price 10 cents, and the "History of the Mennonite," price also 10 cents, are having a very large sale and they are worthy of it. They should be found in every home. But "Mennon Simons' Works" and "Martyrs' Record" should also be read more extensively. Write us for our special terms on club orders.

To Those in Arrears.—Our dear brethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

How is this? A new agent, in his first attempt to sell "Dying Testimonies of Saved and Unsaved," sold 47 copies in one week. He says the book immediately attracts the attention of the people, and arouses an inquisitiveness which secures an order. Facts are stubborn things, and are here to stay. This book points out facts which concern everybody. No one is excepted, and for that reason it should be read by everybody. Please read the advertisement found on the last page. Buy a book yourself and then you can learn its value.

## TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We have just issued a new line, which we consider attracts the attention of the people. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us are encouraged by the

action and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. The Scourge of Secretism.
- No. 6. The House of Darkness.
- No. 7. (Against secret societies).
- No. 8. Dying Without Hope.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?

- No. 11. Which Route?
- No. 12. "S." or "S.S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.

Address all orders to  
MENNONITE PUBLISHING CO.,  
Elkhart, Ind.

Letters on Baptism, by Edward B. Fairbank, D. D. 246 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by immersion.

These letters are addressed to a friend, also a Baptist, who wrote to him asking for his reasons for severing his church relations and becoming an advocate of baptism by sprinkling or pouring. We give this answer in his own words:

"How this change came about may be told in a few words. Some years ago, I was requested by a Baptist 'Publishing House to prepare a book in defense of Baptist views. They 'proposed a volume of about four hundred duodecimo pages. I accepted this appointment with the fullest assurance that an argument 'could be made in that compass that 'nobody could fairly answer. In order 'to do it I determined to go over the 'whole ground from the beginning; 'so that when the work was finished 'the honest and intelligent reader of 'my book would be constrained to 'admit that it was unassailable.

"I fully believed that immersion 'was the only water baptism, and 'that it could be made so to appear to 'every candid inquirer.

"My disappointment you can imagine when I tell you that, as I proceeded my study of the subject, I 'found lower and lower of my baptism 'list for tumbling down! Most laboriously did I strive to repair them. 'Month after month for more than 'two years did I labor to maintain 'my old ground, but to no avail. 'There were too many hard and solid 'facts against me. Having studied 'the subject through and through on 'both sides, I was convinced of my 'error. Immersion was not the only 'baptism. The word baptizo did not 'mean 'immerse' in the New Testament. I saw it clearly. I could not 'have been an honest man, and continue to profess to believe what I 'did not believe. I had believed it 'with strong conviction, and I did 'not for one moment question the 'honesty of my Baptist brethren.

"They are as sincere in their conviction as I formerly was in mine. 'But with the facts now before me it 'was impossible for me to remain a 'minister of the gospel in any Baptist 'denomination."

The subject is discussed throughout in a very fair and reasonable way, and with due respect to the belief of others, yet clearly and pointedly he reasons over the subject, and both from the Old and New Testament Scriptures shows that baptizo or baptism as used in the word of God, does not mean immersion, as so many maintain. He refers to all the different arguments usually used in these discussions, and presents many valuable thoughts by way of interpreting Scripture. The reading of the book will be beneficial to every one, and it is commendable to notice that no reference whatever has been made to infant baptism, which is indeed a very rare thing, with the advocates of baptism by aspersion.

The only criticism we have to make on the book is, that the author, while he claims that he was destroyed and murdered by his brother-in-law, Nerigissar. After a reign of three years Nerigissar died, and his son succeeded, but was quickly deposed and killed. The conspirators against Nebuchadnezzar's dynasty now elected one of their own number, Nabonidus, to the throne. Recent discoveries from the monuments show that for about three years his eldest son, Belshazzar, was associate king. He may well have been acting as king during his father's absence at the time of the attack on Babylon by the Persians under Cyrus. "Son" in Hebrew is often equivalent to "grandson," hence many conclude that Belshazzar was a grandson of Nebuchadnezzar.

THE GREAT CITY.—The walls surrounding the city, according to Herodotus, were three hundred feet high and eighty feet broad; they formed a square of nearly fourteen miles on each side. "A hundred gates with their great posts, leaves, and sills of brass, and their bars of iron permitted entrance to the city."—Green.

THE BANQUET.—Belshazzar was (probably) but a youth of fourteen or sixteen years, rash, wild and giddy with his uncontrolled power. Secure in his defenses, he made a great feast to a thousand of his nobles. He thought how he could enrich the splendor of his feast by the sacred goblets and dishes of gold that Nebuchadnezzar had taken from the temple at Jerusalem. They were brought and made to be instruments for drunken revelry and lust, and worship of idols, thus declaring that the idols had given them the victory over the God of the Jews.

DAILY READINGS.  
M. (July 17) Belshazzar's feast. Dan. 5:1-9  
T. Daniel called. Dan. 5:10-16  
W. The Handwriting on the Wall. Dan. 5:17-31  
Th. The temple vessels. Jer. 52:12-19  
F. Prophecy against Babylon. Jer. 51:47-58  
S. Herod's punishment. Acts 12:18-23  
S. Found wanting. Luke 12:13-21

Let doubt, then, and danger my progress oppose.  
They only make heaven more sweet at the close,  
Come joy or come sorrow, whatever may befall  
An hour with my God will make up for it all.  
A scrip on my back, and a staff in my hand,  
I march on in haste through an enemy's land.  
The road may be rough, but it cannot be long,  
And I'll smoothe it with hope and I'll cheer it with song.  
—Selected.

"HUMILITY is the beauty of holiness and the ornament in which God delights. The crown of humility is to be unconscious of its own humility."—Dr. A. P. Pearson.

"MANY, indeed, think of being happy with God in heaven, but the being happy in God on earth, never enters their thought."

"PRAYER is a spiritual respiration by which the life of God is kept alive in the soul."—John Wesley.

July 15,

1899.

## SUNDAY SCHOOL LESSONS.

## LESSON IV.—JULY 23.

## THE HANDWRITING ON THE WALL.—Dan. 5:17-31.

[Read chapters 4 and 5. Memory verses 21-28.]

## GOLDEN TEXT.—God is the Judge.—Psa. 75:7.

## INTRODUCTION.

TIME.—Between B. C. 538 and 536, the two years during which it is supposed Darius was reigning under Cyrus.

PLACE.—Babylon, just conquered by Cyrus, now under the control of the Medes and Persians.

RULERS.—Cyrus, king of the whole empire of the Medes and Persians; Darius the Mede, king at Babylon, subject to Cyrus.

DANIEL.—The aged prophet was at the head of the government till the fall of Nebuchadnezzar. He appears to have then retired. Once more, in his old age, he comes into great authority when he is needed to aid the return of the exiles, as he was needed in his earlier life to modify the rigors of the exile.

PLACED.—Probably Babylon on the Euphrates. The book of Daniel does not say where, and an inscription on a tablet speaks of him as being in Accad.

RULERS.—Nabonidus, the king of Babylonia, Belshazzar his eldest son. Cyrus, emperor of the Persians and the Medes, or Nomads, and the Medes, and afterwards of Babylon.

BELSHAZZAR.—Evl Merodach was the immediate successor of Nebuchadnezzar. Two years after his coronation he was deposed and murdered by his brother-in-law, Nerigissar. After a reign of three years Nerigissar died, and his son succeeded, but was quickly deposed and killed. The conspirators against Nebuchadnezzar's dynasty now elected one of their own number, Nabonidus, to the throne. Recent discoveries from the monuments show that for about three years his eldest son, Belshazzar, was associate king. He may well have been acting as king during his father's absence at the time of the attack on Babylon by the Persians under Cyrus. "Son" in Hebrew is often equivalent to "grandson," hence many conclude that Belshazzar was a grandson of Nebuchadnezzar.

THE GREAT CITY.—The walls surrounding the city, according to Herodotus, were three hundred feet high and eighty feet broad; they formed a square of nearly fourteen miles on each side. "A hundred gates with their great posts, leaves, and sills of brass, and their bars of iron permitted entrance to the city."—Green.

THE BANQUET.—Belshazzar was (probably) but a youth of fourteen or sixteen years, rash, wild and giddy with his uncontrolled power. Secure in his defenses, he made a great feast to a thousand of his nobles. He thought how he could enrich the splendor of his feast by the sacred goblets and dishes of gold that Nebuchadnezzar had taken from the temple at Jerusalem. They were brought and made to be instruments for drunken revelry and lust, and worship of idols, thus declaring that the idols had given them the victory over the God of the Jews.

DAILY READINGS.  
M. (July 17) Belshazzar's feast. Dan. 5:1-9  
T. Daniel called. Dan. 5:10-16  
W. The Handwriting on the Wall. Dan. 5:17-31  
Th. The temple vessels. Jer. 52:12-19  
F. Prophecy against Babylon. Jer. 51:47-58  
S. Herod's punishment. Acts 12:18-23  
S. Found wanting. Luke 12:13-21

Let doubt, then, and danger my progress oppose.  
They only make heaven more sweet at the close,  
Come joy or come sorrow, whatever may befall  
An hour with my God will make up for it all.  
A scrip on my back, and a staff in my hand,  
I march on in haste through an enemy's land.  
The road may be rough, but it cannot be long,  
And I'll smoothe it with hope and I'll cheer it with song.  
—Selected.

"HUMILITY is the beauty of holiness and the ornament in which God delights. The crown of humility is to be unconscious of its own humility."—Dr. A. P. Pearson.

"MANY, indeed, think of being happy with God in heaven, but the being happy in God on earth, never enters their thought."

"PRAYER is a spiritual respiration by which the life of God is kept alive in the soul."—John Wesley.

## HERALD OF TRUTH.

## INTRODUCTION.

TIME.—Between B. C. 538 and 536, the two years during which it is supposed Darius was reigning under Cyrus.

PLACE.—Babylon, just conquered by Cyrus, now under the control of the Medes and Persians.

RULERS.—Cyrus, king of the whole empire of the Medes and Persians; Darius the Mede, king at Babylon, subject to Cyrus.

DANIEL.—The aged prophet was at the head of the government till the fall of Nebuchadnezzar. He appears to have then retired. Once more, in his old age, he comes into great authority when he is needed to aid the return of the exiles, as he was needed in his earlier life to modify the rigors of the exile.

PLACED.—Probably Babylon on the Euphrates. The book of Daniel does not say where, and an inscription on a tablet speaks of him as being in Accad.

RULERS.—Nabonidus, the king of Babylonia, Belshazzar his eldest son. Cyrus, emperor of the Persians and the Medes, or Nomads, and the Medes, and afterwards of Babylon.

BELSHAZZAR.—Evl Merodach was the immediate successor of Nebuchadnezzar. Two years after his coronation he was deposed and murdered by his brother-in-law, Nerigissar. After a reign of three years Nerigissar died, and his son succeeded, but was quickly deposed and killed. The conspirators against Nebuchadnezzar's dynasty now elected one of their own number, Nabonidus, to the throne. Recent discoveries from the monuments show that for about three years his eldest son, Belshazzar, was associate king. He may well have been acting as king during his father's absence at the time of the attack on Babylon by the Persians under Cyrus. "Son" in Hebrew is often equivalent to "grandson," hence many conclude that Belshazzar was a grandson of Nebuchadnezzar.

THE GREAT CITY.—The walls surrounding the city, according to Herodotus, were three hundred feet high and eighty feet broad; they formed a square of nearly fourteen miles on each side. "A hundred gates with their great posts, leaves, and sills of brass, and their bars of iron permitted entrance to the city."—Green.

THE BANQUET.—Belshazzar was (probably) but a youth of fourteen or sixteen years, rash, wild and giddy with his uncontrolled power. Secure in his defenses, he made a great feast to a thousand of his nobles. He thought how he could enrich the splendor of his feast by the sacred goblets and dishes of gold that Nebuchadnezzar had taken from the temple at Jerusalem. They were brought and made to be instruments for drunken revelry and lust, and worship of idols, thus declaring that the idols had given them the victory over the God of the Jews.

DAILY READINGS.  
M. (July 17) Belshazzar's feast. Dan. 5:1-9  
T. Daniel called. Dan. 5:10-16  
W. The Handwriting on the Wall. Dan. 5:17-31  
Th. The temple vessels. Jer. 52:12-19  
F. Prophecy against Babylon. Jer. 51:47-58  
S. Herod's punishment. Acts 12:18-23  
S. Found wanting. Luke 12:13-21

Let doubt, then, and danger my progress oppose.  
They only make heaven more sweet at the close,  
Come joy or come sorrow, whatever may befall  
An hour with my God will make up for it all.  
A scrip on my back, and a staff in my hand,  
I march on in haste through an enemy's land.  
The road may be rough, but it cannot be long,  
And I'll smoothe it with hope and I'll cheer it with song.  
—Selected.

"HUMILITY is the beauty of holiness and the ornament in which God delights. The crown of humility is to be unconscious of its own humility."—Dr. A. P. Pearson.

"MANY, indeed, think of being happy with God in heaven, but the being happy in God on earth, never enters their thought."

"PRAYER is a spiritual respiration by which the life of God is kept alive in the soul."—John Wesley.

To day, the 25th of June, Bro. Jonas Mininger of Montgomery Co., and Peter Loux of Bloomingville, Ohio, were with us. Bro. Loux made the opening remarks and Bro. Mininger followed. He took for his text, Luke 10, the first clause of the 40th verse. "But one thing is needful." The brother said we might think that many things were needful, which indeed is true; but we are to seek first the kingdom of God and His righteousness, and all things shall be added; and the one thing needful is to be born again. We feel thankful for these visits and hope that others too may come to visit and encourage us on our way to Zion.

A. L. M.

From ELKHART CO., IND.—Communion services were held in the Salem congregation on Sunday, June 18th. Five were baptized and received into church fellowship several weeks previous. In the Olive congregation three were received into fellowship by baptism. On Sunday, the 18th, communion services were held and the brotherhood enjoyed a season of spiritual refreshing.

Bish. Peter Y. Lehman visited the congregation in Bowne and Calne, Iowa, Kent Co., Mich., Sunday, June 11th and held communion services on both congregations on the same day. Several were also received into church fellowship in the Bowne congregation on Saturday previous.

In the Yellow Creek congregation three young brethren were baptized on the 24th of June, and on Sunday, the 25th, communion services were held. The services were conducted by Peter Y. Lehman and John F. Funk. Nearly all the brethren and sisters of this congregation participated, and the congregation appeared encouraged and edified.

From LANCASTER CO., PA.—The brethren, Jacob Moyer and Henry Bowers, of Harleysville, Montgomery Co., Pa., conducted the services here on the evening of May 21st, 1899. They preached to a full house. Bro. C. M. Brackbill of Gap spoke here on Sunday evening, June 14th, to a large congregation.

SAMUEL WITMER.

NEUTRAL, CHEWEEKE CO., KAN., JULY 1, 1899.—We were favored with a number of meetings at this place during the month of May by Bro. George Brunk and Bro. Noah Shenk, the latter was lately ordained for this place. The Jasper Co., Mo., congregation, Much good seed was sown, and one was received into the church by baptism. Many others were almost persuaded to put away their evil deeds and seek the Lord. May the good Lord bless our brethren in all their labor for good, that souls may come flocking home to Jesus.

E. NICE.

FROM THE PENNSYLVANIA CONGREGATION, HARVEY CO., KANSAS.—Bro. John Nunemaker of Nebraska, came into our midst, June 11, 1899, and there work. May God bless the sisters and their work. Baptismal services were held here on the 4th of June, when six souls were added to the church, five by baptism and one by letter. May God bless our dear brother in his labors. Every child of God has a work to do for the Lord.

JACOB B. ENR.

Oh, for more of that living faith of the old patriarchs, of pious Abel, and holy Enoch, great Moses, and praying Joshua, meek Jesus.

Berlin, Ont.

## SUNDAY SCHOOL ITEMS.

WEAVERLAND, PA., JUNE 25, 1899.—It is encouraging to note that the Sunday school here is progressing and growing in grace and knowledge of our Lord and Savior Jesus Christ. The average attendance for the present quarter is eighty-six, against seventy-two the same quarter last year; showing that the attendance is somewhat better than last year. The enemy is still on the alert trying to draw the young people away from Sunday school to frolics and play parties. Sunday was laboring in the Chicago Mission last winter, was with us and delivered an impressive address to the school on mission work; it was listened to attentively. Sister Musselman and others have started a mission school in the city of Philadelphia, Pa., and our prayers go with them. Sunday, June 18th, the school was again refreshed by rich spiritual and stirring addresses by Bro. David Wenger of Farmersville, Pa., and Bro. Christian Musselman of Centerville, Pa., both young workers in the vineyard of the Lord. Oh how pleasant and encouraging to see and hear when our young people come out boldly, fearlessly, prayerfully, and cheerfully confessing Christ and showing their love and zeal by working for Him. On the other hand, oh how sad we are made to feel when we see our young friends and neighbors spending their best and most useful time in idleness and follies.

Sec.

For the Herald of Truth.

FAITH.

BY BARBARA SHEER.

Faith surmounts every obstacle. Our Lord says (Matt. 17:20) "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." The difference between the grain of mustard seed and the difference of quality. The mountain represents just so much dead matter. The mustard seed represents just so much vegetable life, and it is this principle of life in the mustard seed that, when conditions are favorable to growth, makes it mighty even to the heaving of a huge mass of dead matter. "For verily I say unto you, whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Our Lord says that if we have faith which shall be able to remove obstacles which are as great as mountains, but which are in their none of this divine life.

Oh, for more of that living faith of the old patriarchs, of pious Abel, and holy Enoch, great Moses, and praying Joshua, meek Jesus.

Berlin, Ont.

Oh, for more of that living faith of the old patriarchs, of pious Abel, and holy Enoch, great Moses, and praying Joshua, meek Jesus.

Berlin, Ont.





of becoming educated, and the North and South are aiding him.

The negro to-day is yet of a rough nature, being harsh in his manners and roving in disposition.

In looking over the daily news, we very often see that negroes are charged with great crimes. From this we may infer that there is much to do to change the negro's manner to a more Godlike character. Have these efforts been put forth? We know that they have to a certain extent. But more may be done for raising the moral character of the negro, and great will be the reward to the nation or individual through whom it may be done.

It may seem a little thing to impress the negro with the necessity of salvation. But let us be faithful and then we may hear God's voice saying, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:21.

Barnersville, Pa.

#### PHARAOH FULFILLS PROPHECY.

BY H. F. WOOD.

Hundreds of years before Christ came, and even when Egypt was at the height of her glory, her terrible judgment was clearly foretold and her doom emphatically pronounced.

The following are among the many prophecies of her impending doom: "I shall be the basest of kingdoms; neither shall it exalt itself any more among the nations: for I will diminish them, that they shall be no more rule over the nations." (Ezek. 29:15).

"And they shall be desolate in the midst of the countries that are desolate, and the cities shall be without inhabitant, and the cities that are wasted." (Ezek. 30:7).

"And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers." (Ezek. 30:12).

"Behold, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene (present Assuan) even unto the border of Ethiopia." (Ezek. 29:10).

These are but a few of the many positive prophecies of the desolations that should come upon this land. They have been fulfilled in a remarkable manner. Many of the judgments denounced fell upon the people long ago; while many others are being fulfilled in the present condition of the country. Egypt is to-day a land of ruins. Desolation reigns everywhere. From the tower of Syene to Ethiopia, and all up and down the Nile valley we find fulfillment of the unerring prophetic record. There is abundant evidence that God has been against her and against her rivers. Her baseness, indeed, became one of the basest of kingdoms. The glory of the land has departed; and the ancient scenes of wealth, learning, prosperity and grandeur have "vanished into indescribable desolation."

It was also prophesied that "There shall be no more a prince of the land of Egypt." (Ezek. 30:13). Has this been fulfilled? In answer we may say that for ages Egypt has been one of the great battlefields of the world, and has again and again been drenched in hu-

man blood. Persians, Greeks, Romans, Saracens, French, English, and Turks have here contended for the mastery, and obtained the victory. For centuries some one of them has in turn held the country in bondage. The land is ruled by foreigners even to-day.

Prophecy pronounced the severest judgments against the reigning house of the Pharaohs. These are among them: "I have broken the arm of Pharaoh king of Egypt, and, lo, it shall not be bound up to be healed." "Behold I am against Pharaoh king of Egypt, and I will break his arm, the strong, and that which was broken; and I will cause the sword to fall out of his hand." (Ezek. 30:11, 12). No one who is conversant with the history of Egypt can fail to see that these terrible prophecies have been fulfilled. It was prophesied, too, that the time would come when it might be said: "Pharaoh king of Egypt is but a noise; he hath passed the time appointed." (Jer. 46:17).

Matthew Henry has paraphrased this thus: "Pharaoh can bicker and talk big; but that is all. All his promises vanish into smoke."

Poor Pharaoh! How literally has all this been fulfilled! Of how little account is he now! His day is past. A great opportunity came to him, but he let it pass without improvement. Other monarchs of the past have done much to bless mankind and to make the condition of the world better. What in this line did the reigning house of Pharaoh ever accomplish? To what great and beneficent work of theirs can the world point with pride to-day?

Surely the time has already come when it can truly be said: "Pharaoh king of Egypt is but a noise." Thus we may see that the words of Jesus are finding fulfillment:—"Heaven and earth shall pass away, but my words shall not pass away."—*Union Gospel News.*

#### MENTONITES VS. MUNSTERITES.

The statement has been so often made, even by men who laid claim to a knowledge of church history—and been so often satisfactorily refuted by Mennonites and others—that the Mennonites are the descendants of the rebellious Munsterites, that it should still be necessary to mention this. Writers to-day still claim that the Mennonites are of the Munsterites, prove that they have derived their information from a very "cheap" source. Not only did Menno Simons in his time most strenuously and conclusively refute this charge, but Van Braght, in the *Martyr's Mirror*, has this conclusive evidence on the subject: He says:—

"For more than a century up to the present day, (1659) people have been made to believe that the Anabaptists, contemptuously so called, have but recently sprung from some erring spirits, some say, from the Munsterites, etc.; whose fabulous faith, life and conduct, the true Anabaptists have never recognized; for no one will ever be able to show with truth, so far as we have been able to ascertain, that the articles of religion of those Munsterites, whereby they have drawn the attention of the world upon themselves, and which consist in commotion, rebellion

and such like, have ever been adopted or acknowledged as good, much less professed and lived, by any organized church of the Anabaptists, or by any well known member of the same. But, on the contrary, they have from that time on, and ever since, declared that they would have neither lot nor part with them or their transactions; and admonished one another not to follow such ways, because these could not stand the test before God and His word, nor before the mind of the true and meek Christian, as being contrary to the gospel of Christ, and the most holy faith.

Were we disposed to pay them in their own coin, we might say: The Munsterites were fellow members of those who sanction war and claim that one must propagate and defend his religion with the sword. For this is what they did; but we speak against it with heart, soul, and mind.

Nevertheless, the people were made to believe these things; and therefore, many simple people without experience or knowledge have adopted the above opinion, simply because their pastor, preacher, or teacher told them so; hence, many slanders have sometimes been, and are still, spread out like bitter gall, against the so-called Anabaptists, who are despised and rejected by everybody.

In order to show that the doctrines of the Anabaptists, especially that article on account of which they are called Anabaptists, did not originate with the Munsterites, or any other erring spirits who have arisen in these last times, but have proceeded from the source of truth—Christ and His apostles, we have placed their origin in the time of Christ, and shown that at that time already, this article, with other articles of the Christian religion, was taught and practiced; and also after the death of the apostles, through every age, even to the present time.

Taking the attestations of Bernhard Rotman, Godfrey Stralensis, Rollins, and other Lutheran leaders at Munster; also the note of Melancthon, Guido Sneydan and other Lutheran leaders elsewhere, as authority for his statements, Van Braght gives this account of the origin of the Munsterites:

Aside from the fact that the Anabaptists (now known as Mennonites) did not spring from the Munsterites, but have existed from all the times of the gospel, as has been sufficiently shown, we would, moreover, state that the pernicious and evil proceedings which took place at Munster about the year 1534, can, according to the truth, not be laid to the charge of the Anabaptists, who, at that time, like innocent doves feeling before the talons of the hawk into the clefts of the rock, or into hollow trees, had to hide themselves; but must be placed to the account of some Lutheran preachers, to whom a certain Jan van Leyden had recommended and taught re-baptism.

According to old and authentic authors these proceedings occurred as follows:

In the year 1533, Bernhard Rotman, a Lutheran (at that time called Evangelical) preacher, began to preach at Munster in St. Maurice church, against the doctrines of the Papists; when, however, the Papists of Munster came to know this, they bribed him with money to go away.

But a few months afterward, repenting of it, he came back, and drew such crowds, that he, being sustained by some of the chief men of the city of Munster, erected his pulpit in the entry of the church. He also sought to have other churches opened in order that this doctrine might be propagated the more widely. If this were not done, they were to be opened by force, etc. In the meantime, on the 14th of February, 1533, there arrived a Munster, Jan van Leyden, a strange, odd and opinionated man, who, though he maintained baptism upon faith, yet in most other points never agreed with the Anabaptists. To be brief, after much controversy he brought the matter so far, that not only Bernhard Rotman, who had at first opposed him, but also his colleagues, H. Stappede, and various others, began to preach against the practice of infant baptism. On the other hand, Jan van Leyden, learned from them, especially from B. Rotman, the doctrine that one might defend and propagate his religion with external weapons.

In the meanwhile, the magistrates, apprehending serious mischief which might be expected to spring from this, forbade those who they thought were giving the most occasion to it, the city. They, indeed, left the city, yet, in the instigation of B. Rotman, entered it again by another way.

Finally matters came to such a pass, that the afore-mentioned, and other supporters of the Lutheran (or mis-called Evangelical) doctrine, who had become agreed with Jan van Leyden, in the article of baptism, assembled together and resolved to bring about a total restoration of religion; deciding also, that to this end, as it could not be effected quietly, it should be done by the use of arms; and that in Munster the beginning should be made.

Jan van Leyden was constituted the leader; and through B. Rotman's proclamation much ignorant and simple people from the surrounding places were summoned, to help carry out this restoration, which plan however was not made known to them at first. These were promised that, in Munster, they should receive tenfold for their goods which they had to abandon on this account.

Without loss of time they opposed the power of the Roman Catholic bishop. They erected fortifications, seeking also to exterminate their opponents, not that is, the true adherents of Rome and the Pope. But matters took quite a different turn from what they intended; they were defeated and the bishop and those of the city triumphed.

Rotman himself, notwithstanding that his associates were in equal distress, despairing of his life, ran to the enemies to be killed by them; so that he might not, like Jan van Leyden, be taken alive, and come to a shameful end.

This, then, was tragedy enacted at Munster; the instigation, progress and execution can and may not be attributed to the so-called Anabaptists, but to the first-mentioned Lutherans, especially to B. Rotman and his followers. Had this plan of restoration been successful, the Lutherans would not have been ashamed of it; on the contrary they would have boasted of it, and never would have let the honor of

it remain in the hands of the Anabaptists. To this alhides the old dictum of which the following is a literal translation:

"Had successful been the glorious restoration, Never would the much-despised Anabaptists Have obtained the honor: Luther, or some other By the sword of Rotman, lord would have been crowned."

#### INDIA'S BLIND.

There are five hundred thousand blind people in India; many are blind from birth, but thousands are victims of small pox and that India pest, opthalmia, in which they received no care or attention. Of this number thirteen hundred are Indian Christians. In British India no less than five thousand blind men and women are employed in the distillation of spirits, and the drawing of toddy. Tens of thousands of temple servants, acetics, devotees, etc.; of these twenty-seven thousand are priests and priestesses, presumably knowing enough of their *Shastras* and the *Koran* to repeat large portions, and to teach them by rote to the young. Of this latter number thirteen thousand are women who, being especially diligent and bigoted, acquire great power over the women in the *Zennas*. In England the proportion of the blind is about one to one thousand; in India it is nearly one to every five hundred. In India the blind have been observed to be peculiarly depraved. There is a saying in one of the languages: If one devil is in an ordinary man, he is a blind man. This may be largely caused by their habitual idleness and street beggary. The employments of the blind cannot be well gauged from the Census reports, most of them are evidently laboring under the curse of the castes in which they were born. But it is an interesting fact and one cannot refrain a smile when you read that fifteen thousand blind persons are returned as village watchmen! In China there are estimated to be 750,000 blind. To this add the 500,000 found in India, and you have nearly a million and a quarter of our fellow beings thus afflicted. What has fanaticism, Hinduism, and Mohammedanism done for these unfortunate, and also for the 200,000 deaf mutes in India?—*Ez.*

#### RELIGION IN THE BUSINESS.

A religion which is only for spare moments can be spared altogether. If God's help is needed, it is in the work which fills most of our hours and must take much of our thought. If the religion of Jesus Christ were a luxury for those at leisure, the world at large could afford to turn their backs on it. Its special call, however, is to those who "labor and are heavy laden." The message was brought to us by One who himself worked in the carpenter's shop; and His heralds knew what it was to toil.

The man in business needs Christ's help to give him peace and trust when so many are breaking down under worry and care. He needs Christ's help in the temptations to be met in every kind of business. In days of sharp competition it takes faith for a merchant to be true and generous.

It is often finding by unbelievers that talk in the meetings and life in the

store can not or do not match. The store, then, is a place for witnessing which will tell. Let the Christian be marked by diligent faithfulness which is no eye-service, patience with vexatious customers, sympathy for those above him and those below him; and his life will give weight to his word. Others need strength. He owes it to them to let them know where he seeks his strength. The church asks how to reach the masses who will not enter its doors. The business men of the church can make the counter a pulpit.

Religion and business are not opposed; nor is the business the only one to gain by combination—it may help the spiritual life. Money gains sacredness when one is making it for God. Business men like William E. Dodge, Alpheus Hardy, William Colgate, show how success may be had by those who put their Father's business first, and that religion and business may go hand in hand to the gain of both; and how the business activity of the day might hasten the coming of the kingdom of heaven.—*Selected.*

#### HITHERTO.

When our soul is much discouraged By the roughness of the way, And the cross we have to carry Seemeth heavier every day, When some cloud that overshadows Hides our Father's face from view; Oh, 'tis well then to remember He has blessed us hitherto.

Looking back, the long years yet, What a varied path! And yet, All the way, His hand hath led us; Placed each hindrance where we met; Given to us the "pleasant places;" Cheered us all the journey through, Passing through the deepest waters, He has blessed us hitherto.

Surely, then, our souls should trust Him, Though the clouds be dark or red; We're a friend that's true and true, When all other friends have fled; When our pilgrimage is over, And the gates we're sweeping through, We shall see with clearer vision How He's blessed us hitherto.

—*Net. L. M. J.*

#### THE APOSTLE OF PEACE.

Count Leo Tolstoy, the Russian Apostle of Peace, has been frequently quoted as an opponent of the Car's disarmament Conference. His reasons for this opposition have been given in a letter addressed to a number of Swedish gentlemen as a reply to a letter from them, enquiring for his opinions of the proposed Conference. This letter was translated into English and appeared in February in the London *Daily Chronicle*. Tolstoy revised it carefully, and this revision was issued simultaneously a few weeks ago in several different papers. It is an interesting paper, practically a defense of the Dikoborski and a fresh setting forth of Tolstoy's principles of non-resistance. This courageous man is well worth a hearing, for few amongst us have his noble heart, and few have earth's nobility have renounced earth's luxuries as he has done, and few have wielded the power that he has wielded the whole world over by his writings, in all of which he has tried to introduce Christ's teachings on man's duty to himself and to his fellow men.

Many will say that Tolstoy is ahead of his time, or that his principles are too good to be true. We give only apply to the present day, and here his main argument which involves individual responsibility:—

It is said that the easiest and surest way to universal disarmament is by individuals refusing to take part in military service. This is most just. I am even of opinion this is the only way to escape from the terrible and ever increasing miseries of war (military). Armies can be reduced and abolished only in opposition to the will, but never by the will, of Governments.

Armies will only be diminished and abolished when people cease to trust Governments, and themselves cease to press them, and seek safety, not by the complicated and delicate combinations of diplomats, but in the simple fulfillment of that law, binding upon every man, inscribed in all religious teachings, and present in every heart, not to do to others what you wish them not to do to you—love all, not to slay your neighbors.

Armies will first diminish, and then disappear, only when public opinion brands with contempt those who, whether from fear or for advantage, sell their liberty and enter the ranks of those murderers called soldiers; and those murderers who, man now ignored and even blamed—who, in despite of all the persecution and suffering they have borne, have refused to yield the control of their actions into the hands of others, and become the tools of murder—are recognized by public opinion to be the foremost champions and benefactors of mankind. Only then will armies first diminish and then quite disappear, and a new era in the life of mankind will commence. And that time is near.—*Bowling tournament.*

#### ALONE.

It is human to stand with the crowd; It is wise to stand alone.

It is man like to follow the people, to drift with the tide; It is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashions for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero, to answer for his life, for believing and teaching contrary to the accepted views of the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness—and perished in style.

Abraham wandered and worshipped alone. The Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus lived and died alone. And of the lonely way His disciples should walk, He said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Of their treatment by the "many" who walk in the "broad way," He said: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen

you out of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The church of the kings praised Moses and persecuted the prophets. The church of Caliphah praised the prophets and persecuted Jesus. The church of the popes praised the Savior and persecuted the saints. And multitudes now, both in the church and the world, applaud the courage and fortitude of the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth to-day.

Wanted to-day—Men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also, shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

"Thou shalt follow a multitude to do evil." "Every one of us shall give account of himself to God." "All that will live godly in Christ Jesus shall suffer persecution."

"And when the servant of the man of God was risen early, and gone forth, behold an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha."

"Lo, I am with you always, even unto the end of the world." "I will pray the Father, and he shall give you an other Comforter, that he may abide with you forever."—*A. F. Dailinger, in Signs of the Times.*

#### THE BIRTH OF A FASHION PLATE.

This is the way a writer describes the advent of a new fashion:

"To-day some one who can draw is given an idea by a customer—that is, by some one who has made or cut dresses under some other customer's tutelage. Neither one has studied or cares aught for art, proportion, harmony, or the other superlatives; they are customers, what have they to do with such details? A wonderful assemblage of ideas is the result, a "confection" in silks, satins, chiffons, and laces. These ideas and materials are beautifully and painfully drawn upon paper, and draped upon an alleged female figure at least seven feet tall, with head slightly turned, anular hair, a sylph-like waist, a stage smile, and a background of palms and ferns. This drawing being reproduced upon thousands and thousands of sheets, lo! a fashion plate is born, with the name of the great designer in the left-hand corner, the pass word, the hall mark, the signature, and the price of the woman studies it, admires it, and, be she lean or fat, tall or short, her next dress must be like that. Perchance her dressmaker has not signed her soul away entirely, and protests feebly that



Elkhart, Ind.



## When the Blood Is Bad

The entire system suffers. The vital fluid fails to nourish and disease creeps in and gains a hold that is hard to break.

### Dr. Peter's Blood Vitalizer

Purifies and invigorates the blood. It is the discovery of an old German physician, has been in use for more than a century.

No Drug-Store medicine is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending 25¢ in advance to the publisher, have the book sent direct from the publisher. This offer can be obtained only once by the same person.

Write to DR. PETER FAHRNEY,

112-114 South Wayne Ave., Chicago.

## Have You Ever Read

the history of the Mennonites? What do you know about the Mennonite Church? Have you ever read its history? If not, you certainly should. Its history is among the most interesting of any church in existence. Read

## About the Illustrious Men

of the Mennonite Church and you will be amazed. The "Martyrs Mirror" (85) and the "Complete Works of Menno Simon" (81.50) are full of information, just such as you need. However the history of the Church, including the Faith and Practice of its supporters, are contained in brief form in the 40-page booklet entitled, "The Mennonites." Price 10 cents. At this price no one should be without it.

Mennonite Publishing Co.,  
ELKHART, INDIANA.

## Stop That Cough

by using Lehman's Indian Cough Balsam, the unparalleled remedy for the healing of the throat, chest and lungs. A few doses of this cough balsam will alleviate the most distressing cough, cure croup, and if continued will subdue any tendency to consumption.

Agents Wanted Everywhere. For further particulars and terms, address,

MENNONITE PUBL. CO.,  
Elkhart, Indiana.

### HOME GROWN CHOCOLATE

Parishes a cheap and delicious cereal drink. More wholesome than tea or coffee, being rich and nutritious, yet free from injurious stimulants. Can be raised wherever corn will grow to maturity, requiring the least soil and cultivation. A large package of fresh seed sent post-paid for 10 cents. Order in time; supply limited. Address,

SIMON P. YODER, East Lewisston, Ohio.

### THE COLPORTAGE LIBRARY

is growing more popular than ever. The books are selected with the greatest care. They are fresh from the pen of the best religious authors of the day, and cover a wide range of subjects.

The following are the titles of the latest works issued.

Parables from Malrus, by Mrs. Alfred Gatty.

Soiling and Reaping, by D. L. Moody.

Probable Sons. A Story.

Kadash Barnes, or, the Power of a Surrendered Life, by J. Wilbur Chapman. (A companion volume to No. 13, and Peter.)

White Man Snow, and Little Del. Stories. (Illustrated). Mrs. O. F. Walton.

The Overcoming Life, and other Sermons, by D. L. Moody.

A Royal Exile, and other Sermons, by T. DeWitt Talmage.

The Prodigal, by Spurgeon, Aitken, Moorehouse and others.

The Spirit-filled Life, by John MacNeill.

Justice. A Story. (Illus.)

A Caslawy, and other Addresses, by F. B. Meyer.

The Addresses recently delivered in Boston, New York and Philadelphia.

Heaven on Earth, by Rev. A. C. Dixon.

Salts. Northfield Sermons, by Moore, Webb-Peploe, Murray, McKenzie

Bonar, Gordon, Speer and Cuyler.

Absolute Surrender, by Andrew Murray.

Possibilities, by Rev. J. G. K. McClure.

Faith, by Spurgeon, Finlayson, Aitken, MacLaren and Moody.

Christ's Old Organ, by Mrs. O. F. Walton.

Naaman the Syrian, by Rev. A. B. Mackay.

The Lost Crown. By J. Wilbur Chapman.

Weighted and Waning. Addresses on the Ten Commandments. By D. L. Moody.

The Crew of the Dolphin, by Heba Stretton.

John Ploughman's Talks, by C. H. Spurgeon.

Meet for the Master's Use, by F. B. Meyer.

Our Bible. Where did we get it? By Rev. Chas. Leach, D. D., and Ten

Reasons why I believe the Bible, by R. A. Torrey.

Alone in London. By Heba Stretton. A story. Illustrated.

Moody's Anecdotes. The only authorized collection.

Drummond's Addresses. Including Love: The Greatest Thing in the World; The Changed Life; The Greatest need of the World; and Pax Vobiscum. Introduced by D. L. Moody.

The Miracle of Life. By the author of the Problem of Life. A book to warn against the allurements of the world. Illus. by Tonnell.

The Children of the Bible. A companion volume to The Good Shepherd.

The Power of Pentecost. By Thomas Waugh.

Men of the Bible. By D. L. Moody.

A Prepp Behind the Scenes. By Mrs. O. F. Walton. (Illustrated).

The School of Obedience. By Andrew Murray.

Home Duties. By R. T. Cross.

Tales of Adventure from the Old Book. By Thomas Chalmers.

The above books are issued in attractive paper covers, about 125 pages in each. Sent postpaid to any address for 12 cents each, or 10 for \$1.00. The same books bound in extra fine cloth, will be sent postpaid for only 30 cents each.

Special terms to agents. Two volumes will be sent free with every new subscription and one volume for each renewal to this paper. Selections must be made when remitting for the paper.

Mennonite Publishing Co., Elkhart, Indiana.

## DYING TESTIMONIES

—OF—

### SAVED AND UNSAVED

—IS THE TITLE OF—

A New Book With Which Agents Are Having Wonderful Success.

These testimonies were carefully gathered by S. B. Shaw, author of "Touching Incidents and Remarkable Answers to Prayer." They are from authentic sources, and no book has ever come to our notice which portrayed so vividly the last moments on earth, of saved and unsaved. It brings good cheer to the believer, and an earnest warning to the unsaved. It presents in short, pointed chapters, the great contrast between the sweet peace and inexpressible joy of the righteous in his dying moments, and the terrible remorse of conscience and mental agony and distress of those who see they must meet death and the judgment unprepared.

### IT IS A WONDERFUL BOOK

And everyone who reads it will be better for having done so. It furnishes a vast number of useful illustrations for ministers and evangelists. It contains 312 pages, and is bound in two styles. In paper binding, 35 cents. In cloth binding, \$1.00.

## Agents Wanted Everywhere!

To whom we can allow very liberal terms. Address all orders and inquiries to

MENNONITE PUBLISHING COMPANY,  
ELKHART, INDIANA.

## GOSPEL CALL

Part Two

(SPECIAL EDITION.)

Contains 225 choice Hymns especially adapted for Regular Church Services, Sunday Schools and Young People's Meetings. Every hymn is a gem. Many are new, not difficult, but well written, while others are such universal favorites which never grow old, and without which no Sunday School Song Book is complete.

An Examination of this Excellent Song Book will Prove its Superior Merits.

Send for a copy. It is bound in leather waterproof, cloth lined. The price is so low as to place it within the reach of all Sunday Schools.

Per Copy, prepaid, - - - \$ .20  
Per Dozen, not prepaid, - - - 2.00  
Per Hundred, not prepaid, - - - 15.00

MENNONITE PUBLISHING CO., Elkhart, Ind.

Write for Our

SPECIAL TERMS  
on Club Orders

for Martyrs' Mirror, Menno Simons' Complete Works, Manual of Bible Doctrines, Journeys of Jesus, Confession of Faith, Plain Teachings, History of the Mennonites, and our new book on Immersion.

No family library is complete without these very valuable books. Address

Mennonite Publishing Co.,

Elkhart, Indiana.

### STILLINGIA COMPOUND

Nature's Great Blood Purifier

cures Cancerous Affections, Scrofula, Skin Diseases, and all Cutaneous Eruptions, arising from impure blood, especially valuable in the treatment of the skin, and in all cases of itching, and all gone feeling with the combination of Tonic, Alterative, Diuretic, Stimulant and Anesthetics, to contract the flabby, numb, and living of the stomach and intestines, and to bring about healthy secretion of the glands. It is purely vegetable, and does not contain any of the poisonous elements of the usual blood purifiers. Prepared by the formula of Dr. J. S. Keen, of Stirling, Mich., and labeled from an original which he endorsed and sealed with his own hand writing.

ELIZABETH GARBKE, Elkhart, Ind.

Send for Agents' Terms.

# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., AUGUST 1, 1899.

VOL. XXXVI. No. 15.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

### Contents of this number.

Editorial Notes. Notes by the Way. Non-Confession to the World and how to attain to it. Premillennial and Postmillennial. A Plan for the Children. Religious Vagaries. Does India need the Gospel? An Explanation. Philadelphia Home Mission. William Carey, Missionary to India. Conferences. Sunday School Lessons. Correspondence. Sunday School Items. Christ, a Believer of His People. Anger and its Evils. The Two Sutures in Man. A Representation of the Heart. Trading Jesus at all Times. The Women of the New Testament. A Booklet of Gospels (Bound in Chicago). "I cannot not the Spirit." Despite not Prophecy. What Think Ye of Christ? Marriage and Death.

### EDITORIAL NOTES.

Bro. J. S. Coffman is dead. There are some things more easily written, more easily said than are others. There are some facts which we can realize more readily than others, and one of those things which it is hard to say, hard to realize, is that our beloved brother, who lived and labored so long and so earnestly among us, is no more. As intimated in our last issue, our brother returned from Battle Creek in a critical condition. A glimpse at his emaciated form, once so full of vigor, and the sound of his feeble voice, once so resonant and rich, awakened the gravest fears, yet hope was strong, even when the nurse and the physician, Dr. J. A. Work, who had done all that skill could do, gravely shook their heads. Bro. Coffman gradually sank, and at times suffered the severest bodily agony, but his mind was calm and his hope in God's providence firmly fixed and he faced the inevitable without a murmur. His illness, as will be seen in the obituary, was of a nature that he could for a long time before his death retain but the smallest amount of food on his stomach, and the last week or more artificial means of nourishing the system had to be resorted to. A post mortem examination revealed the fact that the mouth and outlet of the stomach were partly closed by cancerous or tuberculous growths, and that the intestines had grown fast to each other in places. At Bro. Coffman's request, Bish. Daniel J. Johns,

of the Clinton Amish congregation near Goshen, Ind., came and anointed him with oil on the 19th of July. When all hopes, so long cherished, had to be abandoned, he called his family to his bedside on Saturday morning, July 22, and in tender words admonished them to faithfulness in the service of the Master, and after bestowing upon them a father's benediction he resigned himself to God, calmly awaiting the time of his departure. He spoke a few words occasionally during the day and up to within about an hour of his death when exhaustion prevented further speech. But he seemed conscious still until near the end. Just as the sun was sinking in his splendor to his rest in the evening of a beautiful midsummer day, our brother, in the midsummer of life, calmly closed his eyes to the lights and shadows, the joys and sorrows and labors of earth to open them, we believe, in the rest that remaineth for the people of God. Though yet comparatively young in years his had been an exceptionally busy life, for he expressed his conviction years ago that he would not live to be old and that his work for the Master would have to be done in the prime of life, and steadfastly and earnestly did he go about the Father's business. He was a pioneer in evangelistic work in our church of the present age and God had peculiarly fitted him for such service. As a fluent speaker he had few equals, and his earnest, eloquent appeals to the unsaved to forsake sin and turn to God were richly blessed. Thousands heard his voice and hundreds, through his instrumentality, were brought to the foot of the cross. The last time his voice was heard in the public ministry was in the meeting at Elkhart on the 11th of June. Though weak in body he was strong in spirit, and speaking from the latter clause of Mark 9:24, he earnestly sought his hearers to cling to the arm that is stretched forth to save fallen humanity. Dear brother, thy voice will be heard no more on earth, but thy words of love, of instruction, admonition and entreaty will be echoed and re-echoed as those who were brought to Christ through thy faithful ministrations will "repeat the story o'er and o'er" of the love of God and His power to save. Rest, then, dear brother, from thy labors, thy works do follow thee.

Bro. Coffman was probably more widely known personally than any other minister in the Mennonite Church to-day, and the news of his death will cast a pall of sorrow over the entire church. Thousands will feel that in his death they have lost a warm personal friend. To our widowed sister and her family our hearts go out in deepest sympathy in their sore bereavement. May the God of all comfort, to whom the departed companion and father so lovingly pointed them, draw very near unto them and lighten the dark hours and days to come with the bright assurance that he who passed from their midst has only gone before them to await their coming, one by one, in the paradise of God.

You can tell, but not compel, a person to accept Christ as his Savior.

Communion services were held in the congregation at Elkhart, Sunday, July 23.

Neither two nor any other number of "half Christians" can be counted together as making one Christian.

Bro. David Garber, of Nampa, Idaho, recently returned from a month's visit to our congregations in Oregon.

There are ways in which we may "resist the devil" and yet not "draw nigh to God." Let us not forget that we are to do both.

The time for the fall conferences is drawing near. We shall be glad if the secretaries of the different districts will send the announcements in good time.

Refusing Christ is choosing Satan. We are deluded if we think we can serve both God and mammon at the same time, but we are just as much mistaken if we think we are neither with nor against Christ.

Just as we close our forms we hear the sad message that Bro. Noah Mast, minister in the Walnut Creek Amish congregation, Holmes Co., Ohio, passed away on the 17th of July at the age of 70 years, 6 months and 7 days. A more extended notice will probably be sent in for publication in our next issue.

Another interesting letter from Bro. A. D. Wenger will be found in this issue. His address up to Sept. 1 will be Fort Said, Egypt, Africa, in care of Thomas Cook & Son. Remember that the postage on every half ounce of mail or fraction thereof to foreign countries is five cents.

For fear of their enemies, the Maravars, the Shanars, of Tinnevely, India, are forsaking Hinduism and turning Mohammedan for protection. Mohammedan leaders are busy proselyting, and in British territory alone as high as 600 converts in one day are reported. A religion that is based on fear is of no great value, and although this wholesale turning of people to Mohammedanism seems like a victory for Islam, yet a man who serves under the lash of fear is never the most faithful or trustworthy servant.

To read a sensational novel of several hundred pages merely for the sake of the few good thoughts it may contain, is a more unwise thing to do than to waste into a filthy bazaar to obtain a rose. Who would wish to soil his clothes by doing the latter, especially when roses may be obtained in a more respectable way? Yet there are many who claim they are justified in devouring a lot of very questionable literature simply because it contains a few truths, while at the same time they have read but very little of the good literature within the reach of every one.

We feel impressed to call attention to the advertisement on another page of our new Sunday School song book, GOSPEL CALL. Any schools contemplating a change of hymn books would do well to order a sample copy of this book for examination. We think the book is entitled to merit beyond many that are used in our Sunday schools to-day. Our music has been running too much in the direction of light and airy melodies of the "tripping" kind, with some songs suited to special occasions for which we find no use, and hence we feel that many Sunday school workers will welcome a book from which these features are eliminated. The human heart is stirred by various emotions, and music produces different emotions; it is therefore necessary to examine

carefully the effects which certain music produces: if singing of a hymn produces an effect whereby the heart is being cheered or stirred, is drawn closer to God, or to a deeper reverence for Him and a greater love for His service, it is well; if the music does not, in some way or other, bring God nearer to us or us nearer to God, it falls just as far short of its true mission as does the sermon that fails in the same direction.

Be honest. The man that travels a "crooked" road will sooner or later come to grief. Honesty in all things will never cause compunction of conscience; but he who cheats or defrauds will some time, in some way, have to suffer for it.

We feel grateful to the brethren who have already responded to the call for help to build a new church for the new colony at Austell, Ga., in the Sweet Water Valley. The following donations have been received: Jacob Kinsinger, Cruger, Ill., \$10.00; a brother from Pa., \$2.00. We hope others may feel sufficient interest in this work to also send in their contributions.

The Sunday School Conference for the Indiana-Michigan District will be held at Bowne, Kent Co., Mich., on the 17th and 18th of August. Bro. C. K. Hostetter applied to the Michigan Passenger Association and has secured a rate of a fare and a third for the round trip from Southern Michigan points, tickets to be sold Aug. 16 and 17, and good until Aug. 19. Application was also made to the Central Passenger Association for rates from Northern Indiana points, but up to the time of going to press, no reduced rates have been announced. Still it is hoped that rates will be secured.

Scripture truths are like treasures hid in the ground. As there may be multitudes who walk over the surface without knowing what is beneath, so there are many who live in a land of Bibles and yet do not read the word of God and consequently are not familiar with its teachings. It is doubtful if there are many people to be found who (if they had a chance to obtain more) would be satisfied to obtain only what little ore they could dig with a hoe, but it is certain that there are many that read the Bible only occasionally and then do not meditate much on what it says. But let us imitate the earnest miner who digs deep and seeks to obtain all the precious ore he can;—in other words, let us search the Scriptures and delight in God's law, meditating therein day and night.

Robert G. Ingersoll, the well-known agnostic, died at his home at Waleston-Hudson, N. Y., on the 21st of July.

The end came "in the twinkling of an eye," from heart disease, from which he had suffered for some time. Col. Ingersoll was a great man as a lawyer, but his greatness was best known and by a certain class most recognized, as an enemy to Christianity and the Bible. His father was a Congregational minister and while the son was an able speaker than the father, he used his powers of eloquence and oratory in trying to tear down the masterpiece of civilization, the Christian church, and her text book, the Bible, and to cavil and criticize its author, God. Ingersoll's creed was, "I do not know," and many no doubt were by him brought to the same way of thinking. Still Christianity, the Bible and God live to day, and the pigmy arm that was stretched out in defiance of all these powers that raise humanity, was suddenly stricken down; the voice whose matchless eloquence, though pouring out wrath, criticism and sarcasm against holy things, captivated vast audiences, is hushed; the form that moved about this earth defying the God who gave it life, is laid low to await the day when they who are in their graves shall arise and before the Judge of all the earth give an account of the deeds done in the body.

Bro. J. A. Reasler, of Igatpuri, India, offers a few words of explanation on a matter in which many of our people are deeply interested. The Home and Foreign Relief Commission endeavored faithfully to comply with the wishes of those who contributed for the maintenance of orphans, but as there was no Mennonite Mission in India at the time the donations were made it followed that the orphans so maintained would not be at one place, but all over the famine district, hence the difficulty of getting them together. Bro. Reasler's suggestion is practical. Contrary to the statement made by a writer recently, that the famine orphans were at present all cared for, it is known that hundreds that were cared for during and since the famine are now in the sorest need, the orphanages where they have been, being short of funds to buy them food. A missionary in charge of large orphanages in Yellandau and Jagdalpur, recently, in an appeal for help, made the startling statement that for months and months they have lived on less than half their actual necessities and that now they are in absolute want, with nothing on hand to buy food. Bro. Reasler was aware of this condition of things when he wrote his explanation and this accounts for the tone of his letter. India still needs help, and our people who have been so richly blessed of God, and who have done so nobly in the work of relief, will not be slow to take a practical view of the case, but will help where they can.

For the Herald of Truth.  
NOTES BY THE WAY.  
No. X.  
BY A. D. WENGER.

Jerusalem, Palestine, June 24, 1899. The priest reads from his pocket manual of ceremonies for fully fifteen minutes, meanwhile dipping his hand in the water a few times and with the rest making bows and signs of the cross. After the water has been fully blessed the pilgrims all well shrouded in white, emerge from the thicket to the water's edge. I say well shrouded, because each pilgrim puts on from one to three shrouds. One is to be his own winding sheet at death and the others are for sale to their more unfortunate brethren who are never able to make a pilgrimage to the Holy Land. Venturing not more than a few feet from the shore, and continually supported by a tree, that has lodged, they endeavor to get beneath the surface of the water. When they fail others throw water on them that the garments may be completely saturated. They believe that this bath as well as many other deeds performed on sacred sites is the source of many blessings and will conduce to their eternal happiness. Just after Easter thousands of pilgrims from many different lands rush from Jerusalem to the Jordan for the same purpose, making that the termination of a pilgrimage. Formerly Epiphany was the chosen time, but owing to the fact of the coldness of the water in midwinter when the weather here is almost at the freezing point the time for the ceremony has been changed. Again after Greek Easter there is another similar rush of about five thousand men, women and children, many of both sexes in northern garb of big boots and fur caps. Some walk, others ride donkeys, horses and camels, and in carriages. Occasionally some drown, but there is not so much account taken of it because it is in the Jordan. Some of them wish they could only die in this land and many of them do. God never intended for us to make idolatry of these things and to attach sin-healing virtues to any element but the blood of Christ. Recently for fifty years' sake a priest conducted some of the water into a channel at the side for the pilgrims to bathe in safety, but he receives little patronage.

Some of our party wish to bathe and we follow down the bank of the famous stream through dense jungle, where wild swine, the only kind in this country, with but few exceptions, seek refuge from the hunter until driven out by the overflow of the river, like the lions of the Jordan. The mighty empire of Germany, England and America have been built up and peopled by a superior race; the name of Jesus is at least heard in every land; and nearly a hundred generations of the human family slumber in the silent cities of the desert. But the Jordan rolls on the same to its briny end with a fall and a rush, as Stanley says, surpassed only by Sacramento River of California. Never did the world seem fuller of meaning to me than now: "On Jordan's stormy banks I stand, And cast a wishful eye on that fair land, To Canaan's fair and happy land, Where my possessions lie." Elijah smote these waters with his folded mantle and with Elijah passed

lizards and stunted thorn bushes, and we really have a verdant wilderness within a barren one. With the exception of two convents there are no houses nearer than Jericho which is about five miles directly west.

The "swelling" of the Jordan is now subsiding, but still the river is full to the brim and the water is not quite clear. It has overflowed all along its banks and we walk in a thin sedimentary deposit and see fresh driftwood lodged here and there. "For the Jordan overfloweth with his banks all the time of harvest." Josh. 3:15. Harvest takes place around Jericho early in April and we met the gleaners this morning with bags of grain already threshed on their way up to Jerusalem. The river rises in Syria and falls rapidly in its zigzag flow of 137 miles, though the real distance of its windings is nearly 300 miles. Its average width is nearly a hundred feet. It is fed only at the foot of the Dead Sea rise to the surface dead from salt and bitter substances. The waters from the melting snows of Mount Hermon, which mountain can be seen from here on a very bright day, and from the numerous streams above, seem quite dead when they enter the Jordan and they were because we are just opposite Jericho where they crossed. Josh. 3:16. What a vast assembly of victorious pilgrims, bent on a cause directed of the Lord, were at last gathered about Joshua on this shore of the Land of Promise in gratitude to God and in thanksgiving for a deliverance from Egyptian bondage to Canaan freedom; greater in numbers than "Chicago Day at the 'World's Fair'" and possibly surpassing even the army of Xerxes that crossed the Hellespont for the conquest of Greece. Many a soul inspiring verse of song has been drawn from the Jordan and the journey to Canaan as types of death and the way to heaven. And how they come to my mind as I stand perhaps this only time by the Jordan River!

over between them dryshod soon to be separated from him by very horses and chariot and a whirlwind which Elijah "went up into heaven." Directly the waters yielded again to a similar blow wielded by the hand of Elijah who had just inherited a double share of his master's spirit.

Yonder on the east, at a gap in the mountains, our Jacob thinks that Joshua and the children of Israel enroute for Canaan came through to the Jordan. That was earlier in the spring than this and the waters were over these banks. What will you do now, Joshua? You and Caleb have already many troubles these forty years in the wilderness, and now it would take a long time to make boats and ferry all these people across, and besides, those giants on the other side might fall upon them as fast as they reach the shore. But Joshua was "strong and of good courage" and did his great host march only at the word of the Lord through him. When the feet of the ark-bearing priests reached the waters they drew apart and stood on a very great heap above and ran the Jordan dry to the sea below while the procession of perhaps two million crossed over into Canaan. Right here along this bank they were because we are just opposite Jericho where they crossed. Josh. 3:16. What a vast assembly of victorious pilgrims, bent on a cause directed of the Lord, were at last gathered about Joshua on this shore of the Land of Promise in gratitude to God and in thanksgiving for a deliverance from Egyptian bondage to Canaan freedom; greater in numbers than "Chicago Day at the 'World's Fair'" and possibly surpassing even the army of Xerxes that crossed the Hellespont for the conquest of Greece. Many a soul inspiring verse of song has been drawn from the Jordan and the journey to Canaan as types of death and the way to heaven. And how they come to my mind as I stand perhaps this only time by the Jordan River!

"Will the waters be chilly,  
When I am called to die?"

"Not Jordan's waves, nor death's cold flood,  
Can fright us from the shore."

"When I stand on Jordan's brink,  
Never let me fear or shrink."

"Over Jordan we shall meet,  
In that happy land so sweet."

"We shall meet beyond the river,  
Where the surges cease to roll."

"We shall gather on the shore,  
With our kindred gone before."

"We shall gather at the river,  
Where bright angel's feet have trod."

"What a gathering of the faithful that will be!"

"Dark is this wilderness,  
Earth has no resting place."

"We are marching through the desert;  
We approach the shining shore;  
From our home beyond the Jordan,  
We shall wander never more."

"We are marching through the desert;  
We approach the shining shore;  
From our home beyond the Jordan,  
We shall wander never more."

"At the crystal river's brink,  
We shall find each broken link,  
Some sweet day, by and by."

What consolation, especially to me, these months as I wander alone in distant lands! Dear unavowed friend, there is nothing else but Christ and heaven's life living for.

But before we leave this shore we will see another great throng gathering perhaps quite near here, for they are from Jerusalem and all Judea and all these Jordan plains. They are coming to John to have baptism added unto a repentance the fruits of which are also required. Nothing but the canopy of heaven covers the Baptist's sanctuary. Temples and synagogues and vessels are not his for he is a man of the "deserts," being clothed and fed with what wandering Arabs here now use for the same purposes. What a great work by the greatest of all men in preparation for a still greater One! These people must all be baptized. To this convenient place for the ceremony comes also Jesus the Son of God from far Galilee beyond Samaria saying, "For thus it becometh us to fulfill all righteousness." Then how easy, in a moment of time one after another, to push one step of each sandal (such as some here still wear), down over the heel and step out of them, hold the loose garments and step down into the edge of the Jordan before John to receive a baptism with water from his hand as previously described and as later investigations in the Orient evince! The heavens open and Jesus receives from the portals above the Spirit of God and the word from the Father. "This is my beloved Son, in whom I am well pleased."

Let us now catch up with Joshua. Many a soul inspiring verse of song has been drawn from the Jordan and the journey to Canaan as types of death and the way to heaven. And how they come to my mind as I stand perhaps this only time by the Jordan River!

Let us now catch up with Joshua. Many a soul inspiring verse of song has been drawn from the Jordan and the journey to Canaan as types of death and the way to heaven. And how they come to my mind as I stand perhaps this only time by the Jordan River!

Let us now catch up with Joshua. Many a soul inspiring verse of song has been drawn from the Jordan and the journey to Canaan as types of death and the way to heaven. And how they come to my mind as I stand perhaps this only time by the Jordan River!

Kings 2:18-22. A blithely pilgrim bathes his hands in the water and stands upon the brink to sing a Russian solo. Pilgrims, pilgrims everywhere! yet these are just the struggling ones after the Easter storms are past. The stream is now very strong and the waters are first collected in a pool 66 x 20 feet and several feet deep. From here they are carefully conducted to render many beautiful acres productive by irrigation. Here grow maize, millet, indigo, wheat, barley and beans, and banana and other tropical growths. From a mound above the spring the view very forcibly suggests the ancient "garden of the Lord." To this stream present Jericho owes its existence.

To our west about a mile the mountains of Judea begin. One prominent peak is pointed out as the "exceeding high mountain" on which our Lord was tempted by the offer of the kingdoms of the world. Enough credence has been given to the claim to put a convent on top and another one against the steep side of the mountain. I have been to the exact place, neither do I not much faith in the tradition that this is the exact place, neither do I want to climb the mountain, for the dusky shades of night are beginning to gather around us.

Hark! what means that martial music and the marching of thousands of men? It is Joshua coming on up from Gilgal to capture Jericho, situated likely just by this spring where these ruins now are or at least at other ruins near. After a week of faith and works and at a long blast of the trumpets of rams' horns and a great shout of the people on the thirteenth compass of the city—the "wall fell down flat." Every man went up straight before him and put the city to utter destruction, saving only Rahab and her kindred. The city could not have been so large for they bore the Iblew ark around it seven times in one day and still had time to take the city and perhaps to burn it and return to the camp at Gilgal in the evening. A disobedient and covetous Achan in the camp brought on defeat at the next city and resulted in the death of the Achan family by stoning in the valley of Achor which valley we passed twice this afternoon. Over five hundred years later Hiel rebuilt Jericho and inherited the curse by Joshua. Josh. 6:26; 1 Kings 16:34. Time and again from Gilgal camp on Jericho plains, with military skill and valor directed of Almighty God, Joshua dashed north and west and south over mountain, valley, plain and wilderness throughout the land, sweeping everything before him except a remnant to prove them. By an ambush, a halted sun to lengthen the day, link movements, forced marches and sudden charges, whole armies were discomfited and slain, kings hanged upon trees and cities left in smouldering ruins. How much better to live now under a Christian grace of universal love to mankind than under a Moslem law of hatred to enemies!

By faith God throws down the walls that would keep us from possessing the glorious land. Satan opposes every victory with iron gates and stone walls of opposition. If we would win the prize we must attack sin and do with our own hands what our hands find to do, enduring hardness as good soldiers of the cross. Whenever some work of the

Lord is going on and the devil is on the stir and raising the walls we should stick to it for it is a sure sign some good is being done. By every man, from every side and quarter with unity of mind and fixedness of purpose for only God's glory, going up together "straight before him," the victory is sure.

Here abouts some somewhere stood the Jericho to which Jesus came on His way to Jerusalem to be crucified. Here near the city sat two blind men, one of which was Bartimaeus, by the highway side begging. Finding upon inquiry that Jesus of Nazareth was passing by they called for mercy until they received sight to follow Him. It was their last opportunity. Many a poor blind sinner could have spiritual sight even in his last opportunity if he would call upon the Lord for mercy. Most customs have not changed in this country. Near the cities we still pass by begging blind men and women, too sitting in the dust at the roadside with small tin cans for coins. It seems a wonder that they are not run over sometimes as they sit there in their ragged clothing in the hot sunshine day after day. Here too the little publican Zachaeus ran and climbed a tall sycamore tree to see Jesus. A look and a word from the Master brought him quickly down from the fruit tree. He received Jesus joyfully and entertained Him at his house. No one can receive Jesus without joy in his heart.

We reach our lodgings in the miserable hamlet of Jericho shortly after dark, realizing that we have had a very full day since leaving Jerusalem early this morning. This is one of the foulest and most wretched of Palestine villages. There are a few good buildings for strangers, but the rest are native houses and consist of rude walls of stone loosely piled up about seven or eight feet high. Poles of different lengths are then thrown across and brush and earth put upon them. The house is then complete except a few poles yet for props that stand in the room to hold up the roof. The room answers for all purposes. In appearance they are worse even than the adobe houses in New Mexico and western Texas. The people are notorious thieves. You may wonder why some people are so unkind in the Holy Land. If you read history and above all else the Bible you will find it has always been so.

The next morning I examined a sycamore tree standing near the door. It has two different spellings in the Bible and is no mulberry tree as some maintain. The tree branches near the ground and Zachaeus could easily climb it. It bears fig-like fruit that grows on short stems around the large branches and not at the ends of the twigs. The fruit is now just about half grown and when ripe is good for food. Amos 7:11. It has large roots that go deep into the earth, making it hard to pluck up; but mustard seed faith can pluck it up by the roots." Luke 17:8.

Now we begin "marching upward to Zion." The sun is hot as soon as it comes over the mountains of Moab and you must plant your shawl like a shield against it. After walking up some of the steepest grades to spare







we could send the prayers that often rise no higher than our lips, up to the throne of grace; we could have more power in prayer; we could intercede for our unconverted friends, yea, and still more, our ministers would be filled with more power, and, as a result of all this, we would have the pleasure of seeing large numbers of souls brought from darkness to that marvelous light.

And who now is on the Lord's side? Who will not deny him or herself these worldly things for such great results as might be our privilege to see? Dear brethren and sisters, and especially Sunday school workers, I again ask you to think seriously on this matter, and when you buy that new dress or head-gear for any of your children, get your Bible and turn to 1 Cor. 10:31 and put that into practice in this as well as in all other matters. The reason I say "especially Sunday school workers," is this: We know that there are some of our dear brethren and sisters who are not in sympathy with the Sunday school work because, they say, it brings pride, etc. All our arguing will not convince such that it does not, but let us all prove it by our example that it does not. I am glad to notice that many of our people are trying to live for Christ and letting their light shine. God bless you.

Another thought: In Deut. 6:7 we read, "And thou shalt teach them diligently unto thy children, and shalt talk to them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." When looking at this passage let us, if we are parents, ask ourselves the question, "Are we doing it?" Ah, I believe if more of that kind of teaching were done in our homes, we would not see so many standing out in the world, but they would be working in the great harvest field, helping to gather in the golden sheaves. But the reverse is true very often. Some parents who profess to be followers of our Lord Jesus Christ, bring up a family of children, without ever saying a word to them about their souls' salvation, nor will they say anything of the hope within them. I believe many people will have to say that they never saw or heard their father or mother pray. Oh may God speed the day when family worship will be observed in every Christian home. Many, we believe, could be found, who may have left the father's house and lived in sin, possibly for some time, who would testify that the recollection of father's or mother's pleadings for the children around the family altar has been the means of bringing them back to the fold of Christ. Not long ago a brother was heard to say that he often thought it should be done, but it was left undone, and now the home is broken up by the death of the mother, and the brother regrets that he did not take advantage of this opportunity when all were together. Fathers and mothers, if you have no family altar in your home around which you gather your children, begin to day to pray for your children, and pray with your children, and teach them the wonderful words of the Bible. Do not think that the hour and a half of teaching in Sunday school can take the place of home training; it never can; but the home training and Sunday school teaching, working together, will show good results for Christ. I trust that some one may be benefited by the reading of this article, for although written out of love, for more of the first part of our subject, I kindly call your attention to an article in the *HERALD OF TRUTH* of June 15, under the title "Slaves to Fashion." God bless you all.

*Light's Sunday School,  
Lancaster Co., Pa.*

#### RELIGIOUS VAGARIES.

There are no better illustrations of the wild notions which at times lay hold of religious people, and become epidemics, than the various mental derangements which cursed Europe during the mediaeval period. Whole communities lost control of themselves, and, like herds of frightened sheep, rushed in hysterical disorder in any direction which the wind of fancy blew. Such movements are of the nature of a stampede in an army. Reason cannot control them. They must spend their force, and then the effects will cease, and men will wonder why they were so wild and foolish. The crusades were of this order. So was the dancing mania, and the flagellant epidemic. They were supremely religious in character, and for the time it was dangerous to oppose them. The Jewish Messiahs of that period owe their origin to like causes. So it is in all ages. The underlying causes are much the same; the form of these epidemics constantly varies. We shall be much better off, and religion will suffer less, when we can distinguish between that which is and that which is not of the Holy Spirit, and resolutely set ourselves against all of the latter. Among these mediaeval epidemics, most unreligious and vicious, most intensely religious, but a great crime, were the children's crusades, which had their inception about A. D. 1212. Hatred of the Turks; intense but fanatical love of Jerusalem, and great ignorance as a basis for hypnotic suggestion were at the bottom of these crusades.

Peter the Hermit began the preaching which led to the formation of bands of soldiers called "crusaders." He was so inflamed by passion by what he had seen at Jerusalem of Turkish outrages and massacres that whenever he preached the people were on fire to fight the Turks and free the Holy City. For two hundred years the conflict continued, and one set of men followed another, and one battle followed another in this great, but mad, struggle between Christian and Turk.

But it was in the children's crusade which followed that the fanatical epidemic reached its highest point. Under the preaching of a boy of twelve years, a French peasant son, the fire began to burn in the hearts of the boys. He declared that Christ had commanded him to lead the children to Jerusalem, and eloquent were the words of this lad, so impregnated with the idea was the very air, the children gathered at his call by the thousands. Even bolts and bars, we are told, could not hold them.

It was pure madness. But there is no remedy at such times. The mad force must spend itself. And so at last the boys determined to go, actually to go, and fight the Turks. The French peasant boy, Stephen, collected and led thirty thousand boys, and a German lad, named Nicolas, collected twenty

thousand more German boys, the Pope blessed them, and they started for Palestine to overwhelm the Turks. Dr. Gregory truly says of this army of fifty thousand boys that they might have as well jumped down the crater of Vesuvius. The Pope was either a very bad, or a very foolish, man when he encouraged such an enterprise.

But these fifty thousand children, even many girls among them, started on their march across the Alps, down the Italian coast, looking for a miraculous passage through the sea to Joppa. Three thousand sailed on two ships and were never heard of. Five shiploads were wrecked and sold as slaves in Egypt. Multitudes died like flies of fever, diphtheria, typhoid and other "plagues." None ever saw Jerusalem, a few only managed to reach their homes. The whole thing was an awful blunder and folly.

This was on a large scale both as to magnitude and madness, what can be seen in every age. These movements are not of the Spirit. They are not truly religious in nature. They are not subject to reason. There is an abnormal religious suggestibility, and when once an idea, no matter how wild and foolish, takes possession of people, it will be acted out. It is a sad commentary on human nature. With all the light we have from God's Word and with the brightness of human reason, how helpless we are under these peculiar influences. Let us not think that because we have no epidemics like those here referred to that we have outgrown them. Far from it. We have risen above those of the lower order so common in the dark ages, but we are still subject to evil, and for the time we glory in them as special evidences of the Holy Spirit's presence and power in the churches.—*Church Advocate.*

## MISSIONS.

For the Herald of Truth.  
DOES INDIA NEED THE GOSPEL?

BY NANCY S. MILLER.

"Go ye into all the world and preach the gospel to every creature." Mark 16:15.

But does India need the gospel? You say yes. I recently heard two sisters speaking on the subject. They had been laboring there for some time and one had been there for sixteen years. She told many sad things that took place. Just what could have been told one evening was enough to awaken all that heard her. She would tell a sad occurrence, then ask, "Does India need the gospel?" Where would we find ourselves if Christ had not come from high heaven to bring the gospel? Will we not do more to spread the glad tidings of a loving Saviour? God in His own tender mercy has given us a Savior in whom we hope and trust and look up to, a living Christ. You ask, are we willing to make a small sacrifice to help to save some, only a few, of India's lost when time is so short to us? We should do all in our power so the Lord may say, we did what we could. One sad story was that in some parts of India, girl babies are not allowed to live. The missionary sister related that once when she visited an old but a little girl, perhaps ten years old, was there with her

mother. The mother said: "This is my daughter. She is to be married to-day. I had six before her, and I killed them with my own hand, but for the seventh, love was too great, I could not kill her. They think it awful I have a daughter living, but I could not kill her. I suppose I did wrong, but I loved her so I could not kill her." Dear mothers, is it not a great blessing that is worth thinking of and thanking and praising the Most High, that we live in a Bible land, looking for a miraculous passage through the sea to Joppa? Can we not all do a little? One way in which they kill the little ones is to dig a hole in the ground, lay them in, put a few sticks over them, and let them cry themselves to death. Does India need the gospel?

Who has a son or a daughter to send to India or some other heathen land to rescue the perishing thousands that are filling their graves in a hopeless condition? Poor old mothers in great distress have pulled their hair in grief for their sons, who filled Christless graves. Does India need the gospel? Yes. God is in nature. They are not subject to reason. There is an abnormal religious suggestibility, and when once an idea, no matter how wild and foolish, takes possession of people, it will be acted out. It is a sad commentary on human nature. With all the light we have from God's Word and with the brightness of human reason, how helpless we are under these peculiar influences. Let us not think that because we have no epidemics like those here referred to that we have outgrown them. Far from it. We have risen above those of the lower order so common in the dark ages, but we are still subject to evil, and for the time we glory in them as special evidences of the Holy Spirit's presence and power in the churches.—*Church Advocate.*

How can they bear without a prescher? How can they bear if they are not sent? I truly believe many are convicted of the call, but are too much entangled with the world's goods and are not willing to give up all for Christ. Do we know all that this sacrifice includes? I fear we love self more than Christ and our fellow men, and are not in the light of the law to love our neighbor as ourself. Truly we cannot all go to the foreign fields, but we can all do a little even amidst our toil and care at home. We can breathe a prayer at the mercy seat of grace for India and other heathen lands. Some may say, "Is the gospel for India?" Yes. Read Isaiah 52:3-9. Can we have the love of God in our hearts and not love those poor heathen? The people of old were to give one-tenth to their king, thus we should be willing to give one-seventh to our great King of all kings, to save His people. May we lay by in store as God has prospered us. 1 Cor. 16:2. Or would we rather spend God's pearls for that which is not bread, and our labor for that which satisfieth not? We should sanctify the Lord God in our hearts. 1 Pet. 3:15. Let us all give a helping hand to India.

New Wilmington, Pa.

#### AN EXPLANATION.

The persons who have subscribed for the support of orphan labor in the Home and Foreign Relief Commission will be anxious to know how we found the children at the various orphanages we have visited. Some have requested that their children go into a Mennonite mission as soon as one is established. These persons will be anxious to hear that their children have come into our hands.

It will be easy to understand that it must take some time for us to get ready to do orphanage work on our own account, so we ask you to have patience with us. We have not visited the orphanages at Poona and where we were at Narsinghpur all the English speak-

ing people were away and with our limited knowledge of Urdu we could not explain about what children we wanted to see, so we failed to get the information we were after.

I wish we could make it clear to our brethren and sisters at home just what the conditions are under which these children are cared for. We are strongly of the opinion that it would not be wise to remove any children from the homes in which they are placed. They have now become accustomed to their homes and to change them without very good reasons would put the children through needless pain and trouble and expense. It would be far better for our orphan work if we could take those children who have no homes now. Besides if we left the children in their present homes and took others, it would provide homes for so many more children.

We expect to find some one person in India who has a list of all the children cared for by our people and where they are and all about them so we could just go to the places where they are. It will be no surprise to those who know about such lists. We have no means of finding your child except by examining the lists at the various missions to which money is sent or having some one do it for us. This would involve a good deal of work for some one. We would not shrink from taking the time, but with work pressing upon us which involves the saving or losing of lives we feel that the other work must wait until our way comes in the direction of the orphanages where we are to visit. By Bro. M. G. Weavers of Spring Grove and Bro. S. H. Musselman, Blue Bell, Lancaster Co., also Bro. Simon E. Reissler of Lancaster City who spent a week in Philadelphia and Bro. Christian Musselman, who is spending his vacation with parents and friends in the East, and expects to resume his school work at the Elkhart Institute about the 1st of Sept. He conducted our first Bible reading on the evening of the 18th. May God bless the young brethren and make them a blessing wherever they are called. Ministering brethren coming to, or through, the city will greatly oblige us by preaching for us. Please let us know so we can announce a meeting. Friends often ask us how to get to the mission from Broad St. Station. Go east on Market St. to Fifth St., take a Frankford car to Front and East York Sts., then walk one and one-half blocks east.

more than one hundred and twenty-five. We almost felt like Peter's brethren—surprised; yet it was what we had been praying for. On being asked if we had counted those present we could only say no, but we are sure the Lord has numbered them, and we trust that not one crossed the threshold without receiving a message from Him. Quite a number of Bucks Co. brethren and sisters were in; may the Lord bless them for their help and encouragement. We too wish to thank the friends who have sent in literature, and other things, many of whose names we did not learn, as they took the Bible way of giving, not letting "the left hand know what the right hand doeth." Matt. 6:3. The Paradise S. D. half dozen Gospel Hymns No. 5, was appreciated, also the bedding and clothing by the sisters of Kinzer, and clothing by the sisters of Strasburg, Lancaster Co., Pa., also comforters by sisters of Bucks Co., and dozen chairs by a brother.

On the afternoon of the 10th we were reminded of the story of the five loaves and five fishes, when eighteen brethren and sisters, from Bucks Co., came in, near supper-time; shall they be sent away to a restaurant? was the next question. We desired to have them take lunch with us, and had plenty to satisfy everybody. The free will offering which they left proved their interest in the work. Part of the money was spent for three dozen chairs that were needed. May the Lord continue to bless them in their labors of love. We enjoyed our short visit by Bro. M. G. Weavers of Spring Grove and Bro. S. H. Musselman, Blue Bell, Lancaster Co., also Bro. Simon E. Reissler of Lancaster City who spent a week in Philadelphia and Bro. Christian Musselman, who is spending his vacation with parents and friends in the East, and expects to resume his school work at the Elkhart Institute about the 1st of Sept. He conducted our first Bible reading on the evening of the 18th. May God bless the young brethren and make them a blessing wherever they are called. Ministering brethren coming to, or through, the city will greatly oblige us by preaching for us. Please let us know so we can announce a meeting. Friends often ask us how to get to the mission from Broad St. Station. Go east on Market St. to Fifth St., take a Frankford car to Front and East York Sts., then walk one and one-half blocks east.

Yours for the Master,  
AMANDA MUSSELMAN,  
MARY S. DENLINGER.

#### WILLIAM CAREY, MISSIONARY TO INDIA.

William Carey was born August 17, 1761, at Paudersbury, Northampton, England, where his father, besides being master of a free school, was also clerk of the parish. The boy received only a common school education, and at the age of fourteen was apprenticed to a shoemaker in Hackleton. While engaged at his trade he came across a commentary of his master's in which were some Greek words which he did not understand. He copied them out,

however, and through friends learned their meaning. This kindly interest in his thirst for knowledge, and gradually he took up the study of the Greek language, as well as natural history, botany and theology.

He was baptized by Dr. Ryland in 1783 and soon after became a minister in the Baptist church at Moulton.

He early became interested in the subject of missions, and in 1792 he did not meet with the approval of his friends, who considered him a dreamer. Dr. Ryland, indeed, rebuked him in the following strain: "Mr. Carey, when God designs to convert the heathen He will do so without asking your leave or aid, and without asking mine."

But nothing daunted, the young man labored on, with many ups and downs, never forgetting his idea of missions to the heathen, and finally publishing his views in a little book, toward the publication of which his friends assisted by the gift of £10.

No definite steps were taken toward starting mission work, however, until on May 31, 1795, Carey preached his famous sermon from Isa. 54:22. His divisions were:

"Expect great things from God."

"Attempt great things for God."

His heart was aflame, and he preached with such pathetic force that the whole congregation was melted to tears. As a result of this sermon the Baptist Missionary Society was organized. The first collection taken was £138.6d., which was supplemented by a gift of £70 from friends in Birmingham. A few weeks later it was decided to send as missionaries to India, William Carey and John Thomas, a surgeon who had lived some years in India and now desired to return as a missionary.

On June 13, 1793, the missionaries left Dover in the Kron Princessa Maria under the Danish flag. After a long and weary voyage of nearly five months they reached Calcutta. Here they were welcomed by the officials and met with suspicion and hostility on the part of the officials and others. For six years they labored on, Carey meanwhile studying Bengali and Sanskrit; until in 1799 he was reinforced by Marshman and Ward, two excellent workers sent out from England.

The government, however, refused to allow them to carry on their work, and they were obliged to make their headquarters at Serampore, a few miles from Calcutta, under the Danish government. On the 21st of December, 1801, the first convert was baptized. Sanskrit and Marathi were afterward made them accessible to three hundred millions of people, nearly one-fourth the population of the world.

Other versions followed until before his death in 1834, Carey had, in whole or part, prepared, printed and circulated the Scriptures in about forty languages, and made them accessible to three hundred millions of people, nearly one-fourth the population of the world.

In 1804 Carey was appointed professor of Bengali in the college of Calcutta, receiving £600 a year, being the man best fitted for the new task in India. While at Calcutta he was afterward added to the curriculum, and he received £1,500 per annum.

Out of this munificent salary he reserved only £40 for his own use, the remainder going to the work of spreading

the Gospel. Marshman and Ward meanwhile had been successful in conducting two boarding schools, from which they received about £1,000, reserving but £34 for their own use.

The hostility of the government officials was bitter, and a sentence of exile for their tract giving them an excuse for action, they proposed to put a stop to all mission work. By the office of the Indian governor, however, this was averted, and they were allowed to continue their work.

In England their enemies were also bitter; and in the midst of it all came the loss by fire of their press, and the labor of twelve long years went up in smoke in a few hours. Twelve hundred reams of paper, type for printing 14 Eastern languages, all the Scriptures collected for distribution, and all the valuable manuscripts were burned. But even the calamity was overruled for good, and after a few months their work was again moving on.

In 1823 Ward was called to his reward, and Carey and Marshman were left alone.

In 1828 they received the welcome tidings of the abolition of the government of the dreadful crime of suttee. What joy did Carey set about its translation, tolling all through the sacred Sabbath hours in order that it might at once be promulgated! Said Carey: "Some one else must preach for me. If I delay one day, the lives of many poor women may be lost. This is my duty, and I think the legitimate use of the Sabbath."

Carey's last years were peaceful and happy. As long as his strength would allow he sat at his desk. "I am an unprofitable servant," he would often say. "I have done my best. God forgive that I have not done more!"

When he was on his deathbed Dr. Hutt, the noble old Scotchman, came to him. As he was taking his departure Carey called him back and said: "You have been speaking a great deal about Dr. Carey, Dr. Carey, Dr. Carey. I beg Dr. Carey, Dr. Carey. Speak, I beg you, about Dr. Carey's Saviour."

"I will, by God's grace," said Dr. Hutt, as he wrung the dying man's hand.

How characteristic of the man who all his life had not considered self, but God's work—very he had "counted all things but loss for the excellency of the knowledge of Christ Jesus."

His epitaph, chosen by himself, reads:

WILLIAM CAREY,  
Born Aug. 17, 1761, and died —  
"A wretched, poor, and helpless worm  
in Thy kind arms I fall."

In January, 1808, in company with Bishop Joyce, I stood beside the grave of this great and good man. No imposing monument of marble marks his resting place. It is a poor neglected grave, fast falling into decay. His real monument, however, is the great college near by, and his memory lives in the heart of every true lover of missions the world over. Truly he is worthy a resting place in Westminster, beside the hero of the Dark Continent, for as Livingston gave himself for Africa, Carey gave himself for India. The "consecrated cobbler" accomplished a work which will forever entitle him to high honor.—*F. H. Morgan in Gospel in All Lands.*

## HERALD OF TRUTH.

August 1, 1899.

## SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year.  
 THE HERALD OF TRUTH, one dollar per year.  
 THE HERALD OF TRUTH, one dollar per year.  
 THE HERALD OF TRUTH, one dollar per year.  
 THE HERALD OF TRUTH, one dollar per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite churches.

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa. & Washington Co., Md.
4. Illinois District, Pa.
5. Virginia.
6. Canada.
7. Ohio.
8. Ohio Mennonite.
9. South Western Pennsylvania.
10. Indiana (Spring).
11. Indiana and Michigan District (Fall).
12. Illinois.
13. Wisconsin.
14. Kansas and Nebraska.
15. Nebraska German.
16. Minnesota District.
17. (Minn. Mennonite).

## Monthly Calendar for August, 1899.

Sun.	Mon.	Tue.	Wed.	Th.	Fri.	Sat.
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

6; 14; 20; 27.

## BUSINESS NOTICES.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

We are pleased to note the large number of orders which are being sent in for our New Tracts. Surely these silent messengers can be of great use to workers in the Master's vineyard. See our list elsewhere.

We have a limited number of "The Christian's Secret of a Happy Life," standard edition, in cloth binding, which we will offer for 50 cents postpaid. The regular price is 75 cents. This reduced price holds good only while the present stock lasts. Order this excellent book at once and take advantage of the reduction.

The "Marked New Testament" is having a good sale. It is a valuable little book, being very helpful in finding leading texts bearing on the Divinity and Deity of Christ, Faith, Repentance, Obedience, etc. The price being so low places it within the reach of everybody. If you haven't a copy, send for one. Price 10 cents, postage extra, 3 cents; 10 copies, \$1.00, postage extra, 25 cents.

## HERALD OF TRUTH.

Get your friends to subscribe for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. The church paper will interest them.

"Gospel Call," the new Sunday school song book, is now ready. It has been pronounced "very good." The price is so cheap that any one can afford to buy a copy. See advertisement on another page.

For Bibles and good religious books of all kinds call on or write us. We have on hand a large assortment of books, Sunday school cards, etc., at sufficient variety of prices to meet the different requirements.

That "no man liveth to himself" is a truth too frequently overlooked. The blessings attending a life spent for others are very beautifully brought to light in the excellent book, "IN HIS STEPS—What Would Jesus Do?" Every-body should read it. Paper binding, 25 cents; cloth, 75 cents. Over 200,000 copies have already been sold. Send us your order.

To Those in Arrears.—Our dear brethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

Our missionaries find that the book "India, the Horror-Stricken Empire" correctly describes the conditions in that country. Since it treats on the Hindu religions and the customs of the people in connection with the famine, etc., it will prove very interesting to our readers to have a copy and study the conditions which led up to the present needs of the country, and opened the way so effectually for active missionary work. Do not fail to get a copy. The prices have been reduced so every one can afford to buy one. Imitation cloth, \$1.00; full cloth, \$1.50; half morocco, \$2.00.

An agent has recently written us that he thinks "Dying Testimonies of Saved and Unsaved" should be found in every home where there are children. Others have written us similar letters. In many cases where parties have ordered a copy for themselves, they were surprised as soon as they had read it, that others should read it too, consequently wrote us asking what inducements we could offer them if they spent some time trying to take orders. Many agents are taking up the work and expect to pass the book vigorously this fall. Our terms are liberal. Write us. See adv. on last page.

## TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secularism.
- No. 6. The House of Darkness.
- No. 7. Dying Without Hope.
- No. 8. A Name to Live Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.

Address all orders to  
 MENNONITE PUBLISHING CO.,  
 Elkhart, Ind.

Letters on Baptism, by Edward B. Fairfield, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by affusion.

These letters are addressed to a friend, also a Baptist, who wrote to him asking for his reasons for severing his church relations and becoming an advocate of baptism by sprinkling or pouring. We give this answer in his own words:

"How this change came about may be told in a few words. Some years ago, I was requested by a Baptist Publishing House to prepare a book in defense of Baptist views. They proposed a volume of about four hundred duodecimo pages. I accepted this appointment with the fullest assurance that an argument could be made in that compass that 'nobody could fairly answer. In order to do it I determined to go over the whole ground from the beginning; so that when the work was finished 'the honest and intelligent reader of any book would be constrained to admit that it was unassailable.' I fully believed that immersion 'was the only water baptism, and that it could be made so to appear to 'every candid inquirer.'"

"My disappointment you can imagine when I tell you that, as I proceeded my study of the subject, I found lower after lower of my baptism fort tumbling down! Most notoriously did I strive to repair them. Month after month for more than two years did I labor to maintain 'my old ground, but to no avail. There were too many hard and solid facts against me. Having studied 'the subject through and through on both sides, I was convinced of my error. Immersion was not the only baptism. The word baptizo did not mean 'immerse' in the New Testament. I saw it clearly. I could not have been an honest man, and continue to profess to believe what I did not believe. I had believed it 'with strong conviction, and I did not for one moment question the honesty of my Baptist brethren."

August 1,

1899.

## SUNDAY SCHOOL LESSONS.

LESSON VII.—AUGUST 6.

THE NEW HEART.—Ezekiel 36: 25-26.

(Read Ezek. 11:14-25; Jer. 31:31-34. Memory Verses 25-27.)

GOLDEN TEXT.—A new heart also will I give you.—Ezek. 36:26.

## INTRODUCTION.

TIME.—Between B. C. 586 and 570, Ezekiel was carried captive B. C. 597, perhaps at the age of 30 (1:1); began to prophesy, B. C. 592, and continued till 570. This prophecy belongs to the period after the destruction of Jerusalem, 586.

PLACE.—Probably in the Euphrates valley. Ezekiel lived near the "River Chebar." This river was either the largest branch of the Euphrates, entering it 300 miles above Babylon, or the "royal canal" built by Nebuchadnezzar, connecting the Tigris with the Euphrates—a magnificent artificial water course.

EZEKIEL THE PROPHET.—Ezekiel was the son of Buzi, and was probably, like his father, a priest in Jerusalem. He was carried away by Nebuchadnezzar among the first captives taken at Jerusalem. The captive elders of Israel thronged to Ezekiel's home to hear God's messages from him at the very time when Jeremiah was passing through his severest trials in Jerusalem, and while Daniel was making for himself an enviable reputation at Nebuchadnezzar's court for piety and wisdom. Ezekiel prophesied for twenty-two years, and probably remained in Babylon all his life.

THE BOOK OF EZEKIEL.—This is one of the most remarkable books in the Bible. Its style is clear; the author's priestly profession is shown plainly in every part of his work. In imagery he outdoes both Daniel and John. His great aim was to inspire the minds of the Jews with renewed faith in Jehovah. He promises great spiritual blessings, inspiring a bright hope, which was fully realized only in the Christian revelation.

## DAILY READINGS.

M. (July 31.) The New Heart. Ezek. 36:22-30.  
 T. The New Heart. Ezek. 36:31-38.  
 W. The gift of God. Ezek. 11:14-21.  
 T. The new covenant. Jer. 31:31-34.  
 F. A God-fearing heart. Jer. 32:39-41.  
 S. Whole hearted return. Jer. 24:1-7.  
 S. Regeneration. Titus 3:1-8.

## LESSON VII.—AUG. 13.

EZEKIEL'S GREAT VISION.—Ezek. 37:1-14.

(Read John 3:1-18. Memory Verses, 5, 6.)

GOLDEN TEXT.—I will put my Spirit within you.—Ezek. 36:27.

## INTRODUCTION.

TIME.—Between B. C. 586 and 570. The prophecy was written during the early part of the captivity, and refers to the return of the exiles.

PLACE.—It was written on the banks of the Chebar, near Babylon.

PROPHETS.—Cotemporary with Ezekiel were Daniel in Chaldea, and Jeremiah who had been carried to Egypt.

## HERALD OF TRUTH.

ISRAEL AS DRY BONES.—Israel is seen in vision by the prophet in a lamentable condition. There is a sad, sad history. Israel was once Jehovah's great army, His chosen people, full of life and vigor; and now, as a nation, dead; the temple in ashes; Jerusalem a heap of ruins; her sons and daughters scattered as exiles over the East; their land wasted; their king pining in Nebuchadnezzar's prison—nationally, morally, spiritually, a heap of dry bones in the valley, like so many chips of wood.

ISRAEL RESTORED.—Scattered as Israel were, God brought them together again, and restored their civil and religious national polity. But that was not enough; there must be life in them, too; if they were to be Jehovah's army again. This vision taught Ezekiel.

## DAILY READINGS.

M. (Aug. 7.) Ezekiel's Great Vision. Ezek. 37:1-14.  
 T. Promise of restoration. Ezek. 37:20-28.  
 W. All have sinned. Ezek. 22:31.  
 T. Dead in sin. Isa. 1:1-9.  
 F. Warning. Deut. 8:11-20.  
 S. Quickened by the Spirit. Rom. 8:1-11.  
 S. From death to life. Eph. 2:1-10.

## CORRESPONDENCE.

FROM LONGMONT, COLO.—Greeting in the name of Jesus. We feel that a few lines from this place might be of interest to some of the HERALD readers. We are a small band of Mennonites, eight families and twenty-six members, but we are like a flock without a shepherd. If it were only possible that we could have a minister and more of the brethren and sisters reside here, we believe much good could be done. The Dunkard brethren have a church here, but we usually attend their services and Sunday school. But it is not like going to a church where one belongs. The writer and a brother took a trip last winter with the intention of locating some where among our brethren and also to better ourselves financially. We traveled through different states and finally returned to our old home and our intention is to stay if it is possible to get a church organized here, for the want of a church home alone would cause us to leave. We live close to the Rocky Mountains in the St. Vrain Valley, altitude about 5,500 feet above sea level. Land is very productive and can also be bought quite reasonably. The climate is dry and healthful. We have very little rainfall; crops are raised by irrigation. Any one more about the Rocky Mountain country in regard to its climate, resources, etc., address the writer and I will give you all the information I can.

JOHN K. KENNEL.

FROM ALLENSVILLE, PA.—Sunday, July 2, we had a very full house and an impressive meeting, opened by Bro. Moses Stutzman, followed by a sermon by Bishop Michael Yoder, in which the duties and relations of bishops, ministers, and all church members were specially and practically set forth. After the regular exercises, according to previous appointment, a minister was elected and ordained. Joshua B. Zook, Joseph Zook, Joseph Z. Kanagy and Eli Kanagy were in the lot. Joseph Zook was chosen.

BALDWIN, MINN., JULY 9, 1899.—Bro. Martin Whisler, of Menges Mills, Pa., and Bro. Joseph Fort, of Abbottsville, Pa., came here on Saturday, May 28th, in the cause of the Lord Jesus. They remained with us over Sunday and Bro. Whisler preached three impressive sermons for us. Praise to His name.

JOS. HERTZLER.

and especially to distribute tracts free." The constitution also "recognizes the Mennonite Book and Tract Society as a worthy institution and desires to work in harmony with it so far as conducive to the best interests of this society." The books will also be given free to the poor or loaned where necessary demands. The officers elected for one year are: John L. Yoder, Pres.; Jonas Cullar, Vice Pres.; Isaac B. Witmer, Sec.-Treas. The brethren, David Lehman, Allen Rickert, John Riehl and Jacob Lehman were elected managing committee, including the first named three officers. May God bless our humble efforts to spread His word.

COR.

SOUTH ENGLISH, IA., JULY 10, 1899.—The son of July Bro. J. S. Shoemaker, of Dakota, Ill., came here and filled our appointments for us. Bro. Shoemaker preached two sermons for us while here and we wish he could have remained with us longer. He earnestly admonished us to "rejoice because your names are written in heaven." He also preached from Jas. 2:27: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction, and to keep himself unstained from the world." A good interest was manifested in both these meetings and we trust that the seed that was sown fell on good ground and will bring forth much fruit. We hope that the words that were spoken have sunk deep into the heart of some lost soul and will cause him to turn to the Lord while His mercy and peace is extended to all humanity. Bro. Shoemaker returned to his home Monday, July 10. May God use him as an instrument in bringing many precious souls out of darkness into that marvelous light.

D. H. KING.

FROM ALLENSVILLE, PA.—Sunday, July 2, we had a very full house and an impressive meeting, opened by Bro. Moses Stutzman, followed by a sermon by Bishop Michael Yoder, in which the duties and relations of bishops, ministers, and all church members were specially and practically set forth. After the regular exercises, according to previous appointment, a minister was elected and ordained. Joshua B. Zook, Joseph Zook, Joseph Z. Kanagy and Eli Kanagy were in the lot. Joseph Zook was chosen.

FROM ALLENSVILLE, PA.—Sunday, July 2, we had a very full house and an impressive meeting, opened by Bro. Moses Stutzman, followed by a sermon by Bishop Michael Yoder, in which the duties and relations of bishops, ministers, and all church members were specially and practically set forth. After the regular exercises, according to previous appointment, a minister was elected and ordained. Joshua B. Zook, Joseph Zook, Joseph Z. Kanagy and Eli Kanagy were in the lot. Joseph Zook was chosen.

FROM ALLENSVILLE, PA.—Sunday, July 2, we had a very full house and an impressive meeting, opened by Bro. Moses Stutzman, followed by a sermon by Bishop Michael Yoder, in which the duties and relations of bishops, ministers, and all church members were specially and practically set forth. After the regular exercises, according to previous appointment, a minister was elected and ordained. Joshua B. Zook, Joseph Zook, Joseph Z. Kanagy and Eli Kanagy were in the lot. Joseph Zook was chosen.

FROM ALLENSVILLE, PA.—Sunday, July 2, we had a very full house and an impressive meeting, opened by Bro. Moses Stutzman, followed by a sermon by Bishop Michael Yoder, in which the duties and relations of bishops, ministers, and all church members were specially and practically set forth. After the regular exercises, according to previous appointment, a minister was elected and ordained. Joshua B. Zook, Joseph Zook, Joseph Z. Kanagy and Eli Kanagy were in the lot. Joseph Zook was chosen.

FROM ALLENSVILLE, PA.—Sunday, July 2, we had a very full house and an impressive meeting, opened by Bro. Moses Stutzman, followed by a sermon by Bishop Michael Yoder, in which the duties and relations of bishops, ministers, and all church members were specially and practically set forth. After the regular exercises, according to previous appointment, a minister was elected and ordained. Joshua B. Zook, Joseph Zook, Joseph Z. Kanagy and Eli Kanagy were in the lot. Joseph Zook was chosen.

FROM ALLENSVILLE, PA.—Sunday, July 2, we had a very full house and an impressive meeting, opened by Bro. Moses Stutzman, followed by a sermon by Bishop Michael Yoder, in which the duties and relations of bishops, ministers, and all church members were specially and practically set forth. After the regular exercises, according to previous appointment, a minister was elected and ordained. Joshua B. Zook, Joseph Zook, Joseph Z. Kanagy and Eli Kanagy were in the lot. Joseph Zook was chosen.

assistant Supt.; W. L. Triplet, secretary; Leander Scheldler, chorister. The Sunday school will meet every Sunday at three o'clock. On the 15th we had forty-eight pupils, and on the 16th, the 9th of July, and we had fifty-three pupils and five officers. We are having our Sunday school in an arbor out in the woods. We have no meeting house near by and many children here and no other Sunday school near enough for them to go to, so we started one here. The little children were well pleased with their WORDS OF CHEER. It gives them a courage and an incentive to come. May God add His blessing. All we lack now is hymn books, but we hope to have them by another quarter. There are many children who would like to come, but their parents do not believe in Sunday school.

ELI MILLER.

SHORE, IND., JULY 22, 1899.—After being closed for two months on account of smallpox, the Shore Sunday school was reopened on the 10th of July with the following officers: Jacob P. Miller, Supt.; George Miesler, Asst. Supt.; A. A. Miller, chorister; A. A. Schroek, assistant; E. A. Miller, Secy. COR.

FOR THE HERALD OF TRUTH.  
 CHRIST, A REFINER OF HIS PEOPLE.

BY LINA ZOOK.

Mal. 3:3, "He shall sit as a Refiner." Malachi, last of the Old Testament prophets, bore God's message to Judah doubtless when Judah was a Persian province and had wandered away from God.

The name signifies a messenger, and Malachi bears to the crucified ones God's message of judgment and love. Beyond the threatenings and reproofs are the golden rays of promises of future blessing.

Those in authority in days of old, as well as now, have a peculiarly responsible position. God through Malachi rebukes the priests and Levites for their coldness and formality. Instead, however, of heeding God's warning, they challenge Him to show them their sins and His power.

God accepts the challenge. Chap. 2:1. "And the Lord whom ye seek shall suddenly come to his temple. . . . But who shall abide the day of his coming? for He is like a refiner's fire. He will come not for their comfort, but for their purification."

"He shall sit as a refiner." When Christ made His first advent into the world, He fulfilled in part this prophecy. He cleansed the temple. Matt. 21:12, 13. He taught purity of life and heart. Matt. 5:8. But the complete fulfillment of the prophecy was not then, but will be only when the Lord comes to His redeemed Israel, when "the offering of Judah and Jerusalem will be pleasant as in days of yore" and "He shall rule in righteousness."

Notwithstanding past and future fulfillments, there is a sense in which Christ is now a refiner of His people. He refines them by His word. In that "wonderful intercessory prayer" He says, "Father, sanctify them through thy truth, thy word is truth." Eph. 5:26. Paul says that Christ gave himself for the church that He might "sanctify and cleanse it by the washing of water by the word."

The word of God read and studied can not fail to make lives purer, nobler,







Lydia, the first convert under Paul's preaching in Macedonia. Thus we find the women of the New Testament accepting the Saviour, following Him and ministering to Him in various ways. We find them praying, prophesying, giving, working, etc., and if their labors were commended and acceptable to God, why not take them for an example?

#### FOR THE HERALD OF TRUTH. A BASKET OF GEMS GLEANED IN CHICAGO.

BY LINA ZOOK.

DEAR HERALD READERS:—In looking over the numerous notes I have taken since here, I find many very good "gems" that I felt might be helpful to some of you in your work.

I do not have them very well classified and I could not always give the author, but I send them with the prayer that they may help many of you as they have helped me.

Are life's chords all jarred and jangled? Take thy tired hands from the keys, And the Master shall change for thee Discords into harmonies. He shall take the care and fretting, Take the pain that will not cease, And beneath His tender touching Blend them in a song of praise.

Thank God for opposition, Paul preached to the Galatians because he was sick. Sometimes God's work grows so much the faster because of difficulties.

Work where God has placed you. If God can't use you in Jerusalem, He can not use you in Samaria or any where else.

Every new insight I get into God's character just overwhelms me with my indebtedness. God has been reconciled to the world, He tells us to tell them His message of reconciliation.—*New II*.

My attitude toward the lost is not so much of pity, tho' I believe my pity is getting deeper every day, but of absolute responsibility to them and to my God.—*Memel*.

I believe the Bible is an infallible book. It is the Book of Ages and we can never get anything underneath it to pry it out of place.—*Fallows*.

Apply thy whole self to the text, then apply the whole text to thyself. Even tho' you mistake Jesus for the gardener, your mistake does not change Jesus.

It has always been my aim to have no plans for myself, well assured as I am that the place where the Saviour sees meet to place me must be the best place for me.—*McNehey*.

I see a man cannot be a faithful minister until he preaches Christ for Christ's sake. Perish my honor, but let Christ be exalted forever.—*McNehey*.

Lord, teach me to be always speaking as dying to dying. Lord, make me as holy as a hardened sinner can be made.—*McNehey*.

#### FOR THE HERALD OF TRUTH. "QUENCH NOT THE SPIRIT. DE- SPISE NOT PROPHECIES." 1 Thess. 5: 19, 20.

BY M. M.

The above words are a plain injunction, given by the apostle Paul, who was inspired by the Holy Spirit. He says, "Quench not the Spirit." But would quench the Spirit very often? Why? Because our heart fails us. Should we not be strong in God so that we could overcome these weaknesses rather than to "quench the Spirit." There are, of course, some reasons why we are so timid, but if we feel the necessity of bringing the light of the Gospel more clearly to the children of men, our fear will be swallowed up in love for souls. If we are enlightened we ought to help others to that light. Let us be diligent in whatsoever the Lord reveals unto us for the furthering of His cause and kingdom.

We as the children of God should be prayerful in all our transactions, so that the Lord can use us according to His holy will. The prophet Joel prophesied that the time would come when our sons and daughters should prophesy. In this prophecy being fulfilled with us as it should be? Where lies the fault if it is not? Are we as a people not earnest enough in the cause of Christ and are our prayers too few for the accomplishing of the Lord's will which is to come to pass in these last days? My prayer is that the Holy Scripture may wield its full power in and by us, as far as God gives grace and wisdom unto us.

So we should also consider the words of Paul to the Corinthians (1 Cor. 11: 5-13), where he teaches the women not to put on their head coverings as having the death of a malefactor. And to day, nineteen hundred years after, the name of this man is exalted above all earthly names. Millions bow to Him the knee; thousands have rendered to Him their lives for the confession of His name, thousands are ready to do the same to day. By others He was hated and reviled and not deeply. Only one insult was spared Him—*indifference*. At its last move, everything turns about Him; for His cause has become identical with the cause of the kingdom of God. Every great question of the age stands in close relation to this revelation in time. To day He has become even more manifest than when John von Mueller declares of Him: "The Key of the World's History." When Jesus appeared on earth, mankind stood on the brink of destruction. "The best men of that period knew of no help. Inasmuch as matters could go no further, they looked for the end of the world, despairing of humanity. The outlook was hopeless. Statesmen, philosophers, artists and poets saw the misery in the world and sought to relieve it. But all was in vain. They were too weak for the Herculean labor and the world sank ever deeper. Then came Jesus, with the entire fulness of His moral power and might, as he him and adjoins him, the only deliverer; and through His simple word of truth He destroyed more of the old and callest into being more of the new than all the statesmen of Rome and philosophers of Greece combined. Without weapons and armies, He has conquered more millions than Alexan-

der, Caesar and Napoleon; without the learning of the schools, He has given us more light on questions spiritual and divine, than all the wise ones of earth taken together; without Himself, so far as we know, having written a single line, He has set more pens in motion, given titles to more books and themes to more addresses to hymns, than the entire multitude of great authors of the past and present. Born in a stable and having died on the cross, He controls to day the destinies of the civilized world. Never was there a life which in its outward aspect was so lowly, modest and unassuming, and yet was fraught with consequences so momentous for all nations and all generations, as the life of Jesus of Nazareth. All history knows of no other example of such unparalleled results, in spite of the lack of all material, social and literary resources, which, to an ordinary mortal, are absolutely essential for the attainment of the desired end. In all these respects, Jesus stands alone among the heroes of history, and presents an insolvable riddle if we are not willing to concede that He was more than a mere man.

Let us bear some witnesses to this remarkable one; and in the first place, the witness of Jesus Himself. What does Jesus say of Himself? He was conscious of His central place among mankind, and of this fact He made express declaration. "Never man spake like this man," said His enemies at the time, and they said true. Jesus was in the world, and He stood alone. He was the sole Judge of all, the King of kings, the Source of all comfort, the Son of the Highest, from whom life came forth and to whom He should return. This consciousness was clear and abiding. Not even that mysterious, unexplained conflict in his mind was able to overshadow it. He Himself called Himself the way, the truth and the life, and says that no man can come to the Father but by Him. He calls Himself the "bread of life,"—and millions of famishing souls He has already nourished. He says, "I am the light of the world," and the rays of His Divine truth have enlightened mankind. Has ever man spoken like this man?

What say His friends of Him, they who stood nearest to Him and knew Him best? Peter confesses in the name of the disciples: "Thou art the Christ, the Son of the living God." Nicodemus came to Him by night, for fear of the Jews, and confesses: "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except he be with Him." He was the antecedent centuries, multitudes of the most ingenious men have witnessed a like confession, and thousands have sealed that confession with their blood.

Yet what do His enemies say of Him? They also may be brought in as evidence. Judas, the betrayer, casts down his money in the temple with the words: "I have betrayed the innocent and the world sank ever deeper. Then came Jesus, with the entire fulness of His moral power and might, as he him and adjoins him, the only deliverer; and through His simple word of truth He destroyed more of the old and callest into being more of the new than all the statesmen of Rome and philosophers of Greece combined. Without weapons and armies, He has conquered more millions than Alexan-

der, Caesar and Napoleon; without the learning of the schools, He has given us more light on questions spiritual and divine, than all the wise ones of earth taken together; without Himself, so far as we know, having written a single line, He has set more pens in motion, given titles to more books and themes to more addresses to hymns, than the entire multitude of great authors of the past and present. Born in a stable and having died on the cross, He controls to day the destinies of the civilized world. Never was there a life which in its outward aspect was so lowly, modest and unassuming, and yet was fraught with consequences so momentous for all nations and all generations, as the life of Jesus of Nazareth. All history knows of no other example of such unparalleled results, in spite of the lack of all material, social and literary resources, which, to an ordinary mortal, are absolutely essential for the attainment of the desired end. In all these respects, Jesus stands alone among the heroes of history, and presents an insolvable riddle if we are not willing to concede that He was more than a mere man.

Let us bear some witnesses to this remarkable one; and in the first place, the witness of Jesus Himself. What does Jesus say of Himself? He was conscious of His central place among mankind, and of this fact He made express declaration. "Never man spake like this man," said His enemies at the time, and they said true. Jesus was in the world, and He stood alone. He was the sole Judge of all, the King of kings, the Source of all comfort, the Son of the Highest, from whom life came forth and to whom He should return. This consciousness was clear and abiding. Not even that mysterious, unexplained conflict in his mind was able to overshadow it. He Himself called Himself the way, the truth and the life, and says that no man can come to the Father but by Him. He calls Himself the "bread of life,"—and millions of famishing souls He has already nourished. He says, "I am the light of the world," and the rays of His Divine truth have enlightened mankind. Has ever man spoken like this man?

What say His friends of Him, they who stood nearest to Him and knew Him best? Peter confesses in the name of the disciples: "Thou art the Christ, the Son of the living God." Nicodemus came to Him by night, for fear of the Jews, and confesses: "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except he be with Him." He was the antecedent centuries, multitudes of the most ingenious men have witnessed a like confession, and thousands have sealed that confession with their blood.

Yet what do His enemies say of Him? They also may be brought in as evidence. Judas, the betrayer, casts down his money in the temple with the words: "I have betrayed the innocent and the world sank ever deeper. Then came Jesus, with the entire fulness of His moral power and might, as he him and adjoins him, the only deliverer; and through His simple word of truth He destroyed more of the old and callest into being more of the new than all the statesmen of Rome and philosophers of Greece combined. Without weapons and armies, He has conquered more millions than Alexan-

der, Caesar and Napoleon; without the learning of the schools, He has given us more light on questions spiritual and divine, than all the wise ones of earth taken together; without Himself, so far as we know, having written a single line, He has set more pens in motion, given titles to more books and themes to more addresses to hymns, than the entire multitude of great authors of the past and present. Born in a stable and having died on the cross, He controls to day the destinies of the civilized world. Never was there a life which in its outward aspect was so lowly, modest and unassuming, and yet was fraught with consequences so momentous for all nations and all generations, as the life of Jesus of Nazareth. All history knows of no other example of such unparalleled results, in spite of the lack of all material, social and literary resources, which, to an ordinary mortal, are absolutely essential for the attainment of the desired end. In all these respects, Jesus stands alone among the heroes of history, and presents an insolvable riddle if we are not willing to concede that He was more than a mere man.

Let us bear some witnesses to this remarkable one; and in the first place, the witness of Jesus Himself. What does Jesus say of Himself? He was conscious of His central place among mankind, and of this fact He made express declaration. "Never man spake like this man," said His enemies at the time, and they said true. Jesus was in the world, and He stood alone. He was the sole Judge of all, the King of kings, the Source of all comfort, the Son of the Highest, from whom life came forth and to whom He should return. This consciousness was clear and abiding. Not even that mysterious, unexplained conflict in his mind was able to overshadow it. He Himself called Himself the way, the truth and the life, and says that no man can come to the Father but by Him. He calls Himself the "bread of life,"—and millions of famishing souls He has already nourished. He says, "I am the light of the world," and the rays of His Divine truth have enlightened mankind. Has ever man spoken like this man?

What say His friends of Him, they who stood nearest to Him and knew Him best? Peter confesses in the name of the disciples: "Thou art the Christ, the Son of the living God." Nicodemus came to Him by night, for fear of the Jews, and confesses: "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except he be with Him." He was the antecedent centuries, multitudes of the most ingenious men have witnessed a like confession, and thousands have sealed that confession with their blood.

Yet what do His enemies say of Him? They also may be brought in as evidence. Judas, the betrayer, casts down his money in the temple with the words: "I have betrayed the innocent and the world sank ever deeper. Then came Jesus, with the entire fulness of His moral power and might, as he him and adjoins him, the only deliverer; and through His simple word of truth He destroyed more of the old and callest into being more of the new than all the statesmen of Rome and philosophers of Greece combined. Without weapons and armies, He has conquered more millions than Alexan-

#### OBITUARY.

PIRE JOHN S. COFFMAN was born on the 10th of October, 1818 in Rockingham Co., Va. He was a son of the late Bish. Samuel Coffman. His boyhood days were spent on his father's farm. He received his education in the common schools and later in a Normal School at Bridgewater, Va. He was his father's assistant, and later of Bish. L. J. Heatwole of Dale Enterprise, Va. He died at his home, fully and peacefully, on the 28th of July, 1899, at the age of 80 years. He was a man of God, a true and faithful minister of the Gospel, who gave his heart to God in his youth and was baptized on the 4th of July, 1841. As the Civil War was then raging and the Southern Confederacy gradually forced every able bodied man over sixteen years of age into the Confederate ranks, Bro. Coffman and a number of other brethren, who in common with all other Menonites, Quakers and Dunkards was opposed to slavery and the bearing of arms, became a refugee and moved northward with their families to the State of Ohio, where they remained for two years, when he returned to the then desolate valley that suffered all the devastations of the two conflicting armies. He was married on the 11th of November, 1849, to Sister Elizabeth J. Heatwole. This union was blessed with four sons and two daughters, of whom, with their mother, survive their father. He moved with his family to Elkhardt, Indiana, on the 15th of June, 1879, and entered upon the duties of Assistant Editor of the HERALD OF TRUTH, which position he held until the 1st of January, 1899, when he was elected to the editorial work on the Lesson Hints, which position he ably filled until the time of his demise. His editorial work had been done on the lessons for the Third Quarter, 1899. Aside from this work he was actively engaged in evangelistic work and traveled extensively in connection with this work, he having been ordained to the ministry in Virginia on the 15th of July, 1875. Notwithstanding his arduous labors he usually enjoyed excellent health, and was able to work until some months before his death. Several times he had begun to lay aside his labors and to retire, but he was able to do but little. He could not take enough solid food to sustain himself, did not strengthen him, and he returned home after a few weeks' stay, accompanied by a trained nurse who ministered faithfully to all his wants. The last week of his life his brother suffered very much, the cause of which, as was determined at the funeral, was a cancerous or tubercular growth on the stomach and intestines. He continued to grow weaker until Sunday, July 22, at about 5:30 P. M., after a final struggle with an attack of paralysis, he peacefully released and his body sank slowly and calmly into the dreamless sleep of death. He had reached the age of 80 years, 9 months and 6 days. His remains were laid to rest on the afternoon of the 25th in the South Side Cemetery. By request of our departed brother Bish. Daniel J. Johns of the Amish Menonite Church near Geneva, preached the funeral sermon, the text used (Gal. 2: 20) being one of Bro. Coffman's favorite passages. The funeral services were attended by over one thousand people, friends from Pennsylvania, Ohio, Canada, Michigan, Illinois, and among the early publishers, being present. The deceased had attended a number of the meetings of the Elkhardt City Ministerial Association and the ministers of the same attended in a body. As the meeting

house was too small to hold so large an assemblage, part of the congregation went across the street to the Elkhardt Institute Hall, where the brethren M. S. Steiner and John Blosser spoke words of love and consolation. The church, the community, the ministry, but most of all the happy family circle, has lost a devoted and zealous worker, a tenderhearted, compassionate friend who will live in cherished memory in many hearts. God will surely bestow wisdom in her deep affliction and give her and her children grace to walk in the ways of the Lord, to be faithfully the good light and keep the faith, until the end. Beside the widow and her five sons and two daughters, all grown, and Sister Anna Sowers, who has been as one of the family for a number of years, the deceased leaves his aged mother, six sisters, three brothers and two grandchildren to mourn their loss.

#### MARRIAGES.

YOST—FRITZ.—On the 28th of June, 1899, in Lincoln Co., Ont., by Rev. Yager, Wm. F. Yost of Bedminster, Bucks Co., Pa., to Martha Fritz of the above place.

BISHOP—KRATZ.—On the 22d of July, 1899, at the home of the bride's father, Jacob Kratz, near Dublin, Ind., Co., Pa., by Bish. H. B. Rosenberg, Rto. Joseph Bishop to Sister Annie Kratz.

#### DEATHS.

HABECK.—In the demise of Bessie N. Habeck, which occurred at the home of her grandparents in Florida, Lancaster Co., Pa., on the 26th day of May, 1899, a noble, devoted and Christ-like spirit, winged its flight from the ever-changing scenes of earth, to the "Heaven of Rest," beyond. She has gone on before us to await our arrival on yonder happy shore. It is hard to realize that we shall see her sweet face no more on earth; that no more we shall hear her loving voice. But oh, the blessed thought, we shall meet her, some sweet day, by angelic aid, in that heart, where all sorrow and all griefing disposition. We love to think of her as ministering to the wants of those in distress; ever ready and willing to labor for her blessed Lord and Master in every way and manner possible, until her strength failed her, and the Lord bade her lay down her weary burden and leave this world of pain and sorrow. Her sufferings, which at times were intense, were crowned with that beautiful Christian fortitude and patience, which are characteristic of His alone. She would often sigh, "I would not live away, I ask not to stay." She longed to depart, and realize the desire of her heart, to see Jesus first of all. She was conscious that her end was fast approaching, and raising her loving ones to her bedside, she solemnly told them all things concerning her burial.

She had two beautiful and very praiseworthy children, John H. B. and Phil. J. B., which she desired should be committed upon by Bishop and the Rto. and the Rto. of the Church of which she was a faithful member. Why in the nineteenth year of her life, just in the very prime of life, she was taken away, belongs wholly to the inscrutable mysteries of Providence, which we have humbly bowed in submission, and by faith looked up to God to bear patiently the affliction, knowing that He is the Father of the merciful and kind. She leaves surviving, her father, an only sister, Mrs. R. P. Fellows, and her mother, her grandparents, and a very large circle of friends, to whom her animated position had, greatly endeared her. Her early childhood, much credit is due her early religious interest, and her comfort to her sorrowing friends, for in him alone is true comfort found. To you who with me were so long associated, I would say, our circle is broken, her chair is vacant, her sparkling eyes are closed. We can no more love her

West Liberty, Ohio. L. Z. LANTZ.

here; but oh! let us love her where she is. But one more link has been added to the ever-growing chain. Let us seek to imitate all that was noble, grand and holy in her sweet life. When, as were the gates ajar, and she beheld heaven itself, with little strength that she could scarcely utter the words, she yet sang, "If ever I loved Thee, Jesus, 'tis now." Oh! that we might serve the Jesus she so much longed to see. Then, ah! when some glad and glorious day we shall meet at the Savior's right hand, "We shall understand," yes there, up there, in the land of the unfounded day, by the "Tree of Life" so fair, *We shall understand.* May God bless this sad dispensation of His Providence to us all.

"Safe in the arms of Jesus,  
Safe on His gentle breast;  
There by His love o'er shaded,  
Sweetly her soul shall rest."

MARY D. BRUNNER.

LEHMAN.—Menna A. Lehman, of Knox township, Benson Co., N. Dak., died at his home Thursday morning, June 13, 1893, of pneumonia. Her funeral service was held Friday the 16th at the Grover school house, Pre. F. C. Johnston officiating, assisted by J. F. Frazier, of York. Text, Heb. 9:27. An unusually large congregation was present to sympathize with the bereaved family and to show their respect to the departed. The body was laid to rest in the Leeds cemetery north of York. Deceased was born in Elkhart Co., Ind., Aug. 4, 1861. He went to Dakota in the spring of 1890. He lived an upright life and had the respect of all who knew him, and before he died he expressed a willingness to go and felt that he was prepared to meet his God. He leaves a wife and small child, an aged father, four brothers and two sisters. The remains were brought home and buried on the 17th of July in the Olive graveyard, Elkhart, Ind. Pre. J. Parks officiated.

NEUBAUER.—On June 12, 1893, at 11:15 P. M., in Livingston Co., N. Y., of pneumonia, Deacon Valentine Neubauer, at the advanced age of 85 y., 2 m., and 29 d. Bro. Neubauer was born in Alsace Lorraine, France, on the 11th day of March, 1814. In 1838 he married Barbara Schertz. To this union five children were born, of whom four preceded him to the spirit world. This family was blessed with thirteen grandchildren and twenty-two great-grandchildren. Our deceased deacon's previous days were full of trouble and labor, and he went through many a sad experience before his time came and death relieved him of his troubles. His remains were laid to rest on the 14th, and a large number of relatives and friends from near and far showed him their last respect of love and gratitude. Funeral services were conducted by Daniel Orendorf, from Phil. 1:21-23, and by the writer, from 2 Cor. 5:1-10, after which Joseph Lediger made a few earnest remarks. JOHN P. SCHMITT.

BEVER.—On the 8th of June, 1893, in Worcester Twp., Montgomery Co., Pa., of pneumonia, Bro. William Bever, 114, was sick only a little over four days, and reached the age of 81 y., 10 m., and 9 d. Buried on the 12th in the Methuen Memorial burial ground, of which Cong. he was a member for many years. Funeral services by Warren Bean in English at the home, and Jacob Mench in English and Henry Wisner in German at the M. H. Text, Psal. 37:37.

Now rest, dear aged father,  
From all thy labor free;  
We hope thy smiling face to see,  
With thee in heavenly glory.

We miss thee, dearest father,  
Since that face we loved so well,  
That vacant place, that empty chair,  
Bring thoughts no tongue can tell.

LEATHAM.—Mary Meyer was born in Ashland Co., Ohio, on the 22d of June, 1839, was married to John Leatham in November, 1861. She united with our church in Ohio and lived a consistent Christian life until she was called home. They moved to

Elkhart Co., Indiana, and afterward to Kent Co., Mich., where they have since resided. Her illness was heart disease and dropsy, of which she suffered for many months, the last four of which were spent in her chair. She was fully resigned to God's will and in all her suffering she was patient to a remarkable degree, never murmuring. Two days before her death, she was attacked with a severe sinking spell, while she lay on her back, and she lay on her side and after a kind word of motherly admonition she laid down good bye and asked them to meet her in heaven. She passed away on the 7th of July, 1893, aged 54 y., and 11 d. Her remains were laid to rest on the 10th in the Gates U. B. graveyard. Eld. H. T. Barnaby preached an impressive discourse to a large assembly of relatives and friends. She leaves her aged husband, five sons and two daughters, eighteen grandchildren and many other relatives and friends to mourn their loss. One son, two daughters, and three grandchildren preceded her to the spirit world.

THOMAS.—May 31, 1893, near Milan, Woods Co., Oklahoma, of rheumatism and paralysis with other complications, Joseph V. Thomas, aged 67 years, 5 months and 19 days. He suffered a long time, but died in the calm of the life beyond. He was born in Jennings Co., Ind., Dec. 12, 1826. Sept. 12, 1852 he was married to Emily H. P. Kist. She with four children survives him, but we trust that their loss is his eternal gain. Funeral services from Job 19:25, 26, the one M. E. church, Timberlake, June 1.

"For me to die is truly gain,  
My trials they were sore,  
But now with Christ I shall remain  
Where trials come no more."

MILLER.—Menna S. Miller of near Baldwin, Md., died May 31st, 1893, in her 24th year. Funeral services by Martin Whisler from Hebrews 4:19. Text, Jos. HETTRICK.

CLARK.—On the 11th of July, 1893, near Timberlake, Woods Co., Oklahoma, from the effects of measles, Alice Clark, aged 12 years and 5 months. She was an orphan and lived with her sister. Funeral services by Simon Hettrick from Rev. 16:15. A loud call to the young.

"Death has robbed us of our Alice,  
Whom we loved and cherished dear;  
It was Alice, yes, dear Alice,  
Can we help but shed a tear?

Yes, we miss her, O we miss her,  
When we see her vacant chair,  
And how sad the room without her,  
For there is no Alice there.

Farewell brothers, farewell sisters,  
Tender was my love for you;  
Let that love in you continue,  
Live for God, amen, adieu.

GRACE E. HETTRICK.

NAFZIGER.—On July 4th, 1893, near Minier, Ill., Joseph Nafziger, son of Christian and Katie Nafziger, aged 12 years and 20 days. He leaves his parents and six brothers and sisters to mourn his early departure, yet in the best of hopes, for if little heavenly beings die in his innocence they are not lost. Funeral took place at the Amish Menonite burying ground, near Hopedale, Tazewell Co., Ill. Funeral services by Joseph Egli, J. C. Birky and John Egli.

SUTTER.—On May 11, 1893, Christian Sutter, aged 76 years and 40 days. He leaves a widow, two children, twenty-seven grandchildren and four great-grandchildren. He was one of the first Amish Menonites to settle in this neighborhood, and he could see how the small membership grew to a large congregation, and how many a one, who came after him, was called away before him. He was married twice. With his first wife, Magdalena Nafziger, he lived in matrimony twenty-one years; with his second wife, Barbara Augburger, twenty-six years. He was a member of the Amish Menonite Church since his youth, and died in the faith of the Lord. Buried on the 14th. Funeral services by Samuel Gerber and J. C. Birky.

to mourn the loss of a kind and loving mother and companion, four brothers and one sister and an aged father ninety-six years old. She leaves her husband, four children, twenty-one grandchildren and three great-grandchildren. She lived in matrimony forty-eight years, was a member of the Amish Menonite Church and well liked by all who knew her. She always tried to do good herself. She always had hopes and was glad to go to Jesus. She was buried on the 14th. Funeral services were conducted by John Egli, J. C. Birky, J. Egli and J. C. Birky.

MILLER.—On the 15th of July, 1893, near Milan, Bucks Co., Pa., after a lingering illness of cancer in the stomach, Abraham F. Hunsberger, at an advanced age. He is survived by his wife, four sons and one daughter. He was buried at Blooming Glen on the following Monday—a large number of people attended the funeral.

THOMAS.—May 31, 1893, near Milan, Woods Co., Oklahoma, of rheumatism and paralysis with other complications, Joseph V. Thomas, aged 67 years, 5 months and 19 days. He suffered a long time, but died in the calm of the life beyond. He was born in Jennings Co., Ind., Dec. 12, 1826. Sept. 12, 1852 he was married to Emily H. P. Kist. She with four children survives him, but we trust that their loss is his eternal gain. Funeral services from Job 19:25, 26, the one M. E. church, Timberlake, June 1.

"For me to die is truly gain,  
My trials they were sore,  
But now with Christ I shall remain  
Where trials come no more."

MILLER.—Menna S. Miller of near Baldwin, Md., died May 31st, 1893, in her 24th year. Funeral services by Martin Whisler from Hebrews 4:19.

CLARK.—On the 11th of July, 1893, near Timberlake, Woods Co., Oklahoma, from the effects of measles, Alice Clark, aged 12 years and 5 months. She was an orphan and lived with her sister. Funeral services by Simon Hettrick from Rev. 16:15. A loud call to the young.

"Death has robbed us of our Alice,  
Whom we loved and cherished dear;  
It was Alice, yes, dear Alice,  
Can we help but shed a tear?

Yes, we miss her, O we miss her,  
When we see her vacant chair,  
And how sad the room without her,  
For there is no Alice there.

Farewell brothers, farewell sisters,  
Tender was my love for you;  
Let that love in you continue,  
Live for God, amen, adieu.

GRACE E. HETTRICK.

NAFZIGER.—On July 4th, 1893, near Minier, Ill., Joseph Nafziger, son of Christian and Katie Nafziger, aged 12 years and 20 days. He leaves his parents and six brothers and sisters to mourn his early departure, yet in the best of hopes, for if little heavenly beings die in his innocence they are not lost. Funeral took place at the Amish Menonite burying ground, near Hopedale, Tazewell Co., Ill. Funeral services by Joseph Egli, J. C. Birky and John Egli.

SUTTER.—On May 11, 1893, Christian Sutter, aged 76 years and 40 days. He leaves a widow, two children, twenty-seven grandchildren and four great-grandchildren. He was one of the first Amish Menonites to settle in this neighborhood, and he could see how the small membership grew to a large congregation, and how many a one, who came after him, was called away before him. He was married twice. With his first wife, Magdalena Nafziger, he lived in matrimony twenty-one years; with his second wife, Barbara Augburger, twenty-six years. He was a member of the Amish Menonite Church since his youth, and died in the faith of the Lord. Buried on the 14th. Funeral services by Samuel Gerber and J. C. Birky.

THOMAS.—May 31, 1893, near Milan, Woods Co., Oklahoma, of rheumatism and paralysis with other complications, Joseph V. Thomas, aged 67 years, 5 months and 19 days. He suffered a long time, but died in the calm of the life beyond. He was born in Jennings Co., Ind., Dec. 12, 1826. Sept. 12, 1852 he was married to Emily H. P. Kist. She with four children survives him, but we trust that their loss is his eternal gain. Funeral services from Job 19:25, 26, the one M. E. church, Timberlake, June 1.

"For me to die is truly gain,  
My trials they were sore,  
But now with Christ I shall remain  
Where trials come no more."

MILLER.—Menna S. Miller of near Baldwin, Md., died May 31st, 1893, in her 24th year. Funeral services by Martin Whisler from Hebrews 4:19.

ZEHM.—On June 12, 1893, near Hopedale, Tazewell Co., Ill., Barbara Litt-wiler, wife of George Zehm, aged 67 years, 5 months and 17 days. She leaves her husband, four children, twenty-one grandchildren and three great-grandchildren. She lived in matrimony forty-eight years, was a member of the Amish Menonite Church and well liked by all who knew her. She always tried to do good herself. She always had hopes and was glad to go to Jesus. She was buried on the 14th. Funeral services were conducted by John Egli, J. C. Birky, J. Egli and J. C. Birky.

MILLER.—On the 15th of July, 1893, near Milan, Bucks Co., Pa., after a lingering illness of cancer in the stomach, Abraham F. Hunsberger, at an advanced age. He is survived by his wife, four sons and one daughter. He was buried at Blooming Glen on the following Monday—a large number of people attended the funeral.

THOMAS.—May 31, 1893, near Milan, Woods Co., Oklahoma, of rheumatism and paralysis with other complications, Joseph V. Thomas, aged 67 years, 5 months and 19 days. He suffered a long time, but died in the calm of the life beyond. He was born in Jennings Co., Ind., Dec. 12, 1826. Sept. 12, 1852 he was married to Emily H. P. Kist. She with four children survives him, but we trust that their loss is his eternal gain. Funeral services from Job 19:25, 26, the one M. E. church, Timberlake, June 1.

"For me to die is truly gain,  
My trials they were sore,  
But now with Christ I shall remain  
Where trials come no more."

MILLER.—Menna S. Miller of near Baldwin, Md., died May 31st, 1893, in her 24th year. Funeral services by Martin Whisler from Hebrews 4:19.

CLARK.—On the 11th of July, 1893, near Timberlake, Woods Co., Oklahoma, from the effects of measles, Alice Clark, aged 12 years and 5 months. She was an orphan and lived with her sister. Funeral services by Simon Hettrick from Rev. 16:15. A loud call to the young.

"Death has robbed us of our Alice,  
Whom we loved and cherished dear;  
It was Alice, yes, dear Alice,  
Can we help but shed a tear?

Yes, we miss her, O we miss her,  
When we see her vacant chair,  
And how sad the room without her,  
For there is no Alice there.

Farewell brothers, farewell sisters,  
Tender was my love for you;  
Let that love in you continue,  
Live for God, amen, adieu.

GRACE E. HETTRICK.

NAFZIGER.—On July 4th, 1893, near Minier, Ill., Joseph Nafziger, son of Christian and Katie Nafziger, aged 12 years and 20 days. He leaves his parents and six brothers and sisters to mourn his early departure, yet in the best of hopes, for if little heavenly beings die in his innocence they are not lost. Funeral took place at the Amish Menonite burying ground, near Hopedale, Tazewell Co., Ill. Funeral services by Joseph Egli, J. C. Birky and John Egli.

SUTTER.—On May 11, 1893, Christian Sutter, aged 76 years and 40 days. He leaves a widow, two children, twenty-seven grandchildren and four great-grandchildren. He was one of the first Amish Menonites to settle in this neighborhood, and he could see how the small membership grew to a large congregation, and how many a one, who came after him, was called away before him. He was married twice. With his first wife, Magdalena Nafziger, he lived in matrimony twenty-one years; with his second wife, Barbara Augburger, twenty-six years. He was a member of the Amish Menonite Church since his youth, and died in the faith of the Lord. Buried on the 14th. Funeral services by Samuel Gerber and J. C. Birky.

THOMAS.—May 31, 1893, near Milan, Woods Co., Oklahoma, of rheumatism and paralysis with other complications, Joseph V. Thomas, aged 67 years, 5 months and 19 days. He suffered a long time, but died in the calm of the life beyond. He was born in Jennings Co., Ind., Dec. 12, 1826. Sept. 12, 1852 he was married to Emily H. P. Kist. She with four children survives him, but we trust that their loss is his eternal gain. Funeral services from Job 19:25, 26, the one M. E. church, Timberlake, June 1.

"For me to die is truly gain,  
My trials they were sore,  
But now with Christ I shall remain  
Where trials come no more."

MILLER.—Menna S. Miller of near Baldwin, Md., died May 31st, 1893, in her 24th year. Funeral services by Martin Whisler from Hebrews 4:19.

ZEHM.—On June 12, 1893, near Hopedale, Tazewell Co., Ill., Barbara Litt-wiler, wife of George Zehm, aged 67 years, 5 months and 17 days. She leaves her husband, four children, twenty-one grandchildren and three great-grandchildren. She lived in matrimony forty-eight years, was a member of the Amish Menonite Church and well liked by all who knew her. She always tried to do good herself. She always had hopes and was glad to go to Jesus. She was buried on the 14th. Funeral services were conducted by John Egli, J. C. Birky, J. Egli and J. C. Birky.

MILLER.—On the 15th of July, 1893, near Milan, Bucks Co., Pa., after a lingering illness of cancer in the stomach, Abraham F. Hunsberger, at an advanced age. He is survived by his wife, four sons and one daughter. He was buried at Blooming Glen on the following Monday—a large number of people attended the funeral.

THOMAS.—May 31, 1893, near Milan, Woods Co., Oklahoma, of rheumatism and paralysis with other complications, Joseph V. Thomas, aged 67 years, 5 months and 19 days. He suffered a long time, but died in the calm of the life beyond. He was born in Jennings Co., Ind., Dec. 12, 1826. Sept. 12, 1852 he was married to Emily H. P. Kist. She with four children survives him, but we trust that their loss is his eternal gain. Funeral services from Job 19:25, 26, the one M. E. church, Timberlake, June 1.

"For me to die is truly gain,  
My trials they were sore,  
But now with Christ I shall remain  
Where trials come no more."

MILLER.—Menna S. Miller of near Baldwin, Md., died May 31st, 1893, in her 24th year. Funeral services by Martin Whisler from Hebrews 4:19.

CLARK.—On the 11th of July, 1893, near Timberlake, Woods Co., Oklahoma, from the effects of measles, Alice Clark, aged 12 years and 5 months. She was an orphan and lived with her sister. Funeral services by Simon Hettrick from Rev. 16:15. A loud call to the young.

"Death has robbed us of our Alice,  
Whom we loved and cherished dear;  
It was Alice, yes, dear Alice,  
Can we help but shed a tear?

Yes, we miss her, O we miss her,  
When we see her vacant chair,  
And how sad the room without her,  
For there is no Alice there.

Farewell brothers, farewell sisters,  
Tender was my love for you;  
Let that love in you continue,  
Live for God, amen, adieu.

GRACE E. HETTRICK.

NAFZIGER.—On July 4th, 1893, near Minier, Ill., Joseph Nafziger, son of Christian and Katie Nafziger, aged 12 years and 20 days. He leaves his parents and six brothers and sisters to mourn his early departure, yet in the best of hopes, for if little heavenly beings die in his innocence they are not lost. Funeral took place at the Amish Menonite burying ground, near Hopedale, Tazewell Co., Ill. Funeral services by Joseph Egli, J. C. Birky and John Egli.

SUTTER.—On May 11, 1893, Christian Sutter, aged 76 years and 40 days. He leaves a widow, two children, twenty-seven grandchildren and four great-grandchildren. He was one of the first Amish Menonites to settle in this neighborhood, and he could see how the small membership grew to a large congregation, and how many a one, who came after him, was called away before him. He was married twice. With his first wife, Magdalena Nafziger, he lived in matrimony twenty-one years; with his second wife, Barbara Augburger, twenty-six years. He was a member of the Amish Menonite Church since his youth, and died in the faith of the Lord. Buried on the 14th. Funeral services by Samuel Gerber and J. C. Birky.

THOMAS.—May 31, 1893, near Milan, Woods Co., Oklahoma, of rheumatism and paralysis with other complications, Joseph V. Thomas, aged 67 years, 5 months and 19 days. He suffered a long time, but died in the calm of the life beyond. He was born in Jennings Co., Ind., Dec. 12, 1826. Sept. 12, 1852 he was married to Emily H. P. Kist. She with four children survives him, but we trust that their loss is his eternal gain. Funeral services from Job 19:25, 26, the one M. E. church, Timberlake, June 1.

"For me to die is truly gain,  
My trials they were sore,  
But now with Christ I shall remain  
Where trials come no more."

MILLER.—Menna S. Miller of near Baldwin, Md., died May 31st, 1893, in her 24th year. Funeral services by Martin Whisler from Hebrews 4:19.

**ROYAL BAKING POWDER**  
ABSOLUTELY PURE  
Makes the food more delicious and wholesome

Cleveland, Cincinnati, Chicago & St. Louis  
RAILWAY.  
BIG FOUR ROUTE.  
MICHIGAN DIVISION.

Condensed Schedule of Trains.  
Effective Jan. 1, 1893.

GOING SOUTH.			GOING NORTH.		
No.	No.	STATIONS.	No.	No.	STATIONS.
28.	104.	102.	106.	101.	27.
am	pm	am	pm	am	pm
8:30	2:10	6:45	Benlog Harbor	7:10	6:30
8:02	1:22	6:45	St. Joe	6:02	1:27
7:50	1:27	6:35	Granger	5:54	1:22
7:40	1:17	6:25	Elkhart	5:40	1:10
7:30	1:07	6:15	Goshen	5:30	1:00
11:58	4:24	Midford	8:31	3:27	
12:01	4:27	Wawash	10:52	3:56	
10:08	2:45	Wabash	11:23	6:15	
9:16	1:54	Marion	12:21	6:58	
8:00	12:40	Anderson	1:40	7:15	
6:35	11:11	Indianapolis	3:10	8:45	
6:00	10:36	Kokomo	3:36		
5:25	10:01	Greensburg	4:00		
4:50	9:26	N. Vernon	4:30		
4:15	8:51	Cincinnati	5:00		
3:40	8:16	Cincinnati	5:30		

All trains daily except Sunday.  
O. A. Henry, Ticket Agent, Elkhart, Ind.  
G. W. Murray, Traffic Mgr., Cincinnati, Ohio.

OVER 200,000 "IN HIS STEPS,—What Would Jesus Do?"  
already sold. A copy of this very practical book should be found in every home. It treats many points in practical Christianity which are too often overlooked. Cloth, 75 cents; paper, 25 cents. Send all orders to MENNONITE PUBLISHING CO., Elkhart, Ind.

....Read....  
**"FRIENDSHIP"**  
By HUGH BLACK,  
Scotland's Great Preacher.  
Do not fail to do so. It contains nine chapters as follows:  
1. The Miracle of Friendship.  
2. The Culture of Friendship.  
3. The Fruits of Friendship.  
4. The Choice of Friendship.  
5. The Eclipse of Friendship.  
6. The Wreck of Friendship.  
7. The Renewing of Friendship.  
8. The Limits of Friendship.  
9. The Higher Friendship.  
For young men, especially, this volume will be a golden possession, and it can hardly fail to affect their after lives. It is printed on very fine paper, with over 200 markings. Bound in cloth.  
Single Copy, 10 cents. Postage extra, 3 cents.  
Ten Copies, \$1.00. Postage extra, 25 cts.  
One Hundred Copies, \$10.00. Express charges not prepaid.  
Send all orders to  
**MENNONITE PUBLISHING CO.,**  
Elkhart, Indiana.

**Teachers Wanted** for Schools and Colleges. List of vacancies free. Intermediate Teachers Agency, 13-19 Washington St., Chicago.

## THE OPEN DOOR

to do mission work in India, has been found. This "land of strange gods" is ripe for Christianization, and the missionaries are busy teaching the "way of life" to its heathen souls. The great plague, famine and earthquake which wrought such terrible destruction, misery and death, has opened the door, and the wonderful book entitled

## India, the Horror-Stricken Empire

gathering the facts relating to this awful visitation, was published, and has already found its way into many thousands of homes. It tells a story so thrilling, so pathetic, and yet so truthful as to awaken men and women to a con-



scionous of sympathy and help which is due the poor unfortunate. While this book gives a clear and detailed account of that terrible calamity, surpassing all other attempts at its description, it also opens the way for a closer acquaintance with its inhabitants. It contains much valuable information regarding the nature, disposition, inclinations, habits, customs, and forms of worship of these people. It contains over 100 illustrations, 91 of which are from actual photographs. It is highly recommended to all who are interested in the mission of Christ in India. It is printed from new clear type, and the bindings are all attractive and durable.

**Stop That Cough**  
by using Lehman's Indian Cough Balsam, the unparalleled remedy for the healing of the throat, chest and lungs. A few doses of this cough balsam will alleviate the most distressing cough, cure croup, and if continued will subdue any tendency to consumption.  
Agents Wanted Everywhere.  
For further particulars and terms, address,  
**MENNONITE PUBL. CO.,**  
Elkhart, Indiana.

**IMMERSION**  
PROVED TO BE  
Not a Scriptural Mode of Baptism  
—BUT A—  
**ROMISH INVENTION,**  
BY W. A. MACKAY.

Thousands of Copies Have Been Sold.  
Agents find it a splendid seller, some having already sold several hundred copies. There is no better time than the present to begin canvassing, and  
**WE WANT MORE AGENTS**  
to enjoy the advantages this book offers. If you do not write us, you will miss out an excellent opportunity awaits you. Our inducements are exceedingly liberal. Let us hear from you. It will cost you only one cent for a postal card.

**MENNONITE PUBLISHING CO.,**  
ELKHART, INDIANA.





There are so many things here to suggest the Word of God. If I could only speak the Arabic language I could find out much more. The other evening as I stood by the path and looked at the words "I have come full of grace and truth," I said to myself, "The heavens declare the glory of God," and the firmament sheweth his handiwork." Isa. 49:1. Before I was through quoting the words to myself the thought came, "I have come full of grace and truth," and I went into these very words for he lived here and was born only six miles from Jerusalem. Then the next morning, when I was on the street, a water carrier with a goat-skin full of water and several cups hanging from a gash in his forehead, came with such a pious exclamation, "I asked a nun, what was the meaning of that sign, and she said I asked a man what that means, 'I ye thirsty ones, come drink for nothing.'" However after you drink they want about a fourth of a pint for every cup.

I have read many articles here at first when you ask them. I believe the water carriers went through the streets the same way twenty six hundred years ago, for Isaiah in the promise of Christ says, "I will, every one that is thirsty, have of the water of life free of money." Isa. 55:1. This living water is actually free. "And let him that is athirst come. And whosoever

will let him take the water of life freely." Rev. 22:17.

Will the readers continue to remember their unworthy servant at the throne of grace? I have trusted in the Lord and feared only enough to be cautious. All along I have realized the prayers of some of the readers as a safeguard thrown around me. May "The Lord watch between me and thee."

Yours for Christ.

For the Herald of Truth.  
"THE NEW AND LIVING WAY"  
Feb. 10-20.

BY A. H. KURTZ.

The new way spoken of above and referred to by Paul in his epistle to the Hebrews, is as old as the New Testament in history, but the question that should most concern us is this: Do we know something about this new way experimentally as well as historically? Have we endeavored to ascertain by trial the truth of the assertion that the apostle makes here? This new way has been "preaching" to us through the veil, that is, His flesh. Therefore it is ours by promise through faith in the Lord Jesus. There is but one entrance or gate into this way and that is by the way of the new birth. It is a spiritual way, and men and women must become spiritual by being born of the Spirit before they can be admitted through the gate into this new way. Indeed no one cares to be on the way until born of the Spirit. The society found there does not suit the tastes of the carnal man.

When this new way is found it makes people happy. They become like children. They love each other's society. They have great peace of mind. They have implicit confidence in their Savior who saves them from their sins. Therefore their greatest pleasure is to tell each other of the goodness and mercy of God for having called them from darkness into the marvelous light. They take the word for their guide, and their lives naturally conform to its teaching; indeed their lives are so changed that the world considers them eccentric and simple because they adhere so closely to the Bible and its teachings.

This new way is also a living way, for Jesus himself says: "I came that they might have life and have it more abundantly." Here we have the promise not of life only, but of life *more abundant* than it, and all those in this "living way" that that abundance and it animates and inspires their bodies and spirits. "God breathed into him the breath of life; and that germ from that life which (thank God) Satan was not able to utterly destroy, has again been revived and quickened by the sufferings, death, and resurrection of our Lord. Sin, Satan and death have forever lost their power over us, and the blessed realization of all this is such an inspiration to us, that it so fills these hearts of ours with love, that we are no longer able to contain it, but feel constrained at all times to thank and praise our God for these wonderful blessings. Spiritual life is what all need. Of what use is this natural life to us if not brought into action? We might as well be dead, because we are no benefit to ourselves or our fellowmen. The church needs spiritual life, and if we do not have it we are of no use to the

church, but rather a burden. People do not water plants where there are none planted. God wants to plant this spiritual life first in the heart, then it will be watered by His grace, the dew of heaven. The lifeless church or individual gets none of this grace. It would be like watering a spot in the middle of the road in order to make the grass grow. God will not bestow spiritual life on those who are not put to some use, hence the almost total extinction of spiritual life in some of the churches of the land.

Honesty in business, sociability, a regular attendance at church, keeping the outward ordinances and commandments joined upon all believers, they can all be maintained without any spiritual life. When an individual gets on this new and living way spiritually has the first claim on his heart "and of the abundance of the heart the mouth speaketh." The praise of God, His goodness and mercy, His loving and tender and His incomprehensible love manifested to us in the gift of His dear Son, so fill us with wonder and amazement and a love so overwhelming that it occupies the whole heart and is naturally the first thought of in conversation. Such a one is spoken of by the worldlings as being "stuck on religion;" others are thought to be on a fair way to become insane, or they are possessed of a strange spirit, because they are so different from other people. Would there were more such, they have only found the "new and living way." Many of the churches are not so scrutinizing in discovering the true condition of the hearts of the candidates for admission into church fellowship as they should be. A willingness to forsake the world with all its enticements is sometimes considered sufficient evidence of a change of heart, when it is only a desire to serve God while the heart was not he thoroughly changed; instances of this nature have occurred and after a time when the individual got into the light, it was called a "second work" which by the way has caused much offence with some. Let us ask ourselves these questions: Am I on this way? How did I get there? We need not ask ourselves, Do I give God the glory? Do I praise His name for saving me? All this follows as a natural result. Let us not for a moment be satisfied with an experience short of knowing for ourselves that we are on this "new and living way," journeying with all the saints of God toward our heavenly home, which is the heritage of every saved soul.

Smithville, Ohio.

For the Herald of Truth.  
OBEDIENCE.

BY JOHN SIENK.

When a being is submissive to the commands and restrictions of some other being, we call him obedient. Obedience is a different motive to obedience. All obedience comes from some motive. We will try to consider a few of these motives, fear and love.

If we take under observation the dumb animals which we control, we will find that if we treat them harshly, thus training them to obey us from abject fear, they will do to trust only when we have them under our power,

and they will not be very desirable animals to us. If, on the other hand, we treat them gently and mercifully, yet firmly when necessary, we have a very desirable animal, one whom we can trust at any time. Of course there are exceptions, but as a rule this is the case.

In the same way, we can go into the homes and observe like things. Find a home where parents have trained their children to obey from fear, by harsh words, threats, and blows and you will find the children rough also. They will be rebellious and will obey only when they feel compelled to do so, from fear of some punishment, and their work will be done heartlessly then.

Again, find a home where parents are loving rulers, and you will find children who feel kind and thankful for their love and care. These children will obey cheerfully whatever is told them to do. I hardly need tell you the pleasant life such a home possesses.

If we study our Bibles aright, we will find that God looks with more favor upon loving obedience than He does upon obedience from fear. In the sixth chapter of Ephesians you find this heart obedience. "Children obey your parents in the Lord, for this is right."

"Honor thy father and mother, that it may be well with thee, and that thou mayest live long on the earth." In these verses we find a promise which enables children to obey from love, which we need a little farther and we will find a duty the parents have in training this disposition.

"And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

Oh how much loving obedience is lost in children whose parents do not train them right; how much disobedience to God because parents provoke their children to wrath and do not bring them up for the Lord.

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ."

This fifth verse says, obey "with fear and trembling." I believe that is right. We should have such a knowledge of God's superiority and power that in doing all our work, we would do it with fear and trembling. But God does not want half-hearted workers. He wants workers who are whole hearted. The sixth verse explains this. "Not with eyeservice as men please." So in serving God we must not obey only because we feel compelled to, because His eye is over us, but as servants of Christ, bringing the will of God from the heart. We should serve God through love to Christ who has bought us with His blood.

All of us must be servants of one of two contrary powers, namely, sin (or Satan) or righteousness (or God). Rom. 6:16 Paul says, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death or obedience unto righteousness." To serve sin is death, but in the 22nd verse we find life. "But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life." "For the wages of sin is death,

but the gift of God is eternal life through Jesus Christ our Lord." We can see here already one great reason for serving from love, and can see why Paul says in the 17th verse, "But God can be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."

We have many reasons why we should be thankful to God, and also many reasons why we should obey Him from love. I will name a few of them. We owe love to Him because He created us and gives us all we have and are. We receive daily many blessings from Him regardless of how we treat Him. Matt. 5:45 says, "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." To Him obedient children He has given many comforting promises which He is ever ready to fulfill. When man through sin was condemned in the sight of God, He gave eternal life through His Son. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 1:12. "But we also joy in God through our Lord Jesus Christ by whom we have now received the atonement."

Jesus is an example to us of obedience. "Though he was a Son, yet learned he obedience by the things which he suffered; and being made perfect, became the author of eternal salvation unto all them that obey him." Heb. 5:8, 9.

If Jesus who was the Son of God so loved us that He suffered death for us, should we not in turn love Him and obey Him from love, but from a perfect love? Yes, we should love Him, and since we can see this, let us be faithful to His cause and work wherever He calls us, because we love Him. And when that great day of reckoning shall come, we shall bear that welcome plaudit, "Well done, good and faithful servant; enter thou into the glory of thy Lord."

Rice, Mo.

For the Herald of Truth.

"FAITH CURE."

BY J. K. ZOOK.

Much is said and written in these days with reference to this so-called "Faith Cure" or "Divine Healing" of the body. That this doctrine of universal healing is theoretically wrong and as much out of the order of God's economy in dealing with man to day as are the other miracles manifested in the primitive church, there remains no room for doubt, and we shall see what proof there is to substantiate this idea. Many Christian professors act as unreasonably to-day as did the stiff-necked Pharisees of old. They are the same in their imaginations and their foolish hearts darkened. "That we should be made perfect by the Scriptures" to their own hurt.

That God has power to endow man to heal all manner of disease without the aid of natural remedies is a self-evident truth. "According to His will," "Thy will, not mine, be done," said Christ Himself to the Father, while in the agony of death in Gethsemane. Here we learn that the Son of God even, was not granted that

this miracle of healing, as have other similar manifestations, amply served this purpose for which it was intended in apostolic days? We know that God has employed quite different methods in dealing with man to convince him of His almighty power as the different ages have rolled by. "All Scripture," said the apostle, "is given by inspiration, etc." Yet all Scripture is not to be literally observed, and we would be yet required to obey the ceremonial law, which practically has served its purpose, therefore in this sense has become obsolete. The (Mosaic) scriptures here referred to are not precepts to be literally observed by us, but are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Now, do we understand that we shall or even could consistently, practically observe all that is written by the apostles?

There is a difference between the fundamental precepts and general principles of New Testament doctrine, and the different instructions for social conduct, which were necessary even among the several churches in apostolic times. And as then, so to-day, it is the "Comforter's" office to lead the saints unto all truth, to regulate church government as change of time and the nature of circumstances require. The Holy Spirit's employment is not a fixed or finished work. In the transition period of the Jew from the law into the grace and at the same time that of the Gentile from idol worship to the service of the living God, the uniting of these antagonistic elements into gospel union required special regulations, not necessary to be observed in the churches to-day. For example, Paul, for wise reasons, circumcised Timothy, and positively refused to do the same unto Titus. He sanctioned those of the church at Rome, who esteemed one who stood another, to do so, and severely rebuked the Galatians for doing precisely the same things. From this we learn the different methods employed by the Holy Spirit under differing circumstances, and why not for the same reason now as in time past? And now, from the lack of spiritual precept, or even example, for this present doctrine of universal healing we must conclude that it is an error, imagination, an idle fancy, a delusion taught by those who err. In proof of this, let us see what light, what fact, we have based on the everlasting word, bearing on the other side of the subject. Christ hath said, "Ask, and it shall be given unto you." His gospel is full from beginning to end of encouraging assurances like this, but mark, they are all conditional, and to derive permanent benefit from our prayers to God, we must believe, have unwavering faith in Him, manifesting works correspondingly. This implies much, not all. For "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." O precious promise, encouraging thought! While this is a very essential prerequisite to effectual prayer, it is not yet all sufficient. The capstone of it all is contained in these emphatic words, "According to His will," "Thy will, not mine, be done," said Christ Himself to the Father, while in the agony of death in Gethsemane. Here we learn that the Son of God even, was not granted that

which His human propensities induced Him to ask for. God knows what is best for His loved ones. Therefore let us always, in order to derive enduring benefit, humbly submit to His will.

It is true, the Bible teaches us that God does sometimes submit to the persistent will of man, but it also clearly teaches that such submission was brought about many years ago in sorrow and anguish and even disaster to the positioner, which by humble submission might have been avoided. And we have no recollection of reading that Christ or His apostles ever refused to heal any one bound under sin and Satan, of any malady whatever when asked to do so. Devils were cast out, maniacs and lepers healed, sight was given to the blind, the deaf were made to hear, the palsied were restored, the dead were brought to life, every description of sickness was cured, everything was successfully and speedily accomplished, even with the solicitation of a knowledge of such power. Thus the evidence of the power of the living and almighty God in contrast to other gods was so effectually and incontrovertibly presented to the lost, idolatrous world that the God of heaven, as the only true and living God, is alone able to save to the uttermost the vilest sinner on earth, through the shed blood of His only begotten Son, that the most ignorant or skeptical pagan could not deny the fact. Now, if you who profess Christ, believe those sacred records, why still persist in having your will gratified by the manifestations of special miracles as though you had no faith in those records? Now hear in mind—and we wish to keep the reader's attention fastened on this fact—that all these healing miracles under God's economy of dealing with man in the introduction of the gospel dispensation were performed among the unconverted only. Bear in mind also that sinning against God and sinning against our mortal bodies are quite different things, and that afflictions sent by us by God and those brought about by ourselves are equally as different in character. Should we therefore, who profess to be converted, to know and serve Him, after bringing afflictions upon ourselves by perhaps time after time violating nature's law, expect Him to again restore us to perfect health otherwise than by the application of natural remedies? The very idea seems absurd. If one accidentally or otherwise swallowed rank poison, does any sane man suppose that God would miraculously heal him? No, either one must eat a fool or fanatic, where life is thus endangered, would hasten to call a physician.

Bodily afflictions keep the child of God more humble and in closer touch with Him than any other one thing, and especially when sent upon us by Him, that we, like the "Captain of our salvation," may be made "perfect through suffering." Therefore if we are His followers, why not like Him patiently endure? Instances of apparent healing otherwise than by the application of natural remedies sometimes appear, but laws of natural power of imagination and the inspiration of the devil, work equally as mysteriously and incomprehensibly to man as does the power and gift of divine inspiration. We are aware of numbers of cases who doubt

were only imaginarily healed, for when their fancied fervor subsided, the excitement abated, they again relapsed into their former condition. Bear in mind also, brethren, that Satan very plausibly uses truths of Scripture to deceive men, as he did in Eden, and that he tried to mislead even Christ, while He was among the wild beasts in the wilderness, with temptations of the most alluring nature conceivable. Satan also has power to "transform himself into an angel of light." He can so closely imitate the miracle power of God by magic, witchcraft, etc., that all save the elect of God are liable to be deceived. See, for example, his doings when God manifested His wondrous power through Moses, when he was power (Pharaoh, Ex. 7:11-25 and 8:7. See also 1 Sam. 28 and 16, Acts 8:9-12, 13 and 16. And since Satan has such power, it is no great thing if his ministers with power from the pit, be also transformed as ministers of righteousness, giving themselves out as being called of God to preach Christ, to heal and to sanctify, and, nevertheless, be only accompanied by such now, as in former ages, by the black arts of perdition.

But thus the unstable and wavering who are susceptible to infatuation, and with whose will the whisperings of Satan harmonize, are ready to believe, in only accompanied by such now, as in former ages, by the black arts of perdition. But thus the unstable and wavering who are susceptible to infatuation, and with whose will the whisperings of Satan harmonize, are ready to believe, in only accompanied by such now, as in former ages, by the black arts of perdition. But thus the unstable and wavering who are susceptible to infatuation, and with whose will the whisperings of Satan harmonize, are ready to believe, in only accompanied by such now, as in former ages, by the black arts of perdition.

One of Satan's most successful wiles to arouse such to action is, to create an excitement by spurts and starts in some plausible yet false religious effort at which such people eagerly grasp, of those causing widespread and disastrous epidemics, even insanity, notwithstanding the frequent warnings given by Christ and His apostles that many such deceivers "shall arise, etc.," who during apostolic times already had gone forth to inculcate anti-christian doctrines. But such hereby must come, else the proved would not be made manifest. But to be most pitied are those mentally and physically debilitated, unsuspecting and credulous souls, who bearing of those "faith healing" frauds, in the hope of gaining relief, will blindly flock into their "revival meetings," only to find themselves eventually deluded, their hopes blasted, and their means wasted.

With all these facts concerning the satanic miracle workers before us, we yet especially call the reader's attention to *Heb. 12:3-13*. Please read it.

Reading faith healers for their basis among other scripture refer to James 5 and 1 Cor. 12, but whether James has reference to physical or spiritual sickness, is a question not alike clear to all. Search the scriptures from Genesis to Revelation for the term "healer" and you will discover that the preponderance of its significations points directly to the healing of the soul, and nowhere in the New Testament clearly to the bodily healing of the saints, and that the purpose of Paul's teaching the Spirit's manifestations, all similar scriptures compared with this chapter, without scarcely a shadow of a doubt

was especially intended for the peculiar circumstances of their case. If, however, intended for our time, where are the practical manifestations of it by the Holy Spirit's power?

We do not by any means desire to discourage prayer in behalf of the physically sick. Prayer is the medium through which we obtain our spiritual need from God, and we have a sure promise that "The effectual prayer of a righteous man availeth much." We may not get all we ask for, and yet more than he asks for. Bear in mind also that we too have an important part to perform in this. We must first become righteous, otherwise our prayers cannot be effectual and it will "avail" us no good. The reason is obvious. Even the righteous man's prayer to God to bless the remedies so graciously provided for the healing of either body or soul must yet be "according to His will."

But since these faith healing theorists seem so certain that they are right as to condemn the common physician as "servants of the devil," and their methods of healing being from hell, what say they of Luke the evangelist, who was converted to Christ prior to His crucifixion, and doubtless the companion of Cleopas, and of Jesus Himself on the way to Emmaus, on the resurrection day, whom Paul twenty-eight years later scarcely would have called the "beloved physician," had he not still been practicing physical healing as a means for temporal support as did Paul that of tent-making? Now, let ministers who forward the pulpits of the "revival," calling to the red side of the sick, men who are talented to apply the natural remedies God so wisely provided in the day He created man, men whom they choose to call "agents of the devil," I say let these ministers explain away the words of Luke. And will they also please state why Paul did not restore to bodily health infirm Timothy by this faith medium, rather than instruct him to drink no more water," but wine, a simple remedy? To do the like to day one would be branded as heathenish, and an abomination by a class of people who pretend to exercise greater power than were the holy apostles enabled to perform.

Again, did Paul restore to health Epaphroditus, his fellow soldier in the conquest for vital Christianity, by supernatural power or the prayer of faith, when "risk high unto death" at Rome? The narrative indicates nothing of the kind. One more. Why did this gifted apostle put on record the care of another of his co-laborers thus: "Trochimus have I left at Miletum sick," phimus have I left at Miletum sick? Agaled, we ask, what saint did any of the holy apostles ever heal of bodily infirmities whatever? Who will answer?

Special miracles, by transmission through "handkerchiefs," even for Paul's mortal body to the un sanctified afflicted, relieving them of diseases and evil spirits, were wrought of him, yet when he attempted to gain relief in his own behalf, he was as powerless as a new born babe. When there was given him a thorn in the flesh, the buffeting of Satan, perhaps like Job, he was given into the hand of this eviler persecutor to prove his integrity and faith in God, not, however, to inflict punishment for sins committed, but rather as an ex-



pedient to humble him from sinning and as he elsewhere says, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." And if we endure chastening—humbly yield to it—God deseth with us as with sons, otherwise we are but as "bastards," illegitimate children, without help and kinship with Christ and without hope in the world.

When our mortal bodies become afflicted from overexertion or indulgence, we may have the consequences to suffer the remainder of our days on earth, not however as a hindrance, but rather as an incentive to our salvation. And when we pray God for bodily relief, "according to His will," in this we honor Him, and if He wills otherwise, just let us humbly submit and joyfully thank Him that matters are not as we would have them. To have this "thorn" removed, Paul thrice prayed the Lord. Did God grant him his request? No. "My grace is sufficient for thee." Submit to it, and be content, which is much better for thee. What think ye, brethren, of this? Is this divinely inspired apostle's faith, than whom there is no more religiously perfect mortal on record in the primitive church?

When Paul once understood the divine purpose of adversity, he gloried in tribulations, infirmities, suffering in the flesh of whatever character "for Christ's sake"; all because a pleasure unto him, a thing the carnal mind cannot comprehend.

Now in the face of such facts so clearly presented on the pages of divine history, it seems remarkably strange for sane men to be led astray by these "faith cure"—or for that matter any other—impostors who have no scriptures, grounds whatever for their doctrine, not even a shadow of an example of one truly converted to God ever having been miraculously or instantly healed, or even healed at all aside of the means of medical science or the laws of nature.

The whole difficulty of this healing "fad" is hinged on the ignorance of this fact, a fact that Satan is not slack in using to his advantage. Yet seemingly intelligent Christians allow themselves to become so infatuated with such false theories as to plunge headlong into the snare set for them, doubtless too, because of a lack of correctly reading the word of God, or perhaps not reading it at all for the sake of learning its true meaning.

Hear Christian pilgrims, get these facts well settled in your minds, give your implicit trust to the unadulterated word and let Satan's ministers howl their false theories to the wind. Take Christ and His apostles for your exemplars and guides, and rest assured that all will end well. But Christian professors who are so ignorant of the usual remedies to heal the body are, as experience and observation abundantly verifies, liable to remain in their pitiful ignorant condition all the days of their probation. Yet it is just as true that the misuse of these natural remedies of healing is as much out of the line of right and reason as is their utter rejection.

Finally we conclude that physical sickness among the saints in this dispensation is intended to be cured by the laws of nature and natural remedies judiciously employed and by praise and thanksgiving to God for all that is

good. Let us not neglect to invoke God's blessings upon the remedies so wisely and graciously provided for use by Him, all human theories to the contrary notwithstanding.

Grenn City, Mo.

For the Herald of Truth.

THE TRAINING OF OUR CHILDREN.

BY A FRIEND OF CHILDREN.

"Train up a child in the way he should go, and when he is old will not depart from it."—Prov. 22:6.

I have of late been most impressed with the words of the text. When I hear of "young men of kindred dear" going in and coming out of the saloon in our little town of Wakarusa, young men whom we have long learned to love, young men with Christian parents who we believe have given them good training, shall I then believe the words of the text to be false? Nay, verily, the Word of God is always true under all conditions and circumstances of life. Then the trouble must be with the parents, who never mean to do a wrong act in training their children, but who, in the heat of passion, and year out, through all seasons and all weather, to house them, dress them, educate them and give them the comforts and pleasures peculiar to their ages. The money earned and spent in unselfish love for their children every year is a sum that does the parents great credit.

The love of parents is so great that they want to make the world a good place for their children to live in. They at once begin to think of the business the children shall engage in, and the places they shall fill, the homes they shall have, and the good they shall get in the world.

Parents will watch by the sick-bed of their children night after night, hoping, praying that they may recover, never for once thinking it a burden to gratify any wish the child may have.

Is our love only for the body? Do we forget that we must also care for their souls?

The homes of our forefathers had their enemies in the wild beasts and men of the forest. Our homes have a worse enemy in the drink plague of civilized society. This plague has a fearful history. Is it not possible that we still stamp the awfulness of this mania upon the minds of our children?

Do we teach them from infancy that "wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise up?" also, to "be not among wine bibblers," again, "Woe to them that rise up early in the morning that they may follow strong drink." "Woe to him that giveth his neighbor drink, that putteth the bottle in his hand and maketh him drunken?"

Let us then teach our young boys not to look "upon the wine" when it is red, when it giveth its color in the cup, when it moveth itself right. At the last it biteth like a serpent and stingeth like an adder." These fearful things are at the bottom of the bowl, then, than "Upon the wine." Windom, prudence, common sense cry against it. Samuel, one of our great and godly men, was under obligation before God to abstain from all intoxicating drinks.

Samson had made a solemn vow never to drink strong drink, and he lived true to it through the whole of his life, proving him, in this one respect, a

man of moral as well as physical strength, setting before the world an example in sobriety and fidelity to this vow.

Would to God the young of all nations would learn of Samson to be totalitarians for health and strength's sake.

Is it possible that our young men are so blinded that they cannot see for themselves the results of frequenting saloons? Do they not see the brawls, blows, bruises, curses, red (and black) eyes and noses, blear faces and wretched aches and feelings, and other miseries, physical and spiritual, that follow?

Oh that the power of God would arouse parents to a sense of their duty to their children! Oh that parents would so warn their children against these bad places of amusement that the children would fear to enter a gambling house, that they would have no desire whatever to frequent these sin and misery producing places.

Do we all our influence against strong drink, or do we sanction a little here and a glass of wine to our children and never think it will cause a craving for stronger drinks?

Is it not mockery to pray God to save our boys from tobacco and whisky and then hold the pipe and wine cup to their lips? And have the wine and cider in our cellars so the "young folks" call in liquor therein, and go down to a drunkard's grave. How conscientious, intelligent Christian people can continue a system which through all these years of its long trial has proved so costly, so degrading and destructive, is the wonder of those who have given the subject careful consideration. It is said that seven hundred millions of dollars go from the pockets of the drinking men of America every year, and that one hundred thousand drunkards are wasting their all in these awful places of human ruin.

Let us get the confidence of our children. The first thing for parents to do is to establish a thorough confidence between themselves and their children. Of itself it does the children good and they usually enjoy it. They will not be likely to go astray or spend their evenings on the streets when they counsel with their parents first about it. Then with such a confidence established parents should give counsel to their children without embarrassment on many subjects that are never spoken of openly.

To this matter of training their children for usefulness in this world parents should give much thought and time and care, yes, and prayer. Just here is where many, oh! how many, parents have failed. They want to do upon all who were present. The humble service of foot washing, which was so strange to some, seemed to prove a blessing to them as well as to ourselves. Sister Seaman received communion in her home, because of the feebleness of old age. May our humble service prove a blessing to all.

Bro. Homer Strook, of Sterling, Ill., presented us with a nice box of country apples.

Bro. Tillman Erb, of Kansas, sent us a tub of nice butter.

Many smaller gifts were presented with cheerful hearts, and were thankfully received. May God bless every cheerful gift and reward him for the deed of charity.

Wakarusa, Ind.

## MISSIONS.

CHICAGO HOME MISSION.

Dear HERALD Readers:—

Last Saturday evening about 9:30 a little girl came to the door with a number of associates of her kind and asked for admittance. She related a touching story. She was a girl who at her age needed proper attention in spiritual things as well as in the physical.

Her father and mother were both dead, she had no brothers or sisters, and no friends. She had been staying with her grandmother, who did not prove to have a true grandmother's love, as many have. She told us that her grandmother drove her from home and she was an exile banished to the tender mercies of the Chicago streets. She asked if she might lodge with us for a night or so, till she could find a place to stay.

She remained three nights, and then Sisters Melinda Eberhart and Amanda Ely went as peace makers to make a reconciliation between grandmother and grandchild, and by God's grace they succeeded in doing it for the present.

Think of such a one fighting the battle of life alone, roaming the streets in vain for home and comfort, a prodigal from God. Where there is a prodigal daughter a prodigal son is near, and she soon finds herself a victim of the house of infamy, while the prodigal son finds others and ruins them of that womanly virtue which God gave them.

Dear ones who read these lines, ever remember our work among the young at the throne of grace. May we be used as instruments in pointing many a homeless child to the Lamb of God, who taketh away the sin of the world. Whether we give them a night's lodging, a dress you have sent us, a few cents, teaching them a good lesson, or even giving them a cup of cold water, may God have glory and praise. Had and neglected as they are, the street boys and girls will in future be our men and women. Let us all help a little with a willing hand and cheerful heart and God will reward us abundantly.

The mission work is going about as usual. Hundreds of people hear the glad news of salvation every week from the Home Mission workers. But while some reject it and scoff at it, others are touched with impressions that eternity shall not erase. At times it seems discouraging, but at other times our faith is lost in sight.

Last Sunday Communion services were held here, the first services of the kind that has ever been held at the Chicago Mission. Our little flock rejoiced with gladness, and blessings fell upon all who were present. The humble service of foot washing, which was so strange to some, seemed to prove a blessing to them as well as to ourselves.

Sister Seaman received communion in her home, because of the feebleness of old age. May our humble service prove a blessing to all.

Bro. Homer Strook, of Sterling, Ill., presented us with a nice box of country apples.

Bro. Tillman Erb, of Kansas, sent us a tub of nice butter.

Many smaller gifts were presented with cheerful hearts, and were thankfully received. May God bless every cheerful gift and reward him for the deed of charity.

Wakarusa, Ind.

Miss Agnes Soffe, one of our little Sunday school girls, is spending a pleasant vacation with friends at Elkhart, Ind. We hope all our Sunday school girls and boys who are spending their vacation in the country may return with earnest zeal for work this fall. May they be blessed with health, and above all, be advanced in spiritual health.

Bro. Daniel Kauffman preached for us last Thursday. His text was: "Where the Spirit of the Lord is, there is liberty." Last Sunday was an interesting day. Sunday evening the hall was filled with children, there being over 130 in all. Bro. N. E. Byers gave them a pointed gospel talk on the subject of prayer. A meeting for adults followed. Bro. Shenk preached. His text was John 7:37, "If any man thirst, let him come unto me and drink."

God is with us and is blessing us. Ever remember us to your parents.

Yours in Jesus,  
A. H. LEAMAN.

THE PHILADELPHIA MISSION.

BY JOHN H. MELLINGER.

To the many inquiring friends of the Philadelphia Mission. The Mennonite Mission in Philadelphia is at last a reality. Considerable trouble was experienced in securing a location. It seemed that the owners of houses were averse to renting for mission purposes, believing that there would be too much noise and confusion, thereby annoying the neighbors. But at last the property No. 1330 East York Street was secured and in the beginning of June the workers moved in and are now at work.

The workers in charge are Sisters Mary Denlinger and Amanda Russell. The former has been laboring at the Chicago Mission for several years, and the latter had also considerable experience there. So far they are the only regular workers there.

The work here is conducted nearly the same as in Chicago. Sunday school, sewing school, and children's meetings are conducted and preaching will be held as often as ministers can be secured.

While it would no doubt be advisable to have a brother permanently located there, to assist the sisters in the work, we have so far been unable to secure one that we thought would be fitted properly for the position, but we hope the Lord will lead and direct in the matter.

Bro. Joseph Bechtel of 1830 Mt. Vernon street, Philadelphia, has kindly consented to act as superintendent of the Sunday school, and several other brethren and sisters in the city and from Bucks county have also volunteered to help.

It is a fact not generally known that we have a good many of our people residing in Philadelphia. I am informed from reliable sources that we have about forty members residing there.

It would certainly be noble if such that have the ability to assist in Sunday school work would make it a point to assist the workers there in every possible way.

In fact we have many congregations scattered over the country that do not aggregate this membership, and in fact we do not know what would be in the way of forming a congregation here for Christian worship and work.

## HERALD OF TRUTH.

The Mission is under the general charge of the Mennonite Sunday School Mission of Lancaster county, and will be supported by it so far as it is not supported by private contributions. If the good brethren and sisters of Bucks, Montgomery, Lancaster and adjoining counties will lend a helping hand there is no doubt that the work will be generously supported.

The workers have also been instructed to make themselves useful in every way they can, by visiting and comforting the poor, and to let their lights shine in every way possible.

The Mission is located in the Kensington manufacturing district, and as a rule the people are well to do working people, nearly all at present having employment, and hence their condition in this direction is encouraging.

But they are, as a rule, without the gospel, and the prospects for successful work among them are good, as the workers inform me that they are very kindly received by the people.

We earnestly appeal to all charitably inclined brethren and sisters to lend a helping hand in this work. While any funds sent to the officers of the Sunday School Mission for its support will be applied to this purpose, we would advise that they be sent direct to the workers, 1330 East York street.

Persons visiting the city are cordially invited to visit the mission and see for themselves whether the work is worthy of support or not. In giving with the hand, don't forget to give with the heart also, and pray to the Giver of all good, that our workers may not fail in courage, and that all efforts for the furtherance of His kingdom may be richly blessed.

Greenland, Pa.

DOES INDIA NEED CHRISTIANITY?

Reading an article in a recent religious paper has suggested the above thought. In my earlier and less experienced years in India times came when I wondered whether the people of this land did not look upon our earnest Gospel propaganda as an impertinence. Then I gave the religious systems of India in my innocence, credit for excellencies in philosophy and morals I now know they do not possess. Later on a deep conviction of the excellence of the teachings of Jesus Christ and true religion, social, civic and national results thereof utterly displaced the former nervous feeling. Latterly an irresistible sense of India's crying need of Christianity, the Christianity of Christ, has come to me,—an undying, irrepressible inspiration to faith and zeal.

Fabulous descriptions of India's wealth and grandeur, by Marco Polo and many other travelers and writers, coupled with the extraordinary estimate more or less infatuated students of Sanskrit have presented us, throw a gleam over India and her people's condition that only years of residence and association with the multitudes discover to be misleading and false to fact.

Take the religion of the Hindu. If there be one deity in their pantheon of millions whose history and character is not stained with shame it is not re-

corded. Not a respectable publication in America could be persuaded to publish the language India's sacred tongue uses to describe the deeds of its gods and goddesses.

Christian readers would never forgive, on my part, a depiction of the daily lives of multitudes of Brahmin priests as I know them to be in many cases. The vileness of sculpture on hundreds of temple walls and no less vile ceremonies enacted year after year would never may not be depicted.

The same sinful provision for the gratification of lust, under the sanction of religion, that existed under the Canaanites, Moabites, Sidonians, Babylonians, Greeks and Romans are in Hindu sacred books and in operation before our eyes to this day.

Millions of widows may not marry and other millions of devoted girls may not marry at all, but by sacred sanction they may or must live in shame, and the same religious law declares the consequences of any transgression in the consequences. Millions and millions are doomed to live in ignorance and illiteracy, victims of unnumbered mendicants and impostors, whom they, out of their poverty, utterly uncompensated in return, must support in idleness and vice. Womanhood wronged as tongue can not tell, than pen describe, by the most sacred declaration of the Veda, declared to be only the slave of man, entitled to less liberty and respect than the household dog.

The whole fabric of Hindu society from top to bottom is steeped in moral practices, of which the heathen themselves are ashamed. Caste must be kept. But I have yet to learn that immorality of life is seriously regarded as an infringement of caste.

The wonder is that with such gods and such laws, throwing the cloak of religion over open immorality, that the people are not utterly dead to all moral instincts, utterly reprobate to all uprightness of morals.

The morals of our Mohammedan neighbors as we know them are little better. They cry out against idolatry, but while snatching idols from the mountain to the Cape, they made no attempt to improve upon, but utilized the unclean enactments of the heathen.

The multitudes of India are so poor, so wretched, more expensive than Christianity, will never suffer them to be otherwise. Hindunism says a poor, low caste man's shadow defiles, much more his touch. Without knowing it, no man or woman can describe the environment of the millions in India and then not fully. It is yet just what the religion of the land has produced.

Will some one say this picture is not just? Yes, it is. This is India—in part only, the half cannot be told—untouched by Christianity. Till Christianity came, no schools for girls, no asylums for the orphan or leper, no shelter for the oppressed, no helping hand for the low caste poor, not one word of sympathy for the fallen or the widow, no hand of help for her whom religion married to a life of sin in all this land.

Oh, but Hindunism and Mohammedanism are changed! Only so far as Christianity has changed them. Their law, their religion, their gods and prophets, their religious ceremonies, religion-sanctioned lust, moral looseness, condemned by moral sense every-

where, remain as ever. The influence of Christianity is indolently changing many Hindus in many respects, but Hindunism is the same. Many thousands have found life and relief, light and uplift at the hand of Christianity.

Does India need Christianity? No other "name" can save. No other hand can help. No other heart can sympathize. No other power deliver. No other spirit renew.

Does India need Christianity? Two hundred million poor, cursed as they cannot realize, uplift their eyes and stretch forth their hands for some relief for their woe-stricken souls and bodies. They know not what nor whence it is. But to see and know them is to feel how much their need. Yes, India needs Christianity—soul and body saving, mind-emancipating Christianity! Christians, pray on! Toi on! Christ is with us. Our frequent three month visitations, kind words, and many of them are, never see India or her needs. He who wept over Jerusalem sees here what He never saw there. Millions live and die with no other comfort than the prospect of the "worm that never dith."

"Souls in heathen darkness lying,  
Where no light of heaven shines;  
Souls that Jesus bought by dying,  
Whom no man in the world knew,  
Thousand voices  
Call us, 'O'er the water blue,  
'Christians, heedless—none has taught them  
Of His love so deep and dear,  
Of the precious price that He paid,  
Of the blood, the blood, the spear,  
Ye who know His darkest deed."

THE GROWTH OF THE KINGDOM.

The *Assembly Herald* (Pres.) sums up the results of Foreign Missions, during the last hundred years or so, as follows: "The following are the plain facts, covering the summing facts on the subject."

China. First missionary, Robert Morrison, in 1807—not one native Christian in all China. In 1843 less than ten. In 1857, 500. In 1893, 50,000. So rapidly does the work go on that residents of China now estimate 70,000 communicants and a Christian population of 200,000 souls. The Spirit of the living God is stirring the Chinese Empire as never before.

Japan. In 1620 Christians were massacred, Christianity exterminated, and the edict published that God would be beheld if he came to Japan. This edict was not abolished until 1872.

The first missionaries went to Japan in 1859. In 1872 there were only ten baptized Christians. There are now about 100 churches, with about 50,000 members. In Tokyo alone there were, two years ago, 92 churches, with 4,000 members.

India. William Carey, the first missionary, landed in India in 1793. Population, 250,000,000, with not one known native Christian. Now 250,000 churches, and 250,000 children are taught in Sabbath-schools in twenty five different languages.

Burma. First missionary, Dr. Judson, landed in 1813. Seventeen months in prison. Two months with five pairs of fetters on at the same time. Eighty years ago not a native Christian in all Burma. Now over 600 churches, with 100,000 communicants, and twice as many more adherents. Among the Karens one-third of the people are said to be Christians.



## HERALD OF TRUTH.

August 15, 1899.

## SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. The Herald of Truth, one dollar per year. Forth papers to our address, \$1.50 per year. HERALD OF TRUTH & FAITH OF CHURCH to our address, \$1.50 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa. & Washington Co., Md.
4. Middle District, Pa.
5. Canada.
6. Ohio.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District.
13. Minnesota.
14. Kansas and Nebraska.
15. Nebraska German.
16. Minnesota District.

## BUSINESS NOTICES.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

"Gospel Call" the new Sunday school song book, is now ready. It has been pronounced "very good." The price is so cheap that any one can afford to buy a copy. See advertisement on another page.

We are pleased to note the large number of orders which are being sent for our New Tracts. Surely these silent messengers can be of great use to workers in the Master's vineyard. See our list elsewhere.

For Bibles and good religious books of all kinds call on or write us. We have on hand a large assortment of books, Sunday school cards, etc., at sufficient variety of prices to meet the different requirements.

The "Marked New Testament" is having a good sale. It is a valuable little book, being very helpful in finding leading texts bearing on the Divinity and Death of Christ, Faith, Repentance, Obedience, etc. The price being so low places it within the reach of everybody. If you haven't a copy, send for one. Price 10 cents, postage extra, 3 cents; 10 copies, \$1.00, postage extra, 25 cents.

That "no man liveth to himself" is a truth too frequently overlooked. The blessings attending a life spent for others are very beautifully brought to light in the excellent book, "HIS STEPS—What Would Jesus Do?" Every body should read it. Paper binding, 25 cents; cloth, 75 cents. Over 300,000 copies have already been sold. Send us your order.

To Those in Arrears.—Our dear brethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

## HERALD OF TRUTH.

August 15,

pouring. We give this answer in his own words:

"How this change came about may be told in a few words. Some years ago, I was requested by a Baptist 'Publishing House to prepare a book 'in defense of Baptist views. They 'proposed a volume of about four hundred duodecimo pages. I accepted this appointment with the 'fullest assurance that an argument 'could be made in that compass that 'nobody could fairly answer. In order 'to do it I determined to go over the 'whole ground from the beginning; 'so that when the work was finished 'the honest and intelligent reader of 'my book would be constrained to 'admit that it was unassailable.

"I fully believed that immersion 'was the only water baptism, and 'that it could be made so to appear to 'every candid inquirer.

"My disappointment you can imagine when I tell you that, as I proceeded with my study of the subject, I found that after lower of my baptism fort tumbling down! Most laboriously did I strive to repair them. 'Month after month for more than 'two years did I labor to maintain 'my old ground, but to no avail. 'There were too many hard and solid 'facts against me. Having studied 'the subject through and through on 'both sides, I was convinced of my 'error. Immersion was not the only 'baptism. The word baptizo did not 'mean 'immerse' in the New Testament. I could not, I could not 'have been an honest man, and continue to profess to believe what I 'did not believe. I had believed it 'with strong conviction, and I did 'not for one moment question the 'honesty of my Baptist brethren. 'They are as sincere in their conviction as I formerly was in mine.

"But with the facts now before me it 'was impossible for me to remain a 'minister of the gospel in any Baptist 'denomination."

The subject is discussed throughout in a very fair and reasonable way, and with due respect to the belief of others, yet clearly and pointedly he reasons over the subject, and both from the Old and New Testament Scriptures shows that baptizo or baptism as used in the word of God, does not mean immersion, as so many maintain. He refers to all the different arguments usually used in these discussions, and presents many valuable thoughts by way of interpreting Scripture. The reading of the book will be beneficial to every one, and it is commendable to notice that no reference whatever has been made to infidel baptism, which is indeed a very rare thing, with the advocates of baptism by aspersion. The only criticism we have to make on the book is, that the author, while he claims that the Scriptures do not teach immersion and that baptism by aspersion is taught in the Bible throughout, he does not take a decided stand, but leaves it an open question, a sort of a "do-as-you-please" after all. His arguments would make it a settled question, but in his conclusions he leaves it open. We recommend the book to those who desire to read up on the subject, feeling sure they will gain information and ideas which will confirm them in right views on this much controverted subject.

## CONFERENCES.

## ANNUAL.

The S. S. Conference for the Indiana and Michigan District will be held at the Bowne M. H., Kent Co., Mich., Aug. 17 and 18. All are cordially invited to attend.

The annual S. S. Conference for the Southwestern Pa. District will be held at Lockton, Clearfield Co., Pa., Aug. 23 and 24, 1899. All are cordially invited to attend.

Take the P. Ry., change at Tyrone for the Clearfield Branch and at Clearfield for the B. & P. Ry. to Rockton. For special rates over the P. Ry., write S. G. Sheeler, Hollisville, Pa. If the P. Ry. does not issue special through tickets, excursion tickets over the B. & P. Ry. for Lockton can be secured at Clearfield.

The church conference for the above named district of the subject, 1 found that after lower of my baptism fort tumbling down! Most laboriously did I strive to repair them. 'Month after month for more than 'two years did I labor to maintain 'my old ground, but to no avail. 'There were too many hard and solid 'facts against me. Having studied 'the subject through and through on 'both sides, I was convinced of my 'error. Immersion was not the only 'baptism. The word baptizo did not 'mean 'immerse' in the New Testament. I could not, I could not 'have been an honest man, and continue to profess to believe what I 'did not believe. I had believed it 'with strong conviction, and I did 'not for one moment question the 'honesty of my Baptist brethren. 'They are as sincere in their conviction as I formerly was in mine.

"But with the facts now before me it 'was impossible for me to remain a 'minister of the gospel in any Baptist 'denomination."

The Western District (Amish) Conference will be held, the Lord willing, Thursday and Friday, Sept. 11 and 12, 1899, in the Pleasant Grove meeting house, near Tremont, Tazewell county, Ill. All bishops, ministers, deacons, brethren and sisters are invited to attend, especially those who are interested in the upbuilding of the church. Questions intended for consideration by the conference should be sent in not later than Sept. 12 to the undersigned. The nearest stations are Morton, on the Vandalia, and the Santa Fe, and Tremont on the Big Four railway.

JOSEPH LITWILER.

Tremont, Tazewell Co., Ill.

The Sunday School Conference for Ohio will be held Sept. 21 and 22, 1899, near Smithville, Wayne county, Ohio. The nearest station on the Wheeling & Lake Erie railway and the Pittsburg, Fort Wayne and Chicago (Penna.) railway is Smithville. A general invitation is extended to Sunday school workers.

The second annual Sunday School Conference for the State of Iowa will be held Oct. 5 and 6, 1899, in the West Union Amish Mennonite meeting house, Iowa county, Iowa. All Sunday school workers and friends are cordially invited to be present.

1899.

## SUNDAY SCHOOL LESSONS.

## LESSON VIII.—AUGUST 20.

THE RIVER OF SALVATION.—Ezekiel 47:1-12.

[Read Zech. 13:1; 14:8, 9; Matt. 13:31-33; Rev. 22:1-5. Memory Verse 12.]

GOLDEN TEXT.—Whoever will, let him take the water of life freely.—Rev. 22:17.

## INTRODUCTION.

TIME.—Probably B. C. 572 (Ezek. 40:1), the twenty-fifth year of Ezekiel's captivity, 597, and fourteenth after the destruction of Jerusalem in 586. It was about the middle of the seventy years' captivity.

PLACE.—Ezekiel wrote on the River Chebar, near Babylon.

THE TEMPLE.—This temple which Ezekiel saw in vision was the symbol of God's permanent presence in the land and of His established worship. "The glory of the Lord came into the house," according to the vision Ezekiel had seen before by the Chebar (43:4; 3:23; 10:19). "The glory of the Lord filled the house" (43:5) and "his voice was like a noise of many waters; and the earth shined with his glory" (43:2).

THE WATERS.—The waters are the blessings which flow from this source (the temple) to animate and refresh all the inhabitants of the earth. It is quite in the manner of Ezekiel's vision to start from an existing feature and thence proceed to an ideal picture whence to draw a spiritual lesson. The deepening of the waters in their course shows the continual deepening of spiritual life and multiplication of spiritual blessings in the growth of the kingdom of God.

## DAILY READINGS.

M. (Aug. 14) The River of Salvation. Ezek. 47:1-12.

T. Streams in the desert. Isa. 35.

W. A miraculous supply. 2 Kings 3:9-20.

T. Living waters. Zech. 14:4-11.

F. The river of God. Psalm 65.

S. A free gift. Rev. 21:1-7.

S. Water of Life. Rev. 22:1-7.

## LESSON IX.—AUG. 27.

RETURNING FROM CAPTIVITY.—Ezra 1:1-11.

[Read Ezra 2:64-70. Memory verses 2-4.]

GOLDEN TEXT.—The Lord hath done great things for us, whereof we are glad.—Isa. 126:3.

## INTRODUCTION.

TIME.—B. C. 536 is the date generally agreed upon for the first return from exile. The time covered by the books of Ezra and Nehemiah is a little more than a century, B. C. 536-432.

## PLACE.—Babylon and Jerusalem.

RULES.—Cyrus, king of the Persian empire and of Babylon. Darius reigned in Babylon under Cyrus in his absence. Zerubbabel, a prince of the royal line of David, was the governor of the returned Jews at Jerusalem.

EZRA, THE SCRIBE.—Ezra was a Jewish scribe, a Levite, and a descendant of Aaron and of that high priest Eliash, who found the book of the law in the temple in the days of Josiah. He was born about B. C. 456.—Rawlinson.

## HERALD OF TRUTH.

249

## DAILY READINGS.

M. (Aug. 28) Daily offerings. Ezra 3:1-7.

T. Rebuilding the temple. Ezra 3:8-13.

W. Rebuilding the temple. Ezra 4:1-6.

T. Enemies prevail. Ezra 4:11-24.

F. Charge of the Levites. 1 Chron. 23:24-32.

S. Enduring mercy. Psalm 136.

S. God's temple. 1 Cor. 3:16-17.

## CORRESPONDENCE.

ENCLOSURE, MO., MAY 29, 1899.—Our thoughts have been hovering around the scenes of the old world as depicted to us by our beloved Jeremiah. A. D. Wenger, as he is wandering among the many historic places of which we read in the records of history, both sacred and profane.

Oh! how the heart must beat and the mind wonder and the soul expand under these old scenes or landmarks that verify the records of the past. Our prayer is that the brother may be richly rewarded for his labors of research, and help to strengthen many of God's children.

I was much pleased with his description of the scenes around Rome, the city of tragedies and of gladiators, the places where Christians were thrown to ravenously hungry wild beasts to be torn to pieces and devoured by them till their natures were satisfied and they refused to eat any more.

The Christians were murdered by the thousands for being accused of fring Rome. How strong must an asperser feel to know the early date of those freecoers of baptisms, and to know that there is as yet no other form known to the pouring method, which with that, like history, men are looking for something to suit the theology they preach, and they consider such landmarks as do not suit them as of little value, but when something to their notion is seen then they proclaim it of great value and declare it again and again.

We have had to wonder why so little is written or spoken of by immersionists concerning these very ancient landmarks of the Christians.

However, we must think that something may yet be found or bolstered up by immersionists, something that will just be the thing to ease the incredulous on this subject.

It is not hard to make a statue and bury it for a year or two, then unearth it and call it ancient. So men meet it and call it ancient in history. Fiction can supply the deficiency of a picture. So with these ancient frescoes; they can be found yet to supply the deficiency.

We hope we may hear more from our brother and that God may bear him in His wing of mercy to make thorough his exploration of the old landmarks of Christian history. Our prayer is to this end.

L. H. SHANK.

FROM HINKLETON, LANCASTER CO., PA.—On the evening of July 14 Bro. Daniel Kauffman preached to a well filled house at Martinsdale. The thoughts presented were spoken of spiritual power, and are yet thrilling our minds. He reminded us of the great danger in various ways in compromising with the world and warning us to be strong and steadfast in the Lord, no matter what our surroundings may be. May the Lord bless the beloved brother in all his labors and keep him as a pillar in the church of God.

W. H. BENNER.

SHANNON, ILL., JULY 27, 1899.—As many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the HERALD may know where I am and where I have been. I left my home in Pennsylvania March 13, 1899; many of the brethren and sisters in Pennsylvania would like to hear from me I thought it would not be out of place to have it published that all readers of the

### REPORT

of funds of the Home & Foreign Relief Commission.

Received for 1,000 draft, 30th St., 15a.

From	To
Rev. A. Stoll, for organ at Fair	100
A touching letter accompanied the above, and was read to the readers of the Herald at the same time.	100
Rev. E. S. Hunt, Honolulu.	100
He was without a trape for 100 children.	100
J. E. Cook, California.	100
Orphan work just begun.	100
Rev. E. Van Horn, California.	100
Rockwell Clancy, Alhambra.	100
South Shore, 20 children.	100
M. D. Denning, Nashville.	100
M. D. Wood, Indiana.	100
Rev. M. B. Fuller, Bombay.	100
Rev. S. N. McCham, Balaia.	100
F. P. Wiley, Ia. Naudgong.	100
Total.	1275
On hand	1250 15

All has been paid out in checks which will serve as receipts. Besides I am taking receipts on a form prepared since we came here. The money still on hand will be used wherever special need is seen.

Respectfully Submitted,  
J. A. RUSSELL.

### FINANCIAL REPORT OF THE MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

FOR THE MONTH OF JULY 1909.

Receipts	Disbursements
Michael Zehr	5 30
Will of Mary H. Wenger.	50 00
Total.	55 30

From	To
Beck's S. Burkholder.	1 00
A. Broder.	2 00
W. C. Van Horn, Ia. File Class.	15 00
Wall Come, Minn.	15 00
Carl C. Veld.	15 00
Michael Zehr.	2 25
West Liberty, Kan. S. S.	1 00
Isabel Weaver, Oregon, Mo.	1 00
Anna Shupe, Oregon, Mo.	1 00
Sister Breunerman, Balaia, Ia.	1 00
Young People's Meeting, Iowa.	1 00
Total.	50 80

Workers and Children's Orphan's Home for poor children in Chicago.	To
Old People's Home.	2 00
Will of Mary H. Wenger (previously acknowledged).	50 00

From	To
Sugar Creek Cong., Ia.	15 00
Malheur & Columbia Co's.	20 00
Malheur & Columbia Co's.	20 00
Chas. Co.	20 00
Oak Grove S. S. West Liberty, O.	5 17
Boyleville (A. M.) S. S., Millin.	15 00
Chas. Co., Ia.	15 00
Goodland Cong., Ia.	2 25
Chas. Co., Ia.	2 25
Malheur District, Somerset Co., Pa.	17 00
Thomas District, Somerset Co., Pa.	7 00
A. Broder.	5 00
R. and O.	5 00
H. F. Andrews.	1 00
Matlawa (A. M.) S. S., Millin.	8 50
Total.	140 21

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	58 00

Disbursements	To
David Garfield, work in Oregon.	25 00
J. W. Christensen, trip to Bron-	1 30
Henry Weldy, trip to Tegar-	6 75
S. S. Volder, trip to Gar Creek, Ind.	2 70
Attorney's fees.	10 00
Total.	45 75

From	To
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

Disbursements	To
David Garfield, work in Oregon.	25 00
J. W. Christensen, trip to Bron-	1 30
Henry Weldy, trip to Tegar-	6 75
S. S. Volder, trip to Gar Creek, Ind.	2 70
Attorney's fees.	10 00
Total.	45 75

From	To
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	1 00
Total.	20 82

From	To
Mennonite Orphan's Home, Ohio.	1 00
Beck's S. Burkholder.	1 00
A. Friend, Cripple Creek, Colo.	5 00
Lizzie Linn.	5 00
Will of Mary H. Wenger.	50 00
Total.	61 00

From	To
Two Friends.	4 42
Perran Cong., Kan.	15 00
Malheur S. S., Ia.	







gold, or pearls, or costly array, but (which becometh women professing godliness) with good works; only let them act consistently and their conduct will tell on the world, heaven will rejoice, and hell grieve at their influence.

"But oh, let them display vanity, try to be pretty, bow down to the goddess of fashion, fill their ears with ornaments and their fingers with rings. Let them put feathers in their hair, let them clasp upon their arms—lace themselves up until they can hardly breathe. Let them put on their 'round tires and walk mincing as they go,' and their influence is reversed. Heaven puts on the robes of mourning, and hell may hold a jubilee.

"Your spirit and deportment produce an influence on the world against religion. How shall the world believe religion when the witnesses are not agreed among themselves, and the sum of their whole testimony is, 'There is no need of being pious.'

"Oh, how guilty! Perhaps hundreds of souls will meet you in the judgment, and curse you (if they are allowed to speak) for leading them to hell by practically denying the truth of the gospel."

Sel.

#### AN IGNORANT'S BLUNDER.

A station agent at Bloomington, New Jersey, saw a man walking on the tracks of the Lehigh Valley Railroad. On his back he carried a huge package, apparently containing household utensils as well as clothes. He seemed tired, though he trudged steadily on. He had not, however, acquired the veteran tramp's skill in walking on the ties, and his journey was evidently telling on his physical powers more than the same distance by the roadway would have done. The agent stopped him and ordered him off the track, telling him that he was liable to arrest for trespass, beside incurring the risk of being killed by a train. The man, who was a Hungarian, demurred and produced a railroad ticket, good from Jersey City to Scranton, Pa. The agent looked at him in amazement, and asked him why he was walking when he might ride. The Hungarian replied that he thought the ticket gave him only the privilege of walking over the road. His right was explained to him, and the tired man delightedly boarded the first train that stopped. A similar mistake is often made by Christians, who do not avail themselves of their privileges. They toil through life bearing their burdens of care, despite the fact that God has undertaken to bear all their care from them. *Sel.-ed.*

#### MARRIAGE.

GINSBURGH, PETERSBURG.—On the 21st of June, 1899, at the residence of V. W. Boudier, 21st St., by J. J. Miller, Eli Giegerich and Lydia Petersheim.

#### DEATHS.

SMITH.—On the 21st of July, 1899, in Lancaster city, Lancaster Co., Pa., Emma Susan, wife of William Smith and daughter of John and Kate Hamilton, aged 29 years, 3 months and 19 days. She was a bride of little over three months. She suffered greatly with cancer for nine months, but she bore her afflictions very patiently. Human hands tried to save her, but she was beyond aid. This was a sad case for her young husband and many friends. She leaves a deeply bereaved

husband, her parents, two brothers and two sisters and many friends to mourn her early departure, but not as those who have no hope. She was highly esteemed by all who knew her, and when asked whether she was ready to die she always said she was not afraid to die and was prepared to meet her Saviour. Oh that all might meet in the hour of death, be able to say they are ready to meet their Saviour. She was buried on the 24th in the Stumpston burial ground where many friends met to pay their last tribute of respect to a beloved friend.

Susan was a loving daughter, Full of happiness and love; She was fair yet young and blooming, But she longed for the home above. Husband and friends dearly loved her, Her love did to them extend; For her pleasantness and kindness Made her a true and trusted friend.

BENDER.—Catharine, wife of Joel Bender, died at the residence of her husband near McHenry, Md., June 14th, 1899, at the age of 60 years and 3 months. Funeral services were held at the Cherry Glade A. M. meeting-house. Services were conducted by J. S. Miller and J. J. Miller. Text, Phil. 1:21. Deceased was a member of the Amish Mennonite Church since early in life.

MILLER.—On the 14th of July, 1899, at New Wilmington, Pa., infant son of Samuel S. and Sarah A. Miller, aged 26 days.

"A precious one to us had come To form the bonds of Love's strong ties, But suddenly the angels came To bear its spirit to the skies."

SPIEGEL.—On the 21st of July, 1899, in Jenner Twp., Somerset Co., Pa., Charles Earl, son of Bro. John and Sister Laura Seigle, aged 10 years, 1 month and 3 days. Buried on the 24th at the home of M. H. F. Funeral services by S. G. Shetler, L. A. Blough and S. Gindesberger. Text, "Weep not for me, but weep for your self and for your children." Charley was a bright little boy, strong and hearty until a few months ago when he got sick from which he suffered a great deal till death relieved him and God took him to his eternal rest. God bless the sorrowing parents.

BLOUGH.—On the 21st of July, 1899, in Johnstown, Pa., Bro. Joseph Blough, aged 57 years, 3 months and 19 days. Buried on the 23d at the Stahl Mennonite meeting-house. Funeral services were conducted by L. A. Blough and Samuel Gindesberger. Text, Numbers 23:10. Bro. Blough leaves a widow, four children and other friends to follow him.

MILLER.—In Bratton Twp., Millin Co., Pa., July 18, 1899, Barbara Miller, aged 32 years, 6 months and 8 days. On the same day, in the same township, Harry, son of Elijah and Elizabeth Miller, aged 1 year, 4 months and 11 days, a great-grandson of Barbara Miller. The funeral services of this aged sister and her great-grandson were held at the A. M. meeting house, at Matamoras, and were attended by a large number of neighbors and relatives. Sister Miller in her day was noted for her kindness and helpfulness in waiting upon the sick.

SHIM.—On the 15th of July, 1899, near Berlin, Waterloo county, Ont., Sister Leah Shim, wife of the late Benjamin Shim, in her 76th year. She leaves two sons and one daughter, all living on the old homestead, David working the farm. She was a sufferer for over five years and was "patient in affliction" without murmuring. Her life was given to the Saviour many years ago, and she has ever since been a sister in the Mennonite Church. Her life was a pleasure to the writer to visit her, and in our conversation she expressed her desire to be at rest. She was buried in the C. E. cemetery, Berlin. Services were held by Bro. Daniel Wimmer in German, text, Phil. 1:21, and

by Bro. E. S. Hallman in English. Text, Job 14:14, 15.

BENDER.—Dellah, daughter of Joel W. Bender, died very suddenly at the home of her father near McHenry, Md., on Wednesday, July 19, at the age of 10 years, 2 months and 6 days. She was apparently in usual health and ate a hearty supper, after which she engaged in assisting one of her brothers in shocking wheat; they had not proceeded far with their work when she complained of a sudden ill feeling and sat upon a sheaf of wheat, and immediately became unconscious and expired. Her ailment is supposed to have been apoplexy. Since the death of her mother she was much depressed in spirit. Her funeral occurred just five weeks after that of her mother. The funeral was held on Friday, the 21st ult., at Cherry Glade A. M. meeting house, at which J. S. Miller and J. J. Miller officiated. The latter spoke in German, using 1 Peter 1:24 and part of verse 25 as his text. The former opened the services in German and closed in English, using the 4th and 5th verses of the 30th Psalm as a text for the closing sermon. The attendance at the funeral was quite large. The sudden departure of the subject of this notice furnishes an object lesson that should be impressive in teaching the brevity and uncertainty of life. Verily it is a "loud call" to the unrepentant in exemplifying as it does the words of David to Jonathan, as applicable to us all during this earthly pilgrimage. "There is but a step between me and death." 1 Sam. 20:34.

#### ITEMS.

SAFETY.—On the 22nd of July, 1899, at the residence of the writer, yesterday from Honolulu, say it would not surprise them to hear that there had been a fearful explosion at the Great Hawaiian volcano, and that Mauna Loa is no more. After leaving Honolulu the ship ran into a remarkable cross sea which the crew thought was caused by a submarine disturbance of unusual force. A bluish vapor hung over the water for days, and a heat cloud shaped like an umbrella came borne on the winds from the direction of the volcano. When talking about the eruption of the volcano, Chief Officer Lawless said:

"The afternoon we left Honolulu the evening papers contained the news that the lava flow was within ten miles of Hilo and travelling steadily. The inter-island steamers were crowded with passengers. Some of the people were going to view the eruptions and others were going to see how their families and relatives were faring. In my opinion the whole crest has been blown off, and if the waters of the sea have found their way into the crater, then the whole island has been shattered. In no other way can I account for the peculiar experience we had after leaving Honolulu."

REPORTS to the State Board of Health show that compared with May there was a decrease in area of prevalence of the following diseases: Diphtheria, croup, influenza, pneumonia, measles, bronchitis and tonsillitis. These are called "house diseases," because they are principally induced by bad ventilation. When warm weather comes, such diseases decrease, because people seek the open air.

The diseases which increased in area of prevalence were: Diarrhoea, typhoid fever, cholera morbus, dysentery and cholera infantum. These last are diseases which are simply plain poisoning. When summer comes, mounds, fermentations and putrefactive organisms find their way into our food, grow and flourish and produce poisons, which poisons cause cholera, infantum, dysentery, diarrhoea, cholera morbus, etc.

A proper care and preparation of food would eliminate 90 per cent of these diseases. It is not difficult to prevent cholera infantum which will kill hundred of infants this summer. A circular telling how this may be done will be mailed free to all applicants by the State Board of Health.

WORD AND WORK is now a monthly magazine published by the Christian Workers Union, and edited by Abbe C. Morrow, of New York, editor of the "Sunday School Lesson Illustration." The May number contains by the editor on Wednesday, July 19, at the age of 10 years, 2 months and 6 days. She was apparently in usual health and ate a hearty supper, after which she engaged in assisting one of her brothers in shocking wheat; they had not proceeded far with their work when she complained of a sudden ill feeling and sat upon a sheaf of wheat, and immediately became unconscious and expired. Her ailment is supposed to have been apoplexy. Since the death of her mother she was much depressed in spirit. Her funeral occurred just five weeks after that of her mother. The funeral was held on Friday, the 21st ult., at Cherry Glade A. M. meeting house, at which J. S. Miller and J. J. Miller officiated. The latter spoke in German, using 1 Peter 1:24 and part of verse 25 as his text. The former opened the services in German and closed in English, using the 4th and 5th verses of the 30th Psalm as a text for the closing sermon. The attendance at the funeral was quite large. The sudden departure of the subject of this notice furnishes an object lesson that should be impressive in teaching the brevity and uncertainty of life. Verily it is a "loud call" to the unrepentant in exemplifying as it does the words of David to Jonathan, as applicable to us all during this earthly pilgrimage. "There is but a step between me and death." 1 Sam. 20:34.

We received a number of letters recently from Pennsylvania and the West asking why we do not say more about our new colony in the Sweet Water Valley, Ga. These persons are very anxious to know all about the peach lands that we own in the peach belt in middle Georgia. We have nearly two thousand acres of land in the heart of the best peach country in middle Georgia, all virgin soil. The most of these lands have fine valuable timber, some white oak, seven feet across the stump. We offer these lands in ten, twenty and forty acre lots, varying from \$10.00 to \$15.00 per acre. The above price will not stand long, since the price of land will soon advance. For full particulars, send next number of HERALD OF TRUTH. For further information send for descriptive folder. Address all communications to J. S. LEHMAN, Mgr., Elkhart, Ind.

Yellow All Over. Mr. Frank Barknecht, Weiner, Wis., writes: "My son, aged five years, had the jaundice so bad that he was yellow all over. He was so far gone that I thought he could not live. A few bottles of the Blood Vitalizer cured him completely. I wish everybody knew about this remedy." It is an awful thing when the bile gets in the blood. Dr. Peter's Vitalizer is the proper remedy. Not a drug store medicine. Special agents supply it. Address Dr. Peter Fahney, 112-114 So. Hoyne Ave., Chicago, Ill.

#### The Marked New Testament

The Way of Salvation Made Especially Plain.

Plan Approved by Representatives of Many Denominations. It is far the Cheapest Testament Yet, in Point of Convenient Size, Print and Binding.

It is the New Testament unaltered in the text from the Authorized Version, but with certain verses and passages marked in red and black, to help make plain, kinder the story of Jesus Christ. The passages emphasized deal exclusively with this subject in its various phases—the divinity and death of Jesus Christ, repentance, faith, obedience, etc. Printed in large clear type, with over 200 markings. Bound in cloth.

Single Copy, 10 cents. Postage extra, 3 cents.

Ten Copies, \$1.00. Postage extra, 25 cts. One Hundred Copies, \$10.00. Express charges not prepaid.

Send all orders to MENNONITE PUBLISHING CO., ELKHART, IND.

Teachers Wanted for Schools and Colleges. List of vacancies free. Send for circular. Agents, 15-16 Washington St., Chicago.

**ROYAL BAKING POWDER**  
ABSOLUTELY PURE  
Makes the food more delicious and wholesome

Cleveland, Cincinnati, Chicago & St. Louis  
RAILWAY  
(BIG FOUR ROUTE.)  
MICHIGAN DIVISION.

Condensed Schedule of Trains.			
EFFECTIVE Jan. 1, 1896.			
GOING SOUTH.	STATIONS.	GOING SOUTH.	STATIONS.
No. No.	No. No.	No. No.	No. No.
28, 104, 102	105, 101, 27	28, 104, 102	105, 101, 27
am pm pm	am pm pm	am pm pm	am pm pm
5:00 2:10 6:45	Benton Harbor 7:10 1:10 5:30	5:00 2:10 6:45	Benton Harbor 7:10 1:10 5:30
8:10 1:22 6:45	Elkhart 8:02 1:27 6:57	8:10 1:22 6:45	Elkhart 8:02 1:27 6:57
7:30 1:15 6:30	Granger 8:24 2:22 7:20	7:30 1:15 6:30	Granger 8:24 2:22 7:20
7:30 1:15 6:30	Elkhart 8:40 2:44 8:10	7:30 1:15 6:30	Elkhart 8:40 2:44 8:10
7:30 1:15 6:30	Granger 8:50 2:50 8:20	7:30 1:15 6:30	Granger 8:50 2:50 8:20
7:30 1:15 6:30	Elkhart 9:00 3:00 8:30	7:30 1:15 6:30	Elkhart 9:00 3:00 8:30
11:55 4:24	Millford Jct. 8:31 3:27	11:55 4:24	Millford Jct. 8:31 3:27
11:27 3:56	Wabash 10:02 3:56	11:27 3:56	Wabash 10:02 3:56
10:05 4:30	Wabash 11:35 6:15	10:05 4:30	Wabash 11:35 6:15
8:15 1:54	Marion 12:21 7:15	8:15 1:54	Marion 12:21 7:15
8:00 1:40	Anderson 1:40 7:35	8:00 1:40	Anderson 1:40 7:35
8:30 1:15	Indianapolis 3:10 8:45	8:30 1:15	Indianapolis 3:10 8:45
11:02	Bushville 3:20	11:02	Bushville 3:20
10:25	Greensburg 3:30	10:25	Greensburg 3:30
8:35	N. Vernon 3:30	8:35	N. Vernon 3:30
3:30	Cincinnati 6:15	3:30	Cincinnati 6:15
All trains daily except Sunday.			
Q. A. Henry, Ticket Agent, Elkhart, Ind.			
Oscar G. Murray, Traffic Mgr., Cincinnati, Ohio.			

#### OVER 200,000 "IN HIS STEPS.—What Would Jesus Do?"

already sold. A copy of this very practical book should be found in every home. It treats many points in practical Christian living which are too often overlooked. Cloth, 75 cents; paper, 25 cents. Send all orders to MENNONITE PUBLISHING CO., Elkhart, Ind.

.....Read.....  
"FRIENDSHIP"



By HUGH BLACK, Scotchman's Great Preacher.

Do not fail to do so. It contains nine chapters as follows:

1. The Miracle of Friendship.
2. The Culture of Friendship.
3. The Fruits of Friendship.
4. The Choice of Friendship.
5. The Eclipse of Friendship.
6. The Wreck of Friendship.
7. The Renewing of Friendship.
8. The Limits of Friendship.
9. The Higher Friendship.

For young men, especially, this volume will be a golden possession, and it can hardly fail to affect their lives. It is printed on very fine paper, with beautiful ornamental borders.

Price, in cloth binding, boxed, \$1.25.

Address all orders to MENNONITE PUBLISHING CO., Elkhart, Indiana.

Teachers Wanted for Schools and Colleges. List of vacancies free. Send for circular. Agents, 15-16 Washington St., Chicago.

#### Stop That Cough

by using Lehman's Indian Cough Balm, the unparalleled remedy for the healing of the throat, chest and lungs. A few doses of this cough balm will alleviate the most distressing cough, cure croup, and if continued will subdue any tendency to consumption.

Agents Wanted Everywhere.

For further particulars and terms, address,

MENNONITE PUBL. CO., Elkhart, Indiana.

#### IMMERSION

PROVED TO BE Not a Scriptural Mode of Baptism

BUT A ROMISH INVENTION.

BY W. A. MACKEY.

is one of the oldest treatises on this subject that has ever been compiled. Every one who reads it will be interested in the convincing proofs which are so clearly presented, and a copy of same should be in every home. This is one of the fastest selling books that we ever published. It is eagerly read by members of various denominations. Will you help to increase its sales? Bound in paper cover, 80 pages, 10 cents. Liberal terms to agents.

Address all orders to MENNONITE PUBLISHING CO., Elkhart, Ind.

Teachers Wanted for Schools and Colleges. List of vacancies free. Send for circular. Agents, 15-16 Washington St., Chicago.

## THE OPEN DOOR

to do mission work in India, has been found. This "land of strange gods" is ripe for Christianization, and our missionaries are busy teaching the "way of life" to its benighted souls. The great plague, famine and earthquake which wrought such terrible destruction, misery and death, has opened the door, and the wonderful book entitled

## India, the Horror-Stricken Empire

gathering the facts relating to this awful visitation, was published, and has already found its way into many thousands of homes, telling a story so thrilling, so pathetic, and yet so truthful as to awaken men and women to a con-



HOLY MAN WORSHIPPING HIS IDOL.

science of sympathy and help which is due the poor unfortunate. While this book gives a clear and accurate account of that terrible calamity, surpassing all other attempts at its description, it also opens the way for a closer acquaintance with its inhabitants. It contains much valuable information in regard to the nature, disposition, inclinations, habits, customs, and forms of worship, of these people. It contains over 100 illustrations, 94 of which are from actual photographs. It is highly recommended by the pulpit and the press, on account of its accuracy and authenticity. It is printed from new clear type, and the bindings are all attractive and durable.



CAMELS BEING LOADED FOR THEIR JOURNEY.

#### PRICES HAVE BEEN REDUCED.

Bound in imitation cloth, with full cloth back, fine gilt stamping on side and back, 81.00  
Bound in full cloth, very fine, gold stamping, 1.50  
Bound in half morocco, very attractive and durable, gold stamping on side and back, sprinkled edges, 2.00

Thousands of Copies Have Been Sold.

Agents find it a splendid seller, some having already sold several hundred copies. There is no better time than the present to begin canvassing, and

#### WE WANT MORE AGENTS

to enjoy the advantages this book offers. If you do not write us, you will never find out what an excellent opportunity awaits you. Our inducements are exceedingly liberal. Let us hear from you. It will cost you only one cent for a postal card.

MENNONITE PUBLISHING CO., ELKHART, INDIANA.





and can afford to make a present of it year after year to some such friend, be a means of doing much good.

**Bible mysteries.**—There are mysteries in the Bible, of course. What finite mind would expect for a moment to comprehend all the revelations of an infinite, incomprehensible Being? But none of the mysteries in God's word cloud the path of duty. They are somewhat like the mystery of motion. We do not know how the will is connected with the nerves, nor how they are connected with the muscles; yet any of us can move our limbs at will. So while the Scriptures do not enable us to understand all about God, they do make plain the path that leads to Him.

In some respects the Bible is like a high mountain, around whose summit is the natural home of clouds and mists. These mists, without obscuring the pathway at its base, add grandeur and sublimity to the mountain. So the Bible, like some tall peak, that, while resting on earth, appears to reach the stars, has heights that are infinite, distant, and shrouded in haze, yet glorious in their very obscurity. But where it touches the earth (in speaking of things that we need to know and understand) there are no clouds nor darkness.

It is true we may climb higher and higher up the mountain of God's truth, but we need not expect to reach the summit; for in the riches of God's wisdom and knowledge are many things so far beyond human comprehension that a mere glimpse at them is sufficient to overwhelm man and cause him to exclaim, "How unsearchable are God's judgments, and His ways past finding out." Rom. 11:33.

**At the formal opening of the new Hostetter meeting house in Adams Co., Pa., for public worship on the 6th of August, Bro. Samuel B. Myers of New Baltimore, Pa., one of our oldest ministers in that part of the country, was suddenly stricken down in the pulpit and expired in a few moments. Bro. Martin Wisler opened the services and was followed by Bro. Jacob Bucher who read the appropriate passage, 1 Kings 8:1-21 for a scripture lesson. Bro. H. L. Loose read Heb. 10:19-26, after which Bro. Martin Wisler led in prayer. Bro. C. M. Brackbill of Gap, Lancaster Co., Pa., delivered the principal discourse from 1 Kings 9:2, 3 to the large congregation that had assembled. At the conclusion of the services Bro. Myers made a short address in German expressing his gratitude to God for being spared to see the erection of the new church building. A few other brethren made brief remarks when suddenly Bro. Myers was noticed to gasp for breath. He became unconscious in a few moments and expired a**

few minutes after. His sudden death cast a deep gloom over the whole assembly and the news was received with deep sorrow in the community in which our brother lived and where he was so well and favorably known. May God in His mercy and loving providences console the many hearts that have been so suddenly bereaved, especially the family of our deceased brother. May his wise counsels and his words of instruction continue to bear fruit to the glory of God and the upbuilding of His church, even though he who sowed the seed is silent in the grave.

#### For the Herald of Truth NOTES BY THE WAY. No. XII.

BY A. D. WENGER.

#### FROM THE MOUNT OF OLIVES, July 30, 1899.

Around me is the most wonderful view in all the world. I came with lunch prepared to spend the day here writing for the *HERALD* readers. It took me fifteen minutes to walk up from the brook Cedron by the old way that used to lead to Bethany and Jericho, and nearly an hour to come from the northwest suburb of Jerusalem. Often before, I have lingered here in meditation upon the scenes around me and wished that every reader might for a view like here where Jesus' sacred feet so often pressed the soil.

A way to the northwest and north can be seen from some part of the Mount of Olives the supposed sites of Mizpeh, Ramah, Beeroth, Gibeah, Bethanath and Michmash. Across barren hills and mountains twenty-five miles to the east I see plainly a long line of green vegetation through which the Jordan winds its way into the Dead Sea whose dense waters lie in broad view to the southeast. In sublime view beyond the river and the sea and extending for many miles north and south with a nearly level looking summit, are the mountains of Gilead and Moab with the peaks of Nebo and Jebel Shihon rising a little above the rest. About a mile away to the south-east against the foot of Olivet is Beth-her in sight only from a Russian tower here on top. The supposed site of Bethphage is also in view. Six miles to the south and a little west I see some of the houses of Bethlehem. Besides there are many thousands of rugged acres with here and there vineyards and orchards of olive and other fruit in full view, even beyond Jerusalem and especially on my north and south. I also see mountains that must be far beyond Hebron.

Last but not least is the famous Jerusalem directly on the west spread out like a grand panorama before me. Most of the city slopes slightly toward the east. Fully two thirds of it is enclosed within a well-built wall about thirty-five feet high. A bird's-eye view of the city is more pleasing than seeing it from its narrow, sinuous and filthy streets. The steeples of a few churches, the large blue domes of the Mosque of Omar and of the Holy Sepulchre and the minarets of some twelve or four-

teen Mohammedan mosques tower above the rest of the Holy City. The Golden Gate is now permanently closed, but just to the north of it is an open gate.

Just this side of the wall between the city and the Mount of Olives is the valley of Jehoshaphat. The slopes are quite steep, especially from the wall to the brook Cedron, about two hundred yards distant. There is much rubbish in the valley and there is no water in the Cedron even now during the winter rains. The waterless bed of the Cedron draws nearer the city as it descends southward and after passing the southeast corner it turns southwest by the village of Siloam and joins the valley of Hinnon descending on the west side of the city. There are many tombs in the valley of Jehoshaphat. On the west side near the city wall none but Mohammedans are buried. On the east side extending half way up the Mount of Olives and just north of Siloam are perhaps twenty thousand Jewish graves with stones lying flat to mark them. Near the Cedron are three tombs called the Tombs of Zachariah, St. James and Absalom. On the same side north of where the road crosses toward Bethany are many rock-hewn sepulchres.

Olivet seems only a small mountain. It has a southern shoulder over which passes the old road to Bethany and a northern extension called the hill of Scopus besides other small spurs on the east. It is considerably higher than Mount Moriah and Mount Zion and commands the best view in the neighborhood. On it are possibly two or three thousand olive trees, some fig trees and vineyards. In recent years a number of residences and some places of worship have been erected on and near the top.

The objects of these physical descriptions would be of little interest to us were it not for their associations with patriarchs, prophets, priests and kings; and above all else that they were made so sacred long ago by the hallowed presence of our dear Lord and Savior Jesus Christ. Nearly nineteen hundred years have rolled away since then, yet very precious to us are the deeds He performed within sweep of mortal vision from this mount. Other mountains are higher than Olivet, and other cities are larger at that time than Jerusalem, but to this part of the great earth the Lord came to redeem a world of humanity. This way all Christian eyes have turned these ages past. Now in Africa, India, China, Japan, Europe, and America, many look to the offering up of the Son of God as the crowning event in the world's history. Nations have been born in a day and crushed in a day, but all national events and deeds of great men sink almost to insignificance when compared with the redemption scheme. The world has had its great leaders, with more followers even than Jesus has, but His earthly mission has been the means of a new birth, but all a state of great joy and sweet peace far beyond the conception of those who follow other leaders.

Shall we go in our minds beyond the centuries and follow Jesus in some of the closing scenes of His earthly life? Yonder the Savior comes in the old pathway, up the mountain on a colt that was never ridden before, with multitudes from Bethphage and Bethany around Him. Another great throng

comes out from the Holy City to meet Him, and they assist in attending the games and hatching of trees in the way. Then what a mighty chorus of voices ring in the morning air, "Blessed is he that cometh in the name of the Lord; Hosanna in the highest." The power that caused Balaam's beast of burden to speak to him will make the stones cry out with praise if the people so great that Peter's part in Christ would have been taken away had not yielded to its observance. It is enjoined upon every Christian believer for He who said to the disciples (John 13:14), "Ye also ought to wash one another's feet," told them also to teach all nations to observe all things that He had commanded them. Matt. 28:19, 20. Jesus says He gives it for an example that just "as" He has performed it Christians "should" observe it. Those who are willing to submit to these self-denying things, they know full well the Lord commands them, are happy to do them from heart and hand. There will be no excuse at last for those who know and yet do not the Master's will, when the books of all our deeds are opened for the judgment.

The sad message of who it is that will betray is made known to the company by a sop and the traitor departs for his awful work. A blessed service indeed of sermon, prayer and song the Lord then holds with the eleven disciples. The closing hymn is finished and they proceed on their way for the Mount of Olives. From a position on the mountain by the aid of the full moon light of Easter, see them coming from the city gate down yonder hill into the valley of Jehoshaphat and over the brook Cedron to the garden of Gethsemane.

There is a garden containing about one-third of an acre of ground with a high wall around it near the foot of the mountain. Franciscan monks attend it planted in beautiful flowers. It contains eight very large olive trees likely nearly a thousand years old. Their gnarled and twisted trunks have nearly decayed. Only shells remain and you might easily ride through one of them on horseback. Whether this be the ancient Gethsemane of our Lord's passion we cannot know for sure. Many select other spots. It seems to me it was likely farther up the mountain at a more secluded place.

Our Savior's heart was heavy and He was exceedingly sorrowful even unto death. Eight disciples were left to sympathize were taken to watch with Him. The disciples slept when Jesus alone just a little way from them agonized in earnest prayer till His sweat became as great drops of blood. He prayed "O my Father, if this cup may not pass from me except I drink it, thy will be done." An angel came from heaven to give Him strength. Jesus found the disciples sleeping for a sorrow that was not intense enough to drive away sleep. The cold world seemed to have left Him in His hours of great suffering and agony. Man of sorrows and grief took the wine press alone. There are times in our own lives when the world seems cold and distant, and language is not strong enough to make even our nearest friends fully acquainted with the burdens of our hearts. But He who suf-

fered in Gethsemane already the agonies of the cross know all our hearts and gives us more comfort than all the world beside.

The wicked multitude comes with Judas as their leader and take Jesus. The disciples flee. See them leading the Savior up on the side of Jehoshaphat and enter a gate of the city while Peter is perhaps at the foot of the hill following "afar off." They take Jesus to Annas, to Caiaphas, to Pilate, to Herod and back to Pilate to receive sentence of death according to the wishes of the Jews who had delivered Him for envy. In high priest's palace, in Pilate's judgment hall and before Herod He is maltreated with mockery and insult. He is bound, blindfolded, smitten with hands and reed, and beaten with a scourge. They did also spit upon Him and put a thorny crown upon His sacred brow. More vehemently the scold, rises from the dense throng, "Crucify him, crucify him!"

See them leading Jesus away to Calvary with Simon, most likely a Negro, because from the country of Cyrene in Africa, bearing the cross. From here I can see a small hill, on which I have frequently been, called Calvary, not more than a hundred yards from the north wall and about 250 yards from the Damascus gate. The hill is only about thirty-five feet higher than the road near by. There are no buildings upon it and it is covered in part with Mohammedan graves. This is regarded by many as the place where Christ was crucified. There is also a place within the city walls claimed by the pilgrims and many others as the site of Calvary. The crucifixion was outside the city. "Wherefore Jesus also . . . suffered without the gate." Heb. 13:12. "The place where Jesus was crucified was high to the city." John 19:20. The walls have been changed and possibly the place that is now inside was once outside. So we do not know the exact spot, but somewhere over yonder in sight Jesus hung on the cross and the earth must have been reddened by the blood that flowed from every wound to take away the sin of the world.

Just beyond the little hill I have visited a rock-hewn sepulchre, possibly the one in which Jesus' body was laid to rest. There is no round stone at the mouth of the sepulchre, but just a short distance north at the Tombs of the Kings I saw one of them. The sepulchre faces the south and you enter by a doorway into a room cut out of the solid rock 10 x 15 feet and seven feet high. There is room in it for seven bodies. A place in the northeast corner to the right side as you walk in, is the only part finished and ready for a burial and where John and Mary stood over the grave. Near the east side is a window where perhaps John and Mary stood and looked in. It must be the grave of a rich man, being large and carefully made and hewn out of the rock. It is Jewish in style. In this the place where the mighty angel rolled back the stone when the Father raised Jesus up and where two white robes lay? It appears much like it, but I do not know. It may have been in the city at a place called the "Holy Sepulchre."

After all it makes but little difference whether we have the exact spots of these things, just so we know that somewhere here they did actually

take place. It seems to me that God has concealed the exact places of some events to keep people from worshipping the earth and stones. Had the Lord not hidden the body of Moses possibly the children of Israel would have worshipped his burial place. Pilgrimages are even made any way, by the Mohammedans, to the place where they say Moses was buried. Traveling through Bible lands I am so often disgusted at the idolatry the Greeks and Catholics are making of every sacred site.

When David was fleeing up this mountain he wept as he came and worshipped on its top. 2 Sam. 15: 30, 32. The glory of the Lord came from the midst of the city and rested here. Ezek. 11: 23. "And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east and the Mount of Olives shall cleave in the midst thereof." Zech. 14: 4. "And he sat on the Mount of Olives over against the temple." Mark 13: 3. But one of the most transcendent connections with this charming mountain is that on its slope near Bethany Jesus went up beyond the clouds to the Father's right hand.

Truly, the readers cannot realize these things as I do here on the spot. Language fails me to describe. In fact they are so great that no mortal can fully comprehend them. The Scriptures seem very full of meaning when you read them where they were acted, and scan the surfaces and measure the distances with the eye and picture the scenes in your mind. How wonderful that only six miles from here at Bethlehem the Son of God was born into the world, that down there in the Jordan within several hours' drive He was baptized and the Holy Ghost descended upon Him; that here within about a mile was that last great service in the guest chamber, His betrayal by Judas, His sorrow in Gethsemane, His crucifixion on Calvary, His burial and resurrection in the tomb of Joseph of Arimathea and His ascension to the realms of bliss!

My health is good, for which I am truly thankful to Him who giveth all blessings.

For the Herald of Truth.  
**MEDITATION UPON WOMAN'S DEVOTIONAL HEAD-COVERING.**  
BY J. W. M.

The writer has been prompted to undertake to write this article by reading and pondering upon an article entitled "Prayer Head-Covering," which appeared in the July 15th issue of the *HERALD OF TRUTH*. As the writer in that article says, Many of the sisters do not really know why the church enjoins wearing the prayer head-covering, or as I prefer to term it, *devotional head-dress or covering*, as its proper use is not fully understood after the act of prayer, but also while prophesying. Paul enjoins it to be worn in either kind of devotional function. Doubtless many who are inclined to know "Vanity Fair" do not want to spend head-gear should be worn. Probably some are inclined after the manner of Felix, to postpone such matters for the consideration of a "more convenient season." But let us honestly

consider chapter 11:1-16 of Paul's first epistle to the Corinthians and "keep the ordinance delivered" to us. We might mention the duty incumbent upon the brethren in regard to improper head covering, but lack of space and the title of our theme do not permit it. But the "head of the woman" may receive some attention later on, for it is evident that if the "weaker" is to be exhorted to the discharge of duty, the stronger can in no wise be exempt. The sixth verse has been especially considered in the article referred to, and we wish to add but a few thoughts thereto. If Paul in this chapter means only the natural covering of hair, his language, "For if the woman be not covered, let her also be shorn," would be equivalent to, *For if the woman be shorn let her also be shorn*. The German version expresses the sense more distinctly and definitely. *Will sie sich nicht haaren, so schneide man ihr auch das Haar ab*. The German version enjoins cutting off her hair, but it is not so worded. This makes the distinction so definite between the head covering, enjoined to be worn, by apostolic authority, and the hair, as to be unanswerable, we believe, to those who are inclined or seek to interpret this Scripture to mean the hair and no more. But we will not weary the reader's attention to the fifth verse, wherein the apostle says "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all as if she were shaven." Now Paul evidently draws a comparison between *uncovered and shaven*, in the verse quoted. The manner of logic is that which would compare an object or a subject with itself? Yet this is precisely what Paul has done in this instance if the hypothesis holds good that *uncovered and shaven* in this case mean one and the same thing. This is the only case that Paul's instruction in 1 Cor. 14: 20 might profitably be read in regard to certain modes of reasoning (?). The theme "wherewithal shall we be clothed" yet engrosses the human mind to a lamentable extent, and doubtless did at the time our Savior taught by example, as well as by precept, "seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Matt. 6: 33. But then it was probably a concern or anxiety for raiment merely, and not so much an anxiety and object to be "up-to-date" as to the latest "fad" and style in apparel dictated by the fashionable world, as it now is. If our first care and consideration is: What opinion will fashionable society have of me if I wear or advocate wearing a devotional head-covering, rather than what God's holy will, are we seeking first the kingdom of God and his righteousness? Let us consider what it signifies if we strive to obtain the world's plaudits and friendship. We quote James 4: 1 upon which comments are unnecessary. "Ye adulterers and fornicators, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." We read in 1 John 2: 15, 16, "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For that which is in the world, the lust of the flesh, and the lust of the eyes,



and the pride of life, is not of the Father, but of the world."

Paul tells us that "to be carnally minded is death." Rom. 8:6. We could add more texts in support of what we have endeavored to impress, but deem it unnecessary. Having endeavored to aid in showing the necessity of the wearing of the devotional head covering of women, we add a few comments upon the conduct of some who profess to accept and practice this doctrine. We have observed that members of certain churches wear the devotional head dress or "cap," as it is termed in common parlance, at communion services, but not at ordinary services, yet Paul places no especial stress upon his injunction in regard to special occasions of praying or prophesying, hence this discrimination is of human origin and unwarranted. The writer and wife declined after church services with a certain "pillar of the church,"—if we may apply this term to a member of local prestige and prominence,—some years ago, whose wife quite scrupulously wore and yet wear her "cap" in public meetings of worship, but at home the husband laid this article of apparel aside, and when grace was asked and thanks given at the noon day repeat her dress was uncovered. We ask, is such conduct in keeping with the spirit of Paul's injunction? Is prayer in the home not as truly prayer, as prayer in the public meeting of worship? If it is, should the practice in the home be contrasted with the practice in the meeting-house or *vice versa*? There is another practice which we deem erroneous and that is one which is, we believe, more general and popular, too, than the other two named: it is that of women attending meetings, informal or appointed, private or public, where religious or sacred singing is engaged in, without wearing "caps" or head coverings. Some of you readers may scornfully and contemptuously exclaim, Fanatical! Pharisaical! Puritanical! and the like. But come, let us reason together. If we mean what our songs of praise, application and adoration imply, when we sing, we are engaged in worship. This being true, what principle or rule exempts a woman, no difference whether in her teens or in the eighties, from obligation to Paul's injunction in this instance any more than in any other? It is more human custom, for which there is no scriptural warrant. On the other hand, if we do not mean what we sing, it, in many cases, is using the name of the Deity in vain, and we certainly should know what that implies.

Again, some who wear the devotional head covering endeavor, it seems to conceal the fact by having his article of apparel made of material so transparent as to be almost, if not quite, invisible, robbing it of its mission—a covering. If it is wrong to not conform to this devotional head covering doctrine, thus being an evil, is it right to practice that, then, which has the "appearance of evil"? Where is the consistency of such practice? By wearing this article of apparel at all, in any form, we allow its necessity and then hiding of its wearing is a flat contradiction of acknowledged duty before the world.

Will we conform to the styles, modes, practices, fashions, fads, etc., of the world, or to God's will? What virtue

is there in praying "Thy will be done on earth as it is in Heaven," if we deliberately oppose that will? On the other hand, probably some persons are so accustomed to wear the devotional head covering because of custom that they give no thought to its significance. Such practice is an abuse of this Christian ordinance and is of no more virtue than any other ordinance observed because of custom and not "in spirit and in truth." But let us bear in mind that one extreme does not justify the other. We are individually responsible for the "deeds done in the body." In regard to the color of the head-dress, no authority, whatever, is given to require the wearing of white, yet it is, unquestionably, one of the most appropriate ones. In regard to the "attractive-ness" we do not wish to urge the observance of the ordinance on that score. It is not to be considered as a reason for its observance, yet the devotional head dress is neat, tidy, tasty and becoming. Yet this phase of the question is largely a matter of *eye taste* and inclination. To giddy and romantically inclined devotees and sects of fashion, the flip flappery of the gaudy, tinselated opera hat, proverbial for its semi-barbaric, vulgar monstrosities, would doubtless be more attractive. In conclusion we quote Paul again, "Therefore my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord." This is addressed to brethren, but it applies to the sisters as well, to be "steadfast and unmovable, always abounding in the work of the Lord."

For the Herald of Truth.  
"I AM THE WAY . . . AND THE LIFE".

BY JOHN F. FUNK.

The word of God presents to us life as the grandest and noblest possession and the best gift of God unto man, both in this life and in the life to come. It presents to us death also, but only as a thing to be shunned, avoided and feared. Death is known as the "king of terrors," the last enemy that shall be destroyed, but as it is not our purpose to dwell on this subject we will take into our earnest consideration the first subject referred to, "God, the Way of Life."

We find on earth, life in different forms. We speak of vegetable, animal, physical, and spiritual life; it is only the last named that we shall consider here. This life is sometimes referred to as the "inner life," the "hidden life," the "divine life," etc.

This life is the most important of all, for on it depends our present happiness and our eternal welfare. Put this life aside and you have neither present nor future happiness, no joy nor happiness in the present life nor in the life to come.

This life comes from God, has its origin in Christ, as the text declares, "I am the way, the truth and the life." Man by transgression and disobedience lost it.

Christ came and suffered for our sins and brought both light and life into the world. "Godso loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

On account of transgression, man died and became subject unto death,

and now has no life of himself. He is dead in transgression and sin. When he (man) believes in the Lord Jesus Christ, repeats of his sins, accepts Him as his Savior and becomes His willing and obedient follower, he is accepted of Christ; his sins are forgiven him and he receives unto his soul the divine Spirit, the Spirit of God, the Spirit which quickens him and calls him to the new life, which guides him forever and leads him into all truth. This is confirmed by the words of the apostle, "Awake thou that sleepest and arise from the dead and Christ shall give thee light."

This is what we understand to be conversion, or coming from darkness into light and being converted from the power of Satan unto God. I have in my mind now, a young man whom I knew from his boyhood; he passed, as he came to years, into the very deepest depths of sin; deception, iniquity, and unrighteousness of every form were his delight, while religion and religious services had no pleasure for him. He was converted and these things that he had delighted in before had now no more pleasure for him, no more enjoyment; he turned away from them and his delight was in the law of the Lord, and in His law did he meditate day and night. It was a plain, evident fact that he was a changed man and that he was now seeking after heavenly things and not after things of earth.

The Apostle Paul was another striking illustration of the converted, changed man. Once a persecutor, even unto death, of the followers of Christ, and now, a defender of Christ and to such a degree that he was willing to be secured for his brethren!

We present here further some of the moral characteristics of the Christ life. In His sermon on the mount, Jesus said, "Blessed are the poor in spirit." This is the first of the Beatitudes. The true child of God will not boast of his accomplishments, he rather takes to heart his great mistakes and his Master's admonition, "Watch and pray that ye enter not into temptation." Again, "Let him that thinketh he standeth, take heed lest he fall." He is like a merchant man seeking for goodly pearls, looking for more of the divine grace, he feels that he is far behind the mark, but he is pressing forward and pursuing after that he may obtain more and more.

Another of the Beatitudes is, "Blessed are the meek." Meekness is also one of the Christian graces. It is designated as one of the "fruit of the Spirit." Gal. 5. Meekness is put on record as the meekness of all the Bible characters. In the most trying circumstances, save on one occasion, he was of the same unflinching, calm behavior.

A certain writer says, "The office of meekness is to enable us to prudently govern our own anger when at any time we are provoked, and patiently to bear the anger of others, that it may not be a provocation to us."

It is true of anger as we say of fire, that it is a "good servant but a bad master." It is good on the hearth but bad in the hangings. Meekness keeps it in its place, sets banks to stay it, and says, "Lifteth thou shalt come and no further; here shall thy proud waves be stayed."

Another of the Bible characteristics referred to us in the Beatitudes of Christ, is mercy. "Blessed are the merciful, for they shall obtain mercy."

Mercy, in a certain sense, means kindness, pity or compassion. Solomon says, "The righteous have compassion or pity," but mercy manifests itself in relieving sorrow and suffering wherever found.

The good Samaritan, who passed down on the road from Jerusalem to Jericho and found one who had fallen among thieves, and who had been stripped of his garments and beaten so that his life was despaired of, when he saw him went to him and bound up his wounds, poured in oil and wine, and dressed them, and put the man on his own beast and took him to the inn and cared for him. This was an act of mercy and every true child of God will, according to the Savior's admonition, go and do likewise.

For the Herald of Truth.  
"WHAT THE CHURCH NEEDS."

BY FRANK HARTMAN.

What we need in the church to-day is the Holy Spirit. In extreme practicality, I say that we must have it if ever God will prosper us. Those people are doing most in spiritual work that have their hearts full of the Holy Ghost. Stephen, when pursued by the howling mobs that sought to dash out his brains, preached one of the greatest sermons that ever echoed in Palestine. Peter, with his heart filled with the Holy Ghost on the day of Pentecost, preached with an enthusiasm so different from the teachings of the scribes and Pharisees that people thought he was drunk, and that day the angels sang at the repentance of three thousand sinners.

What we need to do is to float some of the cold icebergs down the stream and let them melt in the warm fires of the Holy Ghost. The good Lord is never going to warm us up if we recede towards the infernal fires. The icebergs of the world that cling with frosted fingers to the cave-tongues of this spiritual temple. And if we want to change this frigid atmosphere into a warm climate we must get up through the clouds, or away from them into the clear sunshine of God's grace, into the realm of prayer and praise. If only we could realize what eleven tongues we are drawing down upon us, when we cry mightily unto God, we would get down on our knees and ask Him to send some burning spirit through our cold hearts to waken us from spiritual slumber. That is the only way we can get the fire of God. Moses is put on record as the meekness of all the Bible characters. In the most trying circumstances, save on one occasion, he was of the same unflinching, calm behavior.

A certain writer says, "The office of meekness is to enable us to prudently govern our own anger when at any time we are provoked, and patiently to bear the anger of others, that it may not be a provocation to us."

It is true of anger as we say of fire, that it is a "good servant but a bad master." It is good on the hearth but bad in the hangings. Meekness keeps it in its place, sets banks to stay it, and says, "Lifteth thou shalt come and no further; here shall thy proud waves be stayed."

Another of the Bible characteristics referred to us in the Beatitudes of Christ, is mercy. "Blessed are the merciful, for they shall obtain mercy."

Mercy, in a certain sense, means kindness, pity or compassion. Solomon says, "The righteous have compassion or pity," but mercy manifests itself in relieving sorrow and suffering wherever found.

The good Samaritan, who passed down on the road from Jerusalem to Jericho and found one who had fallen among thieves, and who had been stripped of his garments and beaten so that his life was despaired of, when he saw him went to him and bound up his wounds, poured in oil and wine, and dressed them, and put the man on his own beast and took him to the inn and cared for him. This was an act of mercy and every true child of God will, according to the Savior's admonition, go and do likewise.

For the Herald of Truth.  
"WHAT THE CHURCH NEEDS."

BY FRANK HARTMAN.

What we need in the church to-day is the Holy Spirit. In extreme practicality, I say that we must have it if ever God will prosper us. Those people are doing most in spiritual work that have their hearts full of the Holy Ghost. Stephen, when pursued by the howling mobs that sought to dash out his brains, preached one of the greatest sermons that ever echoed in Palestine. Peter, with his heart filled with the Holy Ghost on the day of Pentecost, preached with an enthusiasm so different from the teachings of the scribes and Pharisees that people thought he was drunk, and that day the angels sang at the repentance of three thousand sinners.

What we need to do is to float some of the cold icebergs down the stream and let them melt in the warm fires of the Holy Ghost. The good Lord is never going to warm us up if we recede towards the infernal fires. The icebergs of the world that cling with frosted fingers to the cave-tongues of this spiritual temple. And if we want to change this frigid atmosphere into a warm climate we must get up through the clouds, or away from them into the clear sunshine of God's grace, into the realm of prayer and praise. If only we could realize what eleven tongues we are drawing down upon us, when we cry mightily unto God, we would get down on our knees and ask Him to send some burning spirit through our cold hearts to waken us from spiritual slumber. That is the only way we can get the fire of God. Moses is put on record as the meekness of all the Bible characters. In the most trying circumstances, save on one occasion, he was of the same unflinching, calm behavior.

A certain writer says, "The office of meekness is to enable us to prudently govern our own anger when at any time we are provoked, and patiently to bear the anger of others, that it may not be a provocation to us."

It is true of anger as we say of fire, that it is a "good servant but a bad master." It is good on the hearth but bad in the hangings. Meekness keeps it in its place, sets banks to stay it, and says, "Lifteth thou shalt come and no further; here shall thy proud waves be stayed."

Another of the Bible characteristics referred to us in the Beatitudes of Christ, is mercy. "Blessed are the merciful, for they shall obtain mercy."

Mercy, in a certain sense, means kindness, pity or compassion. Solomon says, "The righteous have compassion or pity," but mercy manifests itself in relieving sorrow and suffering wherever found.

The good Samaritan, who passed down on the road from Jerusalem to Jericho and found one who had fallen among thieves, and who had been stripped of his garments and beaten so that his life was despaired of, when he saw him went to him and bound up his wounds, poured in oil and wine, and dressed them, and put the man on his own beast and took him to the inn and cared for him. This was an act of mercy and every true child of God will, according to the Savior's admonition, go and do likewise.

For the Herald of Truth.  
"WHAT THE CHURCH NEEDS."

BY FRANK HARTMAN.

What we need in the church to-day is the Holy Spirit. In extreme practicality, I say that we must have it if ever God will prosper us. Those people are doing most in spiritual work that have their hearts full of the Holy Ghost. Stephen, when pursued by the howling mobs that sought to dash out his brains, preached one of the greatest sermons that ever echoed in Palestine. Peter, with his heart filled with the Holy Ghost on the day of Pentecost, preached with an enthusiasm so different from the teachings of the scribes and Pharisees that people thought he was drunk, and that day the angels sang at the repentance of three thousand sinners.

What we need to do is to float some of the cold icebergs down the stream and let them melt in the warm fires of the Holy Ghost. The good Lord is never going to warm us up if we recede towards the infernal fires. The icebergs of the world that cling with frosted fingers to the cave-tongues of this spiritual temple. And if we want to change this frigid atmosphere into a warm climate we must get up through the clouds, or away from them into the clear sunshine of God's grace, into the realm of prayer and praise. If only we could realize what eleven tongues we are drawing down upon us, when we cry mightily unto God, we would get down on our knees and ask Him to send some burning spirit through our cold hearts to waken us from spiritual slumber. That is the only way we can get the fire of God. Moses is put on record as the meekness of all the Bible characters. In the most trying circumstances, save on one occasion, he was of the same unflinching, calm behavior.

A certain writer says, "The office of meekness is to enable us to prudently govern our own anger when at any time we are provoked, and patiently to bear the anger of others, that it may not be a provocation to us."

It is true of anger as we say of fire, that it is a "good servant but a bad master." It is good on the hearth but bad in the hangings. Meekness keeps it in its place, sets banks to stay it, and says, "Lifteth thou shalt come and no further; here shall thy proud waves be stayed."

Another of the Bible characteristics referred to us in the Beatitudes of Christ, is mercy. "Blessed are the merciful, for they shall obtain mercy."

Mercy, in a certain sense, means kindness, pity or compassion. Solomon says, "The righteous have compassion or pity," but mercy manifests itself in relieving sorrow and suffering wherever found.

The good Samaritan, who passed down on the road from Jerusalem to Jericho and found one who had fallen among thieves, and who had been stripped of his garments and beaten so that his life was despaired of, when he saw him went to him and bound up his wounds, poured in oil and wine, and dressed them, and put the man on his own beast and took him to the inn and cared for him. This was an act of mercy and every true child of God will, according to the Savior's admonition, go and do likewise.

For the Herald of Truth.  
"WHAT THE CHURCH NEEDS."

BY FRANK HARTMAN.

What we need in the church to-day is the Holy Spirit. In extreme practicality, I say that we must have it if ever God will prosper us. Those people are doing most in spiritual work that have their hearts full of the Holy Ghost. Stephen, when pursued by the howling mobs that sought to dash out his brains, preached one of the greatest sermons that ever echoed in Palestine. Peter, with his heart filled with the Holy Ghost on the day of Pentecost, preached with an enthusiasm so different from the teachings of the scribes and Pharisees that people thought he was drunk, and that day the angels sang at the repentance of three thousand sinners.

What we need to do is to float some of the cold icebergs down the stream and let them melt in the warm fires of the Holy Ghost. The good Lord is never going to warm us up if we recede towards the infernal fires. The icebergs of the world that cling with frosted fingers to the cave-tongues of this spiritual temple. And if we want to change this frigid atmosphere into a warm climate we must get up through the clouds, or away from them into the clear sunshine of God's grace, into the realm of prayer and praise. If only we could realize what eleven tongues we are drawing down upon us, when we cry mightily unto God, we would get down on our knees and ask Him to send some burning spirit through our cold hearts to waken us from spiritual slumber. That is the only way we can get the fire of God. Moses is put on record as the meekness of all the Bible characters. In the most trying circumstances, save on one occasion, he was of the same unflinching, calm behavior.

A certain writer says, "The office of meekness is to enable us to prudently govern our own anger when at any time we are provoked, and patiently to bear the anger of others, that it may not be a provocation to us."

It is true of anger as we say of fire, that it is a "good servant but a bad master." It is good on the hearth but bad in the hangings. Meekness keeps it in its place, sets banks to stay it, and says, "Lifteth thou shalt come and no further; here shall thy proud waves be stayed."

Another of the Bible characteristics referred to us in the Beatitudes of Christ, is mercy. "Blessed are the merciful, for they shall obtain mercy."

Mercy, in a certain sense, means kindness, pity or compassion. Solomon says, "The righteous have compassion or pity," but mercy manifests itself in relieving sorrow and suffering wherever found.

The good Samaritan, who passed down on the road from Jerusalem to Jericho and found one who had fallen among thieves, and who had been stripped of his garments and beaten so that his life was despaired of, when he saw him went to him and bound up his wounds, poured in oil and wine, and dressed them, and put the man on his own beast and took him to the inn and cared for him. This was an act of mercy and every true child of God will, according to the Savior's admonition, go and do likewise.

For the Herald of Truth.  
"WHAT THE CHURCH NEEDS."

BY FRANK HARTMAN.

What we need in the church to-day is the Holy Spirit. In extreme practicality, I say that we must have it if ever God will prosper us. Those people are doing most in spiritual work that have their hearts full of the Holy Ghost. Stephen, when pursued by the howling mobs that sought to dash out his brains, preached one of the greatest sermons that ever echoed in Palestine. Peter, with his heart filled with the Holy Ghost on the day of Pentecost, preached with an enthusiasm so different from the teachings of the scribes and Pharisees that people thought he was drunk, and that day the angels sang at the repentance of three thousand sinners.

What we need to do is to float some of the cold icebergs down the stream and let them melt in the warm fires of the Holy Ghost. The good Lord is never going to warm us up if we recede towards the infernal fires. The icebergs of the world that cling with frosted fingers to the cave-tongues of this spiritual temple. And if we want to change this frigid atmosphere into a warm climate we must get up through the clouds, or away from them into the clear sunshine of God's grace, into the realm of prayer and praise. If only we could realize what eleven tongues we are drawing down upon us, when we cry mightily unto God, we would get down on our knees and ask Him to send some burning spirit through our cold hearts to waken us from spiritual slumber. That is the only way we can get the fire of God. Moses is put on record as the meekness of all the Bible characters. In the most trying circumstances, save on one occasion, he was of the same unflinching, calm behavior.

A certain writer says, "The office of meekness is to enable us to prudently govern our own anger when at any time we are provoked, and patiently to bear the anger of others, that it may not be a provocation to us."

It is true of anger as we say of fire, that it is a "good servant but a bad master." It is good on the hearth but bad in the hangings. Meekness keeps it in its place, sets banks to stay it, and says, "Lifteth thou shalt come and no further; here shall thy proud waves be stayed."

Another of the Bible characteristics referred to us in the Beatitudes of Christ, is mercy. "Blessed are the merciful, for they shall obtain mercy."

Mercy, in a certain sense, means kindness, pity or compassion. Solomon says, "The righteous have compassion or pity," but mercy manifests itself in relieving sorrow and suffering wherever found.

The good Samaritan, who passed down on the road from Jerusalem to Jericho and found one who had fallen among thieves, and who had been stripped of his garments and beaten so that his life was despaired of, when he saw him went to him and bound up his wounds, poured in oil and wine, and dressed them, and put the man on his own beast and took him to the inn and cared for him. This was an act of mercy and every true child of God will, according to the Savior's admonition, go and do likewise.

For the Herald of Truth.  
"WHAT THE CHURCH NEEDS."

BY FRANK HARTMAN.

What we need in the church to-day is the Holy Spirit. In extreme practicality, I say that we must have it if ever God will prosper us. Those people are doing most in spiritual work that have their hearts full of the Holy Ghost. Stephen, when pursued by the howling mobs that sought to dash out his brains, preached one of the greatest sermons that ever echoed in Palestine. Peter, with his heart filled with the Holy Ghost on the day of Pentecost, preached with an enthusiasm so different from the teachings of the scribes and Pharisees that people thought he was drunk, and that day the angels sang at the repentance of three thousand sinners.

What we need to do is to float some of the cold icebergs down the stream and let them melt in the warm fires of the Holy Ghost. The good Lord is never going to warm us up if we recede towards the infernal fires. The icebergs of the world that cling with frosted fingers to the cave-tongues of this spiritual temple. And if we want to change this frigid atmosphere into a warm climate we must get up through the clouds, or away from them into the clear sunshine of God's grace, into the realm of prayer and praise. If only we could realize what eleven tongues we are drawing down upon us, when we cry mightily unto God, we would get down on our knees and ask Him to send some burning spirit through our cold hearts to waken us from spiritual slumber. That is the only way we can get the fire of God. Moses is put on record as the meekness of all the Bible characters. In the most trying circumstances, save on one occasion, he was of the same unflinching, calm behavior.

A certain writer says, "The office of meekness is to enable us to prudently govern our own anger when at any time we are provoked, and patiently to bear the anger of others, that it may not be a provocation to us."

It is true of anger as we say of fire, that it is a "good servant but a bad master." It is good on the hearth but bad in the hangings. Meekness keeps it in its place, sets banks to stay it, and says, "Lifteth thou shalt come and no further; here shall thy proud waves be stayed."

Another of the Bible characteristics referred to us in the Beatitudes of Christ, is mercy. "Blessed are the merciful, for they shall obtain mercy."

Mercy, in a certain sense, means kindness, pity or compassion. Solomon says, "The righteous have compassion or pity," but mercy manifests itself in relieving sorrow and suffering wherever found.

The good Samaritan, who passed down on the road from Jerusalem to Jericho and found one who had fallen among thieves, and who had been stripped of his garments and beaten so that his life was despaired of, when he saw him went to him and bound up his wounds, poured in oil and wine, and dressed them, and put the man on his own beast and took him to the inn and cared for him. This was an act of mercy and every true child of God will, according to the Savior's admonition, go and do likewise.

For the Herald of Truth.  
"WHAT THE CHURCH NEEDS."

BY FRANK HARTMAN.

What we need in the church to-day is the Holy Spirit. In extreme practicality, I say that we must have it if ever God will prosper us. Those people are doing most in spiritual work that have their hearts full of the Holy Ghost. Stephen, when pursued by the howling mobs that sought to dash out his brains, preached one of the greatest sermons that ever echoed in Palestine. Peter, with his heart filled with the Holy Ghost on the day of Pentecost, preached with an enthusiasm so different from the teachings of the scribes and Pharisees that people thought he was drunk, and that day the angels sang at the repentance of three thousand sinners.

What we need to do is to float some of the cold icebergs down the stream and let them melt in the warm fires of the Holy Ghost. The good Lord is never going to warm us up if we recede towards the infernal fires. The icebergs of the world that cling with frosted fingers to the cave-tongues of this spiritual temple. And if we want to change this frigid atmosphere into a warm climate we must get up through the clouds, or away from them into the clear sunshine of God's grace, into the realm of prayer and praise. If only we could realize what eleven tongues we are drawing down upon us, when we cry mightily unto God, we would get down on our knees and ask Him to send some burning spirit through our cold hearts to waken us from spiritual slumber. That is the only way we can get the fire of God. Moses is put on record as the meekness of all the Bible characters. In the most trying circumstances, save on one occasion, he was of the same unflinching, calm behavior.

A certain writer says, "The office of meekness is to enable us to prudently govern our own anger when at any time we are provoked, and patiently to bear the anger of others, that it may not be a provocation to us."

It is true of anger as we say of fire, that it is a "good servant but a bad master." It is good on the hearth but bad in the hangings. Meekness keeps it in its place, sets banks to stay it, and says, "Lifteth thou shalt come and no further; here shall thy proud waves be stayed."

Another of the Bible characteristics referred to us in the Beatitudes of Christ, is mercy. "Blessed are the merciful, for they shall obtain mercy."

Mercy, in a certain sense, means kindness, pity or compassion. Solomon says, "The righteous have compassion or pity," but mercy manifests itself in relieving sorrow and suffering wherever found.

The good Samaritan, who passed down on the road from Jerusalem to Jericho and found one who had fallen among thieves, and who had been stripped of his garments and beaten so that his life was despaired of, when he saw him went to him and bound up his wounds, poured in oil and wine, and dressed them, and put the man on his own beast and took him to the inn and cared for him. This was an act of mercy and every true child of God will, according to the Savior's admonition, go and do likewise.

For the Herald of Truth.  
"WHAT THE CHURCH NEEDS."

BY FRANK HARTMAN.

What we need in the church to-day is the Holy Spirit. In extreme practicality, I say that we must have it if ever God will prosper us. Those people are doing most in spiritual work that have their hearts full of the Holy Ghost. Stephen, when pursued by the howling mobs that sought to dash out his brains, preached one of the greatest sermons that ever echoed in Palestine. Peter, with his heart filled with the Holy Ghost on the day of Pentecost, preached with an enthusiasm so different from the teachings of the scribes and Pharisees that people thought he was drunk, and that day the angels sang at the repentance of three thousand sinners.

What we need to do is to float some of the cold icebergs down the stream and let them melt in the warm fires of the Holy Ghost. The good Lord is never going to warm us up if we recede towards the infernal fires. The icebergs of the world that cling with frosted fingers to the cave-tongues of this spiritual temple. And if we want to change this frigid atmosphere into a warm climate we must get up through the clouds, or away from them into the clear sunshine of God's grace, into the realm of prayer and praise. If only we could realize what eleven tongues we are drawing down upon us, when we cry mightily unto God, we would get down on our knees and ask Him to send some burning spirit through our cold hearts to waken us from spiritual slumber. That is the only way we can get the fire of God. Moses is put on record as the meekness of all the Bible characters. In the most trying circumstances, save on one occasion, he was of the same unflinching, calm behavior.

A certain writer says, "The office of meekness is to enable us to prudently govern our own anger when at any time we are provoked, and patiently to bear the anger of others, that it may not be a provocation to us."

It is true of anger as we say of fire, that it is a "good servant but a bad master." It is good on the hearth but bad in the hangings. Meekness keeps it in its place, sets banks to stay it, and says, "Lifteth thou shalt come and no further; here shall thy proud waves be stayed."

Another of the Bible characteristics referred to us in the Beatitudes of Christ, is mercy. "Blessed are the merciful, for they shall obtain mercy."

Mercy, in a certain sense, means kindness, pity or compassion. Solomon says, "The righteous have compassion or pity," but mercy manifests itself in relieving sorrow and suffering wherever found.

The good Samaritan, who passed down on the road from Jerusalem to Jericho and found one who had fallen among thieves, and who had been stripped of his garments and beaten so that his life was despaired of, when he saw him went to him and bound up his wounds, poured in oil and wine, and dressed them, and put the man on his own beast and took him to the inn and cared for him. This was an act of mercy and every true child of God will, according to the Savior's admonition, go and do likewise.

For the Herald of Truth.  
"WHAT THE CHURCH NEEDS."

BY FRANK HARTMAN.

What we need in the church to-day is the Holy Spirit. In extreme practicality, I say that we must have it if ever God will prosper us. Those people are doing most in spiritual work that have their hearts full of the Holy Ghost. Stephen, when pursued by the howling mobs that sought to dash out his brains, preached one of the greatest sermons that ever echoed in Palestine. Peter, with his heart filled with the Holy Ghost on the day of Pentecost, preached with an enthusiasm so different from the teachings of the scribes and Pharisees that people thought he was drunk, and that day the angels sang at the repentance of three thousand sinners.

What we need to do is to float some of the cold icebergs down the stream and let them melt in the warm fires of the Holy Ghost. The good Lord is never going to warm us up if we recede towards the infernal fires. The icebergs of the world that cling with frosted fingers to the cave-tongues of this spiritual temple. And if we want to change this frigid atmosphere into a warm climate we must get up through the clouds, or away from them into the clear sunshine of God's grace, into the realm of prayer and praise. If only we could realize what eleven tongues we are drawing down upon us, when we cry mightily unto God, we would get down on our knees and ask Him to send some burning spirit through our cold hearts to waken us from spiritual slumber. That is the only way we can get the fire of God. Moses is put on record as the meekness of all the Bible characters. In the most trying circumstances, save on one occasion, he was of the same unflinching, calm behavior.

A certain writer says, "The office of meekness is to enable us to prudently govern our own anger when at any time we are provoked, and patiently to bear the anger of others, that it may not be a provocation to us."

It is true of anger as we say of fire, that it is a "good servant but a bad master." It is good on the hearth but bad in the hangings. Meekness keeps it in its place, sets banks to stay it, and says, "Lifteth thou shalt come and no further; here shall thy proud waves be stayed."

Another of the Bible characteristics referred to us in the Beatitudes of Christ, is mercy. "Blessed are the merciful, for they shall obtain mercy."

Mercy, in a certain sense, means kindness, pity or compassion. Solomon says, "The righteous have compassion or pity," but mercy manifests itself in relieving sorrow and suffering wherever found.</





## HERALD OF TRUTH.

September 1, 1899.

## SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. For the Herald of Truth, one dollar per year. Both papers to one address, \$1.50 per year. HERALD OF TRUTH & WORDS OF CHEER to one address, \$1.50 per year.

The Herald of Truth is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa. & Washington Co., Md.
4. Middle District, Pa.
5. Virginia.
6. Canada.
7. Ohio.
8. Ohio Mennonite.
9. South Western Pennsylvania.
10. Indiana (Spring).
11. Indiana and Michigan District (Fall).
12. Illinois.
13. Western District.
14. Missouri.
15. Nebraska and Nebraska.
16. Nebraska German.
17. Minnesota District.

(Amish Mennonite.)

## Monthly Calendar for September, 1899.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

☉ 4; ☾ 12; ☽ 19; ☿ 26.

## BUSINESS NOTICES.

Every reader should take advantage of our offer on a good commentary. See last page.

Any one renewing his subscription for the Herald, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

We are pleased to note the large number of orders which are being sent to our New Tracts. Surely these silent messengers can be of great use to workers in the Master's vineyard. See our list elsewhere.

For Bibles and good religious books of all kinds call on or write us. We have on hand a large assortment of books, Sunday school cards, etc., at uniform variety of prices to meet the different requirements.

Gospel Call is steadily taking the lead among Song Books for Sunday schools. The letters we are receiving testify to its high merit. It is very good all through, and very low in price. Sunday schools that are contemplating making a change in their song books, should by no means forget to give Gospel Call a fair examination. Price only 20 cents per copy, postpaid.

## HERALD OF TRUTH.

September 1,

Letters on Baptism, by Edward B. Fairfield, D. D. 845 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by affusion.

These letters are addressed to a friend, also a Baptist, who wrote to him asking for his reasons for severing his church relations and becoming an advocate of baptism by sprinkling or pouring. We give this answer in his own words:

"How this change came about may be told in a few words. Some years ago, I was requested by a Baptist 'Publishing House to prepare a book 'in defense of Baptist views. They proposed a volume of about four hundred duodecimo pages. I accepted this appointment with the fullest assurance that an argument 'could be made in that compass that 'nobody could fairly answer. In order 'to do it I determined to go over the 'whole ground from the beginning; so that when the work was finished 'the honest and intelligent reader of 'my book would be constrained to 'admit that it was unassailable. 'I fully believed that immersion 'was the only water baptism, and 'that it could be made so to appear to 'every candid inquirer. 'My disappointment you can imagine 'when I tell you that, as I proceeded 'my study of the subject, I 'found tower after tower of my baptist 'fort crumbling down! Most last 'boriously did I strive to repair them. 'Month after month for more than 'two years did I labor to maintain 'my old ground, but to no avail. 'There were too many hard and solid 'facts against me. Having studied 'the subject through and through on 'both sides, I was convinced of my 'error. Immersion was not the only 'baptism. The word baptizo did not 'mean 'immerse' in the New Testament. I saw it clearly. I could not 'have been an honest man, and continue to profess to believe what I 'did not believe. I had believed it 'with strong conviction, and I did 'not for one moment question the 'honesty of my Baptist brethren. 'They are as sincere in their convictions as I formerly was in mine. 'But with the facts now before me it 'was impossible for me to remain a 'minister of the gospel in any Baptist 'denomination.'"

The subject is discussed throughout in a very fair and reasonable way, and with due respect to the belief of others, yet clearly and pointedly he reasons over the subject, and both from the Old and New Testament Scriptures shows that baptizo or baptism as used in the word of God, does not mean immersion, as so many maintain. He refers to all the different arguments usually made in these discussions, and presents many valuable thoughts by way of interpreting Scripture. The reading of the book will be beneficial to every one, and it is commendable to notice that no references whatever have been made to infant baptism, which is indeed a very rare thing, with the advocates of baptism by aspersion. The

only criticism we have to make on the book is, that the author, while he claims that the Scriptures do not teach immersion and that baptism by aspersion is taught in the Bible throughout, he does not take a decided stand, but leaves it an open question, a sort of a "do-as-you-please" after all. His arguments would make it a settled question, but in his conclusions he leaves it open. We recommend the book to those who desire to read up on the subject, feeling sure they will gain information and ideas which will confirm them in their right views on this much controverted subject.

## CONFERENCES.

## ANNUAL.

The Western District (Amish) Conference will be held, the Lord willing, Thursday and Friday, Sept. 14 and 15, 1899, in the Pleasant Grove meeting house, near Tremont, Tazewell county, Ill. All bishops, ministers, deacons, brethren and sisters are invited to attend, especially those who are interested in the upbuilding of the church. Questions intended for consideration at the conference should be sent in not later than Sept. 12 to the undersigned. The nearest stations are Morton, on the Vandalla, and the Santa Fe, and Tremont on the Big Four railway.

JOSEPH LITWILER.

Tremont, Tazewell Co., Ill.

The Sunday School Conference for Ohio will be held Sept. 20, 21 and 22, 1899, near Smithville, Wayne county, Ohio. The nearest station on the Wheeling & Lake Erie railway at the Pittsburgh, Port Wayne & Chicago (Penn.) railway is Smithville. A general invitation is extended to Sunday school workers.

Those coming from the East will get off at Orrville, previously informing Frederick Winger, Orrville, O., of the number of persons expected to come. Those from the West stop off at Smithville, O., and to correspond with C. Z. Yoder, Wellsville, O.

The second annual Sunday School Conference for the State of Iowa will be held Oct. 5 and 6, 1899, in the West Union Amish Mennonite meeting house, Iowa county, Iowa. All Sunday school workers and friends are cordially invited to be present.

The Annual Conference for Missouri will be held Sept. 21 and 22. The Sunday School Conference will be held Sept. 25 and 26. Both will be held at Cherry Bloss, in Shelby county. The nearest station is Clarence.

## SEMI-ANNUAL.

The Semi-Annual Conference of Virginia will be held on the first Friday and Saturday of October at the Zion meeting house, Lower District, Rockingham county, Va. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Those desiring to come by rail will be met at Broadway by Samuel Abram, or Lewis Shank by informing them of their coming. Their address is Broadway, Rockingham Co., Va. S. M. BURKHOLDER.

Harrisonburg, Va.

1899.

## SUNDAY SCHOOL LESSONS.

LESSON XL—SEPTEMBER 10.

## ENCOURAGING THE BUILDERS.

Hag. 2: 1-9.

[Read the Book of Haggal and Isa. 60. Memory verses, 4, 5.]

GOLDEN TEXT.—Be strong, all ye people of the land, saith the Lord, and work, for I am with you.—Hag. 2: 1.

## INTRODUCTION.

TIME.—B. C. 520, fifteen years after laying the temple foundations, is the time that Haggal delivered his prophecy.

PLACE.—Jerusalem and vicinity.

RULERS.—Darius Hystaspes, king of the Medo-Persian empire, one of the greatest of the Persian kings. He was defeated at Marathon, 490, Zerubbabel was governor of Judea.

PROPHETS.—Zechariah prophesied at the same time with Haggal.

HAGGAL.—This prophet is generally regarded as an old man at this time (2: 3). After the years of inactivity, from various causes, he came into the presence of Zerubbabel and Joshua (called Joshua by Ezra) and aroused their zeal. His first utterances were those of warning and reproach, for rich homes had been built by the wealthier colonists, while God's house had been neglected. Four weeks later the prophet returned with the message which we now study.

WHAT THE LESSON TEACHES.—(1) That it is wise to forget the discouragements of the past, and press forward. (2) That strength of character is required in all good efforts; one of the duties of Christian life is to "be strong." (3) That God's covenant of mercy is unbroken with us all. (4) That secular success is within the hands of God and will be given in proper measure to His children. (5) That the true glory of the Church of God is a spiritual glory.—Hurlbut.

## DAILY READINGS.

M. (Sept. 4) God's call to build. Hag. 1: 2. Encouraging the Builders. Hag. 2: 1-9. T. Opposition. Ezra 5: 6-17. F. Enemies defeated. Ezra 6: 1-12. S. The temple completed. Ezra 6: 13-22. S. God's glory. 2 Chron. 5: 11-14.

## LESSON XL—SEPT. 17.

## POWER THROUGH THE SPIRIT.

Zech. 4: 1-14.

[Read the chapter and Ezra 6: 14-22. Memory verses, 8, 10.]

GOLDEN TEXT.—Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. 4: 6.

## INTRODUCTION.

TIME.—Probably B. C. 520, near the beginning of Zechariah's prophesying. The prophecy of the lesson was spoken on the 24th day of the eleventh month, about five months after the people began anew their work on the temple.

PLACE.—Jerusalem.

ZECHARIAH.—He was a priest as well as a prophet, the head of one of the Davidic courses of priests. He was probably born in Babylon, and went to Jerusalem when quite young, with

Zerubbabel and Joshua. He began to prophesy about two months after Haggal (Zech. 1: 1; Ezra 5: 1; 6: 14; Hag. 1: 1), in the second year of Darius Hystaspes, and continued to prophesy for two years (7: 1). Zechariah's mission was to awaken and encourage the Jews in their great work of rebuilding the temple and renewing the religious life of the people. The aged Haggal had aroused enthusiasm and the work of the temple had begun. It had been going on but a few weeks when the younger prophet Zechariah came to his aid. He made a brief address at first, then one memorable night, three months later, March 8, B. C. 519, God sent to Zechariah a series of eight visions—living pictures—object lessons—which the prophet rehearsed to the people the next morning.—Pelonbut.

LESSON TEACHINGS.—(1) Not to trust in the arm of flesh, but in the Spirit of Jehovah. (2) A restored church, once more offering holy worship in the restored temple. (3) Comfort to the church of the present day. (4) That men should rejoice in the work of the Lord, if the Spirit of God sees His own works and rejoices in them.

## DAILY READINGS.

M. (Sept. 11) Power Through the Spirit. Zech. 4: 1. T. "Not by might." 2 Chron. 20: 5-18. W. The arm of the Lord. 2 Chron. 32: 1-8. T. Spirit of the Lord. Isa. 59: 16-21. F. Wrought by the Spirit. Rom. 15: 13-21. S. Power in weakness. 1 Cor. 1: 18-31. S. Life by the Spirit. 2 Cor. 3: 1-18.

## CORRESPONDENCE.

FROM MINGO, OHIO, AUG. 1.—I started from Urbana, Ohio for Austell, Ga., with a view of finding out for myself about the famous "Sweetwater Valley" of North Central Georgia. I arrived there the same evening at 10:30 and made my wishes known and found out that through the courtesy of J. S. Lehman of Elkhart, Ind. I was already introduced. The following eight days during the guidance of J. H. Humphreys and others I made a very complete examination of the country and made satisfactory conclusions for myself as to the outcome of the country and the advantages that it offers to northern settlers. In what I will endeavor to be honest in my views so as not to mislead anyone and get a disappointing idea of the country. I have had a good many inquiries about the South since I came home and I aim to tell the same story to all.

Austell, in the center of the Sweetwater valley, is 131 miles from Chattanooga, 18 miles from Atlanta, the "Chicago" of the South, from where it is only 12 miles to Marietta a thriving town of 6000 inhabitants; I base my calculations from Austell which is the "center" of the valley. The land is all rolling, or rather a high plain, slightly diversified, but no lowlands or swamps; nor are there any hills of much consequence. The land is of a grey sandy loam, chocolate and dark red. The country has been neglected so much that if there were not a few farmers there with enterprise and skill it would be hard to draw conclusions as to the fertility of the soil; but where it is well

farmed, as we in the North farm, it shows that it is very productive and responds to good cultivation more quickly and better than our Ohio land. I saw as good corn there as there is in Champaign or Logan county; sorghum and cow peas the biggest yield I ever saw and these big crops were not raised by a "darker and a mule" but by a "farmer and a team." A person can form an idea of how the farming is done by the natives when I say that 35 per cent of the farming in the South is done by the one horse or mule system; that is 35 per cent of the farmers have only one horse or one mule; then they plow with a "scoter" not a "warp or bar share" plow. What would our rich lands yield if they had such treatment? In five years we would want to sell out worse than the Georgians do now, and they have been following that system of farming for decades. These are proofs that the land with proper care is very productive. All kinds of grain and vegetables do well there, with good treatment, and the treatment does not need to be better than the best in the North. What this year was almost a failure on account of its being so forward last winter or spring, as they call it, when that cold wave struck them, and the mercury went below zero for a few days and killed the wheat and nearly all the fruit. Fruit undoubtedly does well there. I saw the finest peach orchards I have ever seen. I saw there and some of them were on hills that were hard to climb being so steep; these hills are on the edge of the valley and are timbered with pine that is excellent in quality and quantity.

Through the valley they have all kinds of timber with the exception of shell bark hickory, all kinds of oak, soft maple, chestnut, smooth bark hickory and pine straight as a candle and 100 ft. high. I saw a white oak 7 ft. in diameter, a poplar 8 ft., a pine 6 ft. The greatest advantage that the farmer has is the good markets; there is a market for everything he raises and at better prices than can be obtained in the North. As to the climate I believe they have as healthy and desirable a place to live as there is in the U. S. They do not have extremes and sudden changes such as we do. The summers are warm and long, but as the rule it does not get as hot as it does in Ohio; from the first to the tenth of August 50 degrees was the highest, and I watched the mercury closely, while here at Urbana during the same interval it reached 95 or three or four different days and remained hot all night, while down there it cooled off toward evening and during the night we used a blanket and sheet on our bed. The mornings are rather sultry until about 8 o'clock when a gentle breeze springs up and continues during the day, but no high winds. They have mineral springs, and one of them we used both for preserver for which is a good thing. The famous Lithia Springs are half mile from Austell are visited by thousands, and six hundred gallons of water are shipped daily to all parts of the U. S. It is singular but nevertheless the truth, I heard of no person afflicted with rheumatism or malacia and I made special inquiry. There were two cases of typhoid fever in Austell and they were both Illinois people and unwell when they went there. The people die there just the same, but there was very little sickness there dur-

ing the time that I was there and I talked with many people and traveled over the country about Austell, Atlanta, Marietta and other places. There are natural resources existing which when developed will make Austell and Lithia Springs and environments an important place. Land in the valley can be bought for from ten to twenty dollars per acre; outside of the valley, timber land well adapted to fruit for less. My letter is getting too long and I can not go into details as much as I would like this time, will conclude by saying that the Sweetwater Valley can be made a fine country, a nice place to live, does not cost as much to live as it does in the North, a person can farm nearly the whole year, plenty of free stone water from 15 to 30 feet in depth and a desirable place for a man who is willing to work to make a living easier than in the North. The investment is so small that the income is much better than in farm in Central Ohio. Land is assessed at from five to ten dollars an acre and the tax rate from 50 to 95 cents on the hundred dollars. Other expenses are low proportionately. The Mennonites have a church started there and for the short time that they have been there can good speakers and doing all he can to encourage his flock and for the upbuilding of the Mennonite cause as that is what it can be called.

F. J. LANTZ.

FROM CYPRESS (DENBIGH), WARWICK CO., VA.—On the 25th of July 1899, Mrs. J. H. Heald and wife, and Bro. P. S. Hartman and wife of Rockingham Co., Va. and Sister Hebe Kulp of Ind. and Marietta Metzler of Ohio came into our midst and remained with us about a week. Bro. Heald's health being poor when he came, and the weather too damp and sultry, most of the time to hold church services out of doors as we were accustomed, he preached only twice while here. This however was much appreciated and we heartily invite him, as well as others, to come again. We hope to have better accommodations for the ministers who come in the future. We had our church services in our new school house last Sunday Aug. 13th for the first time. While the building is not yet nearly completed it gives much better satisfaction than the spreading oak whose shelter was our former place of worship. We do not expect to get our building completed this fall, but will go as far with it as our means will allow. We have decided to build a little better than we had thought of at the first.

We have received contributions from the following places: From Ligonier, Ind., per Jonathan Kartz, \$15 00; from Elida, Allen Co., O., per Benj. Brenneman, \$8 00; from Wadsworth, O., per H. B. Newcomer, \$16 00; from Gosport, Ind., per J. P. Smucker, \$8 50; from Newsmack Falls, Pa., no name \$5 00. Total \$38 50. Gratefully acknowledged, Cypress, Va. A. P. SHENK.

FROM GORTNER, MD.—July 10th Bro. S. G. Shetler of Hillsboro, Pa. came here and held six meetings in our Union church here. His sermon on the truth of the Gospel. They were appreciated by all. We were sorry that he



10. *Neerup and Kjaerholm, 1990*

Which will you be, kindling wood for God's altar, or drift-wood for the burning lake? To-day if ye hear His voice, harden not your hearts. It is human to go with the crowd, and divine to stand alone with God. While we all know that the gospel ship has capacity enough for all to be on board, and yet so many are floating outside; dear friends in Christ, how can we be at ease, when there are such a few who are willing to grasp the life boat and launch out into the deep, to their rescue.

What of those who on benedict knees make a covenant before God and man, to deny all, and fully consecrate their lives to His cause until death, at whatever cost? They have laid hold on the gospel plow, and are making the furrows count for a short time. But when the season of trials, temptations, and sacrifices present themselves to be plowed under, they begin to shrink from duty and begin to think back into the land of Egyptian bondage, and wonder if there were not graves enough there to bury them and their sins. Still they know there is no burial of sin except through the blood of Christ. Now we see them gazing with longing eyes into the valley towards Sodom, where the fields look to be more easy of cultivation, but always poor in profit, unheeding the fingerboard on the highway of righteousness. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." What can we expect from such plowing, but to see very crooked furrows, which are a hindrance to temporal and spiritual vineyards.

We might outline these furrows into many different heads, but will make use of a few. The watch-word is, "Watch and pray that ye enter not into temptation," and "be ye also ready, for in such an hour as ye think not, the Son of man cometh." This teaches us that carelessness is a great danger. A careless person is employed to no advantage, in whatever calling it may be. Next follows indifference. They begin to profess one thing and perform the contrary.

And in trying to please all passers by, concerning their plowing, they often get a severe jolt from the gospel plow, which causes them sleepless nights and a troubled conscience. It is written, "Woe unto you if ye all men shall speak well of you." If they keep on drifting, they soon reach "lack of faith and courage." They plainly exemplify this when entering God's house, they prefer the rear part of the house for their situation, amongst non-professors and skeptics, where they are as a stumbling block, and instead of lending a helping hand to catch these little foxes which spoil the vineyard, they merely criticize their talent.

While the tide is rushing them on their loose course to say "No," when tempted with Satan's catalogue of all known sin, which is labeled "Your soul for a mess of pottage." And it makes the Christians' blood run cold through their veins to hear them come in the language of Satan, to such a degree of profanity that if God would answer their petition at once, Satan and the graveyards would reap a big harvest. Sad to say that church members are often met in the styles which the goddess of fashion offers them, especially when not attending church. They forget we are all dust and ashes, and not worthy of praise. Dear sister, if some

one inquires of you, Why do you wear that prayer head covering and plain garments, minus those useless adornments which becometh not women professing godliness? Do not answer, O the minister said we should; I would rather not sometimes, it's just an "old custom." Does this not indicate the yoke of bondage? Prayerfully refer them to Isa. 3: 16, 26; 1 Cor. 11: 1-16; 1 Tim. 2: 9, 10.

Worldliness in all stages is a great hindrance in our midst, and when professing the church of her strength, and she has need to awake to more active work. We are thankful that some are realizing the importance of dressing plainly for the Lord's sanctuary as well as on all other occasions.

Dear brother, if some one inquires of you, why do you not take up arms and "defend" your country, do not be found saying, "I feel sometimes I would rather go, than stay on the farm and earn my daily bread with honest labor, but you know this old Mennonite doctrine is opposed to it." Dare to be a Daniel, upright in principle, pure in morals, and sincere in religion, stand as a true soldier of the Prince of Peace, refer to John 18: 36 and 2 Cor. 10: 4, etc. May we as a church work together more harmoniously than ever before, in building up God's beautiful Zion, that it will not be said of us as of old, "How often I would have gathered you as a bee her brood under her wings, and ye would not." May we be found worthy to enter heaven, and be forever at rest.

Smithville, Ohio.

#### SUNDAY:

ITS ORIGIN; ITS SANCTIONS; ITS OBSERVANCE.

Among institutions having a practical influence on the life of Christians none is more important or practically useful than the institution which we call Sunday. It is not exaggerated when I say that our Sundays are at stake to determine the tone and color of our whole religious life. It is worth while to give this subject a careful consideration. Let me briefly put some thoughts before you.

#### I.—FIRST, AS TO THE ORIGIN OF SUNDAY.

Sunday is the day which the Christian Church of Apostolic times set apart as her special day for religious worship. The day was the first of the week, and it was chosen because it was believed that it was on this day that the Church's Founder and Lord rose triumphant from the dead. No sober-minded person has ever seriously questioned that this was historically the origin of the day.

We have first-rate evidence that the day was observed by the early Christians in the first letter of Paul the Apostle to the Christians of Corinth—a document universally admitted to be genuine and to have been written about twenty-three years after the crucifixion of our Lord. The Acts of the Apostles, which was written at a somewhat later date, testifies to the same thing. In Justin Martyr's writings, which belong to the second century, we have witness coming from a source outside the Bible showing that Sunday had at that time become the recognized and established day for united worship among Christians.

If we are to accept the interpretation usually put upon the record contained

in the latter chapters of John's Gospel, it would seem that the disciples began to treat the first day of the week as a special day for their gatherings almost immediately after they became assured of the Resurrection. . . .

#### II.—NEXT AS TO ITS SANCTIONS; I. E., OUR AUTHORITY AND OUR REASONS FOR KEEPING SUNDAY.

We have no right to say, for we do not know it, that Christ Himself by His personal spoken word commanded the observance of the day. It is practically certain, however, that the keeping of the day as a sacred day had the authority of Christ's Apostles, that is, of the men who were chosen by Christ to guide and rule His church, and who were inspired by His Spirit with a divine wisdom.

Sunday, the New Testament is called "the Lord's Day," i. e., literally "the Master's Day." Christians who own Christ as their Master can hardly fail to feel the obligation which must rest upon them to keep sacred a day which comes to them with title stamped upon it by Holy Scripture. "It is the Master's Day"—that will surely be answer enough to the loyal servant who honestly asks, "What is this day to me more than other days?"

The question is sometimes put, "Is Sunday the same as the Sabbath?" Do we keep Sunday because the Fourth Commandment directs us to keep the Sabbath? The answer is, Sunday is not the Sabbath; and yet there is a genuine connection between Sunday and the Sabbath. What is the connection? It is not historically true to say that the Sabbath was ever changed into the Sunday. No evidence whatever can be found for the theory which one sometimes hears stated that the early Church decreed the change of the weekly sacred day from the seventh day to the first. And yet there is a real and deep relationship between the two. It is this. The idea, the substance, of the old day has passed into the new. The idea and substance of the old Sabbath of the Jew is benediction and consecration:—The Lord blessed the seventh day and hallowed it. The blessing given through the day was the blessing of rest. The consecration belonging to the day was the consecration of worship. Among the Jews the Sabbath rule of benediction and consecration—rest and worship—was protected by austere restrictions and penalties. Such restrictions and penalties were no doubt necessary and beneficial for a primitive people like the Jews in the days of Moses. When in the fulness of his being should be upwards. Every Sunday as it dawns says to us "Surrender!—lift up your hearts; and we should respond: "We lift them up unto the Lord." "If ye then be risen with Christ," writes Paul, "seek those things which are above." That is the true message and purpose of Sunday. It bids that the day which we were made for higher things, and it encourages us to seek those things. . . .

I will conclude by giving from a recent address by Archdeacon Wilson of Manchester five general principles of much practical wisdom:—  
1. Get rest on Sunday, not excitement.  
2. Carefully protect the rest of others, especially of your fellow-Christians; and, if necessary, bear with dullness for their sake.  
3. Maintain the Sunday in your families; no mistake is so fatal as to drop it.  
4. Give no offence to others.  
5. Let the Sunday contribute something to the refinement, the stimulus of your intellectual tastes, and to all higher aspirations.  
I will add one more principle of my own. Get rest on Sunday; but value worship even more than rest, and do not let rest usurp the place that belongs to worship. God comes first.

III.—THE RIGHT OBSERVANCE OF SUNDAY.  
The New Testament lays down no

regulations for the observance of Sunday. The New Testament does not deal with rules. It deals with principles.

I will offer two suggestions about the keeping of Sunday which may serve as guiding principles. The man who adopts them and grasps them and tries to live them and work them out, I am quite sure, will keep his Sunday well.

These suggestions are embodied in two things which are everywhere stated. One is that Sunday is the Lord's Day. The other, that it is the Day of Resurrection.

(i) The Lord's Day—The Day of our Master Jesus Christ. The Day belongs to Him; not to us. The loyal disciple will feel the force of that. All our time doubtless belongs to God, our Maker. But God gives us the week days for our own work and pleasure. One day in the seven is marked as reserved for God in token of God's rightful claim on the whole. It is marked for Divine worship: for spiritual communion; for joyful remembrance of God; for study of the things of God. The Christians of Apostolic times certainly associated these things with Sunday—the celebration of the Sacred Feast which Christ instituted; united prayer; almsgiving. There is no reason to suppose they kept their Sunday in exactly the same way the Jews kept their Sabbath; for Christians are children, not merely servants, in God's family. We may be sure that they kept it as a holy, joyful, happy festival; putting aside secular things—cares and excitements—as much as they could, in order that they might reserve the day for worship and instruction; remembering themselves as citizens of heaven; remembering their heavenly Master whose Day it was.

"It is our Lord's Day"—that thought dominated their minds. It was rule sufficient. They did not need other rules.

And so for us modern Christians too. If only we keep that in memory I have no fear of any unholiness secularization of the day.

(ii) The other thing to remember is this—It is the Day of Resurrection. That indicates at once its historic origin and the spirit in which it is to be kept. Of the historical Resurrection it is not necessary to say anything now. Enough that the Day which celebrates so joyful an event should obviously be a joyful day. But my point is this. Each Sunday as it comes should also be for us in a spiritual sense a day of Resurrection. The Christian is spiritually risen with Christ, and the whole trend of his being should be upwards. Every Sunday as it dawns says to us "Surrender!—lift up your hearts; and we should respond: "We lift them up unto the Lord." "If ye then be risen with Christ," writes Paul, "seek those things which are above." That is the true message and purpose of Sunday. It bids that the day which we were made for higher things, and it encourages us to seek those things. . . .

I will conclude by giving from a recent address by Archdeacon Wilson of Manchester five general principles of much practical wisdom:—

1. Get rest on Sunday, not excitement.  
2. Carefully protect the rest of others, especially of your fellow-Christians; and, if necessary, bear with dullness for their sake.  
3. Maintain the Sunday in your families; no mistake is so fatal as to drop it.  
4. Give no offence to others.  
5. Let the Sunday contribute something to the refinement, the stimulus of your intellectual tastes, and to all higher aspirations.

powerful Christian worker, either with his arms or his lips. Before he can honor God in the multitude in the pulpit, in the shop, or on the street, he must be a man of prayer in his closet. He must first trust God secretly before he can honor Him openly. He must reverently stand still and wait, or as a pious brother among us, now gone home, used to say, "look upward," ready to receive the Holy Spirit before the Spirit can work through his body to will and to do Heaven's business.

The counsel addressed to believers in the text quoted is one which probably needs to be listened to and obeyed more in these times than any other. There seems to be no progress made in conquering the world for Christ—in numbers at least. The Church is continually going forward in occupying new territory. The Church expands in that direction, but her inward purity, and power, is not keeping pace with her territorial expansion. There are times when the veins seem to be full of blood—times of restlessness and a busy body, more eager apparently to conquer the world by putting girdles of intelligence upon it, times in which there is more readiness to run, to work, to build, to ask questions, to yoke the elements, than to kneel, to believe, to wait patiently on the Lord, and go forth in His name and power.

#### CHRISTIAN RESTING AND WAITING.

BY BISHOP THOMAS BOWMAN.

Philosophy never gave the world so rich a piece of wisdom, never let in, by all her speculations and discoveries, so clear and steady a light on the dark problems of human destiny as shines in the confession of David, when he uttered the words, "Rest in the Lord and wait patiently for Him." It was a more illustrious honor to the monarch of Israel to have uttered that divine truth, to have cast the light of these unpretending words on the pathway of life, than to have gained victories on a hundred battle-fields.

One of our hardest lessons to learn is how we are to be put forward and upward by being put back and put down; how a compulsory standing still speeds us on; how humiliation exalts; how burdens lighten the race. However, to consecrated hearts and believing eyes the Truth becomes more and more apparent, that standing still at the right time, in the right way, and for the right purpose, is the surest advance. Waiting on God brings us nearer to the ideal set before us in the Scriptures faster and quicker than our feet.

"Rest in the Lord and wait patiently for Him" seems rather tame and unimpressive for a spiritual ambition. Such an one would prefer a task more worthy of his energies. A hard task, a close contest, a great enterprise, a largely advertised and pompous undertaking, would be more in harmony with the spirit of the times. Such an effeminate spiritless, quiet, plastic creed as resting and waiting is out of joint with this restless age, and yet perhaps if we will look under the surface we may find that where with some religion ends it in reality is only begun.

Real boldness is an internal disposition. It is a fixed policy of righteousness, and the first fixed love is for God. Goodness, then, lies not so much in specific deed as in a true, clean, faithful heart—a consecrated will which presides over all our doings—an all pervading and supreme purpose or motive, which rules the tone and course of life in harmony with the Word, the revealed will of God; hence consists not so much in outward manifestations as in internal aspirations for fellowship with God through His Son. Christian boldness consists in being first and doing afterwards; in a right spirit, in a clean heart, out of which are the issues of life. We must be pure within. Christian works must be done from pure motives or else they are not Christian at all. We can not make our hands serve God while our faces are turned another way, looking after promotion or sensual comfort. A man may be an immense believer in his heart before he can be a

"thus saith the Lord." A true Christian welcomes all the light which shines from the Word, let the consequences be what they may. It is a delusion to want feelings, religionism, human counsels and aids in its place. They searched the Scriptures. Some read them, others study them, and still others search them. There is no more infallible mark of the spuriousness of many professed conversions than this lack of love for the Word. People who are unscriptural in their practices, and have no love for searching the Bible, may be professors of religion, but are in no wise possessors of salvation. Converts need this unmistakable New Testament test.

#### HOW TO KNOW GOD.

A good life is the best way to understand wisdom and religion, because by the experiences and rebuses of religion the soul is covered to the such a sweet need, to which all wicked men are strangers. There is in the things of God, to them which practice them, a deliciousness that makes us love them, and that love admits us into God's cabinet, and strangely clarifies the understanding by the purification of the heart. For when our reason is raised up by the Spirit of Christ, it is turned quickly into experience; when our faith relies upon the principles of Christ, it is changed into vision, and so long as we know God only in the ways of man—by contentious learning, by arguing and dispute—we see nothing but the shadow of Him, and in that shadow we meet with many dark appearances, little certainty and much conjecture. But when we know Him with the eyes of holiness and the intuition of gracious experiences, with a quiet spirit and the peace of enjoyment, then we shall hear what we never heard, and see what our eyes never saw.—*Jeremy Taylor.*

COMMONLY with the increase of wealth the desire of wealth increases.

#### OBITUARY.

PRE. SAMUEL B. MYERS was born in Penn township, York Co., on the 28th of July, 1821. In 1844 he was married to Magdalena Bair, of near York, Pa. To this union were born 13 children of whom five are dead. In 1871 his wife died, and soon after that he retired from the farm to his Baltimore, where he spent the remainder of his days. In September, 1891, he was married to Barbara Bair, who survives him. The congregation in which he was ordained to the ministry was organized over 50 years ago. Previous to 1845 occasional services were held in an old school house, but in the above year Bishop John Hostetter donated a plot of ground for a church and burying ground. The old Hostetter meeting house, which was erected in 1845, and in which our deceased brother served his congregation only three years, was torn down for a new building 38 x 65 feet, and at the formal opening of which on the 6th of August, 1899, our brother was suddenly stricken down shortly after he had made an earnest address. He had reached the advanced age of 78 years and 9 days. His liberal spirit, charitable demeanor, and his earnestness as a worker both in church and Sunday school endeared him to young and old, and by his death the church has lost one of her most respected citizens. The remains were laid to rest at Bair's meeting house on the 9th of August, and an immense concourse of relatives and friends from

Palmyra, Mo., after an illness of eleven days, of cholera infantum, Almer M. Buckwater, daughter of Ezra L. and Anna Buckwater, aged 2 years, 3 months and 22 days. Services at the house on the afternoon of August 6, by Daniel Kaufman and John Krebber, from the text, "For of such is the kingdom of heaven."

"Dear little girl! she has gone to rest, Where never a sin shall stain her breast, No trouble disturb her; no fear annoy; No clouds overshadow her innocent joy. She has gone home to Heaven, that land of love, Of light and blessings and gladness above; Her bosom pillowed on Jesus' breast, Her little girl! She is sweetly at rest."

WEXGOL.—On the 23d of July, 1899, of diphtheria, Walter, aged 2 years, 11 months, 17 days, and on July 16th, Bertha, aged 1 year, 11 months, 17 days, children of Henry and Susan Wenger, of Olive township, Elkhardt county, Ind. Bertha was sick only three weeks, but bore her sufferings very patiently. One daughter and three sons preceded her, and Walter to the spirit world. Of nine children only three are left. Funeral services were conducted at the olive meeting house on Sunday, Aug. 23, by John H. Wexler, Henry Wexler and Jacob Shenk, from the words, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Luke 10: 16. This was indeed a very severe affliction, but

York, Adams and Lancaster counties followed the remains to the grave. Funeral services by Bishop Jacob S. Brubacher, of Lancaster county, assisted by Martin Stump, H. H. Loose and Daniel Wisler.

#### DEATHS.

KROCK.—On the 27th of July, 1899, in Telford, Montgomery Co., Pa., after suffering for nearly two years of cancer of the stomach and consumption, Sister Mary Young, widow of Samuel Krock (who died 23 years ago aged 77 years, 6 m., 24 d. She endured her afflictions patiently. Buried on August 2d, at Line Lexington meeting house. Services at the house by M. R. Moyer in English and by Abel Hornung in German, and at the meeting house by John Walter in English and Abel Hornung in German. A large concourse of friends followed the remains to the grave. She leaves one son and one daughter, one grandchild and one sister. Text, Isa. 71: 3.

YODER.—On the 19th of July, 1899, in Elkhardt county, Ind., George Calvin, infant son of Samuel and Mary Yoder, aged three days. Buried in the Olive cemetery. Services were conducted at the house of the request of the mother from Luke 23: 28, by Jacob Shenk.

ZOOK.—On the 4th of June, 1899, near Goshen, Ind., of inflammation of the bowels, Edith May, daughter of John and Elizabeth Zook, aged 19 years, 5 m., 24 d. Buried on the 6th in the Union Chapel burying ground. Services by D. J. Johns, assisted by D. J. Troyer.

"There was a angel in heaven, Whose name was not complete, God called our darling Edith home, To fill the vacant seat."

BEACHY.—On the 9th of July, 1899, near Middletown, Ind., of brain fever, Polly Ann Beachy, aged 25 years, 10 months and 20 days. Sister Beachy united with the Amish Mennonite church at the age of 11 years and remained faithful to the end. She was a constant teacher in the Sunday school for a number of years, and did her part faithfully. Buried on the 11th at the Forest Grove burying ground. A very large concourse of friends and relatives met to pay tribute of love to a departed sister. Services by D. J. Miller and D. J. Johns, from Luke 23: 28.

BUCKWALTER.—August 4, 1899, near Palmyra, Mo., after an illness of eleven days, of cholera infantum, Almer M. Buckwater, daughter of Ezra L. and Anna Buckwater, aged 2 years, 3 months and 22 days. Services at the house on the afternoon of August 6, by Daniel Kaufman and John Krebber, from the text, "For of such is the kingdom of heaven."

"Dear little girl! she has gone to rest, Where never a sin shall stain her breast, No trouble disturb her; no fear annoy; No clouds overshadow her innocent joy. She has gone home to Heaven, that land of love, Of light and blessings and gladness above; Her bosom pillowed on Jesus' breast, Her little girl! She is sweetly at rest."

WEXGOL.—On the 23d of July, 1899, of diphtheria, Walter, aged 2 years, 11 months, 17 days, and on July 16th, Bertha, aged 1 year, 11 months, 17 days, children of Henry and Susan Wenger, of Olive township, Elkhardt county, Ind. Bertha was sick only three weeks, but bore her sufferings very patiently. One daughter and three sons preceded her, and Walter to the spirit world. Of nine children only three are left. Funeral services were conducted at the olive meeting house on Sunday, Aug. 23, by John H. Wexler, Henry Wexler and Jacob Shenk, from the words, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Luke 10: 16. This was indeed a very severe affliction, but







## Liver Complaint

Is an insidious foe to the health, that requires prompt correction, or it leads to complications practically incurable. To promptly cure all liver troubles.

## Dr. Peter's Blood Vitalizer

Is what you need. It is the best Liver medicine known. It is not more than 10 years old. It cures the body of all liver troubles, while it tones and invigorates the system. It is an almost infallible remedy for all diseases caused by impure or impoverished blood or from a disordered stomach. No drug-store medicine; is sold only by regular Vitalizer agents. Persons living where there are no agents, let Dr. Peter's Blood Vitalizer be sent by mail, enclosing \$2.00 (which includes the cost of the medicine and the cost of the postage). This offer can be obtained only once by the same person. Write to DR. PETER FAHRNEY, 11-14 South Wayne Ave., Chicago.

## Have You Ever Read

the history of the Mennonites? What do you know about the Mennonite Church? Have you ever read its history? If not, you certainly should. Its history is among the most interesting of any church in existence. Read.

## About the Illustrious Men

of the Mennonite Church and you will be amazed. The "Martyr Mirror" (80) and the "Complete Works of Menno Simon" (\$1.50) are full of information, just such as you need. How ever the History of the Church, including the Faith and Practice of its supporters, are contained in brief form in the 40 page booklet entitled, "The Mennonites." Price 10 cents. At this price no one should be without it.

Mennonite Publishing Co., ELKHART, INDIANA.

### PEACH LANDS FOR SALE.

The Georgia Colonization and Improvement Co. has bought a tract of land, all virgin soil, in the best Peach belt of Georgia, only 15 miles from Atlanta, and three miles from Austell. This tract is laid out in 40 acre lots. Each lot contains enough hard wood and pine timber to pay for the land. The land is easy to clear. Part of it is ready to put in crops and in fruit. Peaches, pears, apples, grapes, etc., grow luxuriantly in this valley. The Company is now improving these lands, and will, as fast as possible, plant them with peaches and other fruits. They will sell a part of this tract in ten, twenty or forty acre lots at from \$7.50 to \$10.00 per acre. Those who want a 40 acre lot should apply soon. Address all correspondence to J. S. LEHMAN, Elkhart, Ind.

## SHOEMAKER'S BOOK

### on POULTRY

and Almanac for 1899, is the most complete in its class. It contains 120 pages of poultry lore.

**TWO COLORS** Tell all about everything in the poultry line. From chickens, geese, turkeys, ducks, and all other fowls. Give full description of

**INCUBATORS and BROODERS** and very latest prices on same. This fine work sent to any address for 10 cents. Address, C. O. SHOEMAKER, FREEPORT, ILL.

## The Colportage Library.

A series of books selected and edited with the greatest care. In attractive paper covers. About 125 pages in each. Authors: Spurgeon, Chapman, Talmage, Murray, Meyer, and others.

15 cents each. Two for 25 cents. Any one for \$1.00.

- 1 All of Grace. By C. H. Spurgeon
- 2 The Way to God; How to Find It.
- 3 Pleasure and Profit in Bible Study.
- 4 Life, Warfare and Victory.
- 5 Heaven. By D. L. Moody.
- 6 Prevailing Prayer. D. L. Moody.
- 7 The Way of Life. Marked out by Spurgeon, Chapman, Mills, etc.
- 8 Secret Power. D. L. Moody.
- 9 To the Work! To the Work!
- 10 According to Promise. Spurgeon
- 11 Bible Characters. Spurgeon.
- 12 Gospel Pictures and Story Sermons for Children. By D. W. Whittle.
- 13 And Peter, and Other Sermons. By Rev. J. W. Chapman
- 14 Select Poems.
- 15 Light on Life's Duties. Meyer.

16 Pict and Purpose in Story and Saying.

- 17 Selections from Spurgeon.
- 18 The Good Shepherd.
- 19 Good Tidings. Talmage, Spurgeon, Parker and MacNeil.

- 20 Sovereign Grace. By D. L. Moody.
- 21 Select Sermons. By D. L. Moody.
- 22 Temperance.

- 23 Nobody Loves Me. Walton.
- 24 Resurrection. Sermons by McLaren, Spurgeon and others.

- 25 Sowing and Reaping. Moody.
- 26 Probable Souls. A story. Illus'd.
- 27 Good News. By Robert Boyd.
- 28 The Secret of Guidance. Meyer.
- 29 Sunday Talks to the Young. Mee.
- 30 Variables from Nature. Gaily.
- 31 Kadesh-Barnea, or the Power of a Surrendered Life. Chapman.
- 32 Whiter than Snow and Little Dot. By Mrs. O. F. Walton.
- 33 The Overcoming Life, and Other Sermons. By D. L. Moody.
- 34 A Royal Exile, and Other Sermons.
- 35 The Prodigal. By Spurgeon, etc.
- 36 The Spirit-Filled Life. MacNeil.
- 37 Jesus; a story in two parts. By Joshua Stretton.
- 38 A Castaway, and Other Addresses. By Rev. F. B. Meyer.
- 39 Heaven on Earth. By Rev. A. C. Dixon.
- 40 Northfield Sermons. By Moore, Moody, Taylor, Murray, etc.
- 41 Absolute Surrender. Murray.
- 42 Possibilities. McClure.
- 43 Faith. By Spurgeon, Moody and others.
- 44 Christ's Old Organ. Walton.
- 45 Naaman the Syrian. Mackay.
- 46 The Lost Crown. Chapman.
- 47 Weighed and Wanting. Addresses on the Ten Commandments. By Moody.
- 48 The Crew of the Dolphin. Stretton.
- 49 John Ploughman's Talk. Spurgeon.
- 50 Meet for the Master's Use. Meyer.
- 51 Our Bible: Where did it Come from? Leach.
- 52 Alone in London. Stretton.
- 53 Moody's Anecdotes.
- 54 Drummond's Addresses.
- 55 The Miracle of Life.
- 56 The Children of the Bible.
- 57 The Tower of Penteost. Waugh.
- 58 Men of the Bible. Moody.
- 59 A Peep Behind the Scenes. Walton

Mennonite Publishing Co., ELKHART, IND.

## READ WHAT..... OTHERS SAY ABOUT

## Dying Testimonies of Saved and Unsaved.

"Dying Testimonies of Saved and Unsaved" is a book that goes straight to the heart and incites the reader to live right in order to die right. Every living 'saved' and 'unsaved' person will bless himself or herself for buying and reading and living this truly unique and wonderfully heart stirring book."

"Dying Testimonies" contains several hundred of the most touching and wonderful experiences. Many of them are almost beyond description. It will be a valuable book in the hands of the clergyman, the evangelist and the Sunday School teacher, while the children and older members of the family circle will be greatly profited by its perusal, causing them to think more of the things which must soon be to all a supreme reality."

"This is a good book to circulate. It will make people better who read it. He who goes out of the world in triumph because he trusts in Christ, and he who dies in terror because he has rejected His salvation, alike bear testimony that Christ is 'The light of the world and the life of man.'"

"This is a practical work of great interest. 'Facts,' it is said, 'are stubborn things,' and none more stubborn than those gathered from the death-chamber. The book ought to have, and no doubt will have, a large sale. We heartily commend it."

"It is the most complete work of this sort that I know of, and is of infinite value as a warning to the wicked and as an elixir of life to the saints. Ministers and Christian workers should have it on their tables for constant reference. A million copies of it would be a benediction to this generation. Many who think God will find all mercy will find that He is infinitely and inexorably just by reading this book. Get the book and circulate it far and wide. It is a feast to the soul."

The book is bound in two styles.

Price in paper binding, 35 cents; in cloth, \$1.00.

## Agents Wanted Everywhere.

Our terms are very liberal. Address all orders and inquiries to

MENNONITE PUBLISHING COMPANY,  
ELKHART, INDIANA.

## ...THE MOST POPULAR...

## BIBLE COMMENTARY

### ...FOR FAMILY USE IS...

Jamieson, Faussett and Brown's.



This elegant Commentary, in four handsome volumes, bound durably in fine cloth, neatly boxed, for

\$4.25

by express to any address, charges not prepaid. The regular price of this commentary is \$8.00 hence any one can see what a grand bargain we are offering.

Terms strictly cash with all orders. Do not delay, but send your order at once, before our supply is exhausted.

... Address ...

MENNONITE PUBLISHING COMPANY,  
ELKHART, INDIANA.

# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., SEPTEMBER 15, 1899.

VOL. XXXVI. No. 18.

ABRAHAM B. CASSEL, Editor.

Entered at the Post Office at Elkhart, as second class mail matter.

### Contents of this number.

Editorial Notes.  
Conversion.  
A Short Bible Reading.  
Remembering about Him.  
The Holy Ghost is a Spirit.  
Lord, increase our Faith.  
Waiting our Time.  
Obedience.  
Thoughts as they Occur.  
Ind. Mich. S. S. Conference Report.  
S. W. Pa. S. S. Conference Report.  
Minutes of S. W. Pa. Conference.  
Our Children.  
Home Mission Notes.  
Sunday School Lessons.  
Correspondence.  
Gleanings along the Way.  
Pinnest Report of M. E. & B. H.  
Offerings for the People's House.  
Offerings for Orphan's Home.  
What Constitutes Purity.  
The Sanctification of the Ministry.  
I paid Him Up.  
Church Homelessness.  
Bible Teaching on Dress.  
The Way of Salvation.  
Mothers and Mothers.  
Marriages and Deaths.

### EDITORIAL NOTES.

Notice.—A letter was received June 5th, 1899, containing \$1.00 for the HERALD OF TRUTH subscription and 13 cents for "The Way of Salvation made especially plain." The letter is signed Tobias Shenk, but gives no address. If Bro. Shenk will kindly notice this and send us his P. O. address the book will be promptly sent and his subscription credited.

Bro. M. S. Steiner, of Pandora, Ohio, spent several days in Elkhart, during the last week of August. His work "Pittfalls" upon which he has been engaged for sometime is about ready for the printer and we feel that this will be a valuable accession to our Mennonite literature. He expects to hold a series of meetings during the coming week. May God bless his work.

Bish. Jacob F. Swartzentruber and wife of the Amish church near Kalona, Iowa, spent about five weeks in visiting the churches and friends in Canada, also in the vicinity of Goshen, Ind. They made a pleasant visit with us at the Publishing House, and left for home at noon on the 8th of Sept. We are always glad to have the brethren call at the Publishing House.

Abraham B. Cassel and wife of Lake View, Osceola County Mich., were recently in Canada, visiting friends. While there they were led to unite with the church. They were received into church fellowship at Biehns M. H. on the 20th of August. Their home in Michigan

is probably not over 35 miles from White Cloud, where we already have a settlement of our people. Their railroad station is LeRoy on the Grand Rapids and Indiana road. Any of our ministers traveling that way should not fail to stop and visit the brother and sister there.

Faithfulness.—To be faithful means to do our duty, our whole duty and nothing but our duty; to do it to day, to-morrow and all the time; to do it whether our employer, or our overseer, is present or absent; to do it from the heart, with all our heart, with all our strength, mind and soul. Faithfulness is indeed a rare virtue, may we say a rare accomplishment—nay, a rare gift, a God given gift. He who has a faithful servant has more than gold and much fine gold; he who has a faithful friend that will not forsake him, or turn traitor in time of difficulty and trouble, in time of adversity and trial has what all the treasures of earth cannot purchase. The faithful Christian has the promise of eternal glory. "He thou faithful unto death and I will give thee a crown of life." Rev. 2: 10.

"The soul that on Jesus has leaned for repose, He will not, He will not desert to his foe; That soul, tho' all hell should endeavor to shake, He'll never—no never—no never forsake."

### Sunday School Conference Reports.

These reports are often entirely too long and contain too much repetition. The Sunday school conferences necessarily year after year, the same as church conferences, deal with the same or similar questions. Consequently the discussions are often very much alike: the same thought continually repeated, over and over again, and often in the same conference there are many of the topics so similar that the discussions lead out on the same line and there is a sameness which becomes tiresome to the general reader, and we have had many complaints on this line in reference to their publication in the Herald in so lengthy a form. Then there are others again who would like them still more in detail than they have been. We give these thoughts simply as hints. We wish to say however the report of the Michigan S. S. Conference is one of the best we have had for a long time. Brief and to the point. Let some of our secretaries make a point.

Correspondence.—In reference to correspondents writing from the various congregations, we are sometimes at a loss to know what is best. Occurrences are related sometimes that had better not be published, and sometimes it might be best if they were published, but our policy has always been to reject everything that might in any way disturb the peace and good feeling of the members in any individual congregation or of the church in general. And as a rule we still feel that this is the best. In a recent issue of the paper, however, a correspondence was published in which reference was made to the congregation in Lane Co., Oregon, to which brethren there take exceptions. They say "the church is still in a prosperous condition and many of the scattered members have come back to the fold." We are glad to hear this and hope God may bless the little flock, and that there may indeed be a prosperous and peaceful little Zion in the far away Northwest.

Charity vs. Faultfinding.—We have seen nothing so directly to the point as the following, which we clip from the Religious Telescope. A practical application by everybody will be salutary: "Charity covereth the multitude of sins." Faultfinding hunts for sore places, pulls off the old scabs, and exposes their ugliness. Faultfinders know exactly what other people ought to do, but never think of what they ought to do themselves. Charity rejoices over the good it discovers in others, and says nothing of the defects. Faultfinders see the defects of others and magnify and proclaim them, but say nothing of their virtues. Charity sees much good in the church and rejoices that it is doing so well. Faultfinders see only its shortcomings and defects and bemoan and lament its moral and spiritual decay. More charity and less faultfinding is what is needed in the home, the church, and the community. There is room for a great revival right here. It is to be feared that many, by making the gate into heaven so narrow for others, will find out at last that they have made it so narrow they cannot slip through themselves.

Their works follow them.—We find in an exchange the following pathetic description of the utter hopelessness of

those who are called to mourn for one who was closely allied to them by the ties of natural relationship, whose life was worse than wasted, while he used his magnificent abilities to draw men away into the dark night of unbelief rather than into the glorious light of the gospel of Christ.

The morning Record says: "Desolation describes the scene to night at Walstein, within whose walls lies the body of Col. Robert G. Ingersoll, the agnostic. About his bier cling three women—his widow and his two daughters. To them the form on the bier is all that is left of the father and husband. They have no hope for future union, no consolation in Christian faith, no solace in religion. The dreariness, the utter loneliness has overpowered those whom the great Infidel left to mourn him, and they have again refused to surrender to the incinerating urn, the one tangible thing between them and the eternity of separation. Strong men declared that nothing had ever appealed to them so strongly before, for religion and Christianity, as the utter desolation and hopelessness of that family of mourners. Not a prayer for sympathy, or help, or mercy."

The matter of close communion is again brought before our minds by Bro. Adam Wenger. How can we consistently invite a member of a society who permits its members to belong to secret societies or to swear oaths or do any of those things which are so plainly forbidden by Jesus and His apostles? If we would invite them, then we would have to throw consistency and discipline to the winds and open our doors to all things which we call heresy. Or, supposing one of our members did anything which we believe the word of God forbids. He would then not be in good standing and not considered a proper person to commune. But suppose that person would unite with another church that permits these things, then, if we practiced open communion we would be obliged to take to communion this brother who, for his unfaithfulness, was suspended from communion while he was a member of our church. Or, supposing this brother were set back from communion because he had gone to law, or sworn an oath, or joined a secret society, or gone to

war, but a member of another church, who had done just as he had done, but was in good standing in his church would come to our communion, and we then, as open communion people, would be obliged to accept him while we rejected our own erring brother. How uncharitable, how lamentably inconsistent this would be!

**Flattering Ministers.**—Flattery is a most detestable thing in the minds of all intelligent good people. It is severely condemned in the word of God. The wise man says: (Prov. 29:19) He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with his lips. Again (Prov. 29:5) we read, "A man that flattereth his neighbor spreadeth a net for his feet." Again, (Ps. 12:3) "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things."

We remind our readers of these teachings of the word of God, because we notice that some of our dear brethren are so much given to this habit that it becomes grievous to many devoted hearts. We notice in some of our correspondence that words of flattery that are positively out of place among a plain people, are heaped upon our ministers to a degree that must be repulsive to the truly humble, and a source of severe temptation (if not the downfall) of such have not a sufficient measure of grace to resist the enemy.

While it is often a good thing to speak words of encouragement to your minister and stand by him in his trials, and sympathize with him in his arduous work, yet let us as brethren and sisters not tempt our ministers by vain words of flattery. If a minister is truly humble he does not want it. If he is a little vain and inclined to popularity, you should by no means put the temptation in his way. Let us all guard ourselves against snares of this kind.

The reward that God has promised to His children is a free gift. "God does not owe us anything." "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

This text explains the gift of God to the world. This gift was Jesus, because Jesus saves His people from their sins.

Now concerning the reward, it has been said, that, according to Rom. 4:4, the reward is not reckoned of grace, but of debt. This would be misleading. The apostle shows us in the preceding chapter that by the law no flesh can be justified. It is true the apostle writes: "Now to him that worketh is the reward not reckoned of grace but of debt."

This at first sight would seem as though our reward—the eternal life that God has promised to all those that love Him, depended upon our works, and that God owed us this reward, after we have labored a lifetime in His cause. But such an idea (as above said) would be altogether contrary to the general tenor of Paul's writing and the entire teaching of the word of God. On this point Matthew Henry says: "If Abraham had merited this (the reward) by the perfection of his obedience, it had not been an act of grace in God, but Abraham might have demanded it with as much confidence as ever any laborer in the vineyard demanded the penny he had earned. But this cannot be; it is impossible for man, much more guilty man, to make God a debtor to him. Rom. 11:35. No, God will have free grace to have all the glory, grace for grace's sake. Jas. 1:16. And there fore to him that worketh not—that can pretend to no such merit, nor show any worth or value in his work, which may answer such a reward, but disclaiming any such pretensions casts himself wholly upon the free grace of God in Christ by a lively, active, obedient faith—to such a one, faith is counted for righteousness, is accepted of God as the qualification required in all those that shall be pardoned and saved."

While true faith is manifested only by an obedient life—by good works and confidence in the promises of His word, it is plain that the reward of the child of God is not a matter of debt that God owes us, but a free gift from His kind and Fatherly hand. Paul makes it still more plain when he says, Rom. 6:23: The gift of God is eternal life through our Lord Jesus Christ.

**An Explanation.**—A kind brother in the state of Ohio, who has always been a kind friend of the Mennonite Pub. Co., has some little time ago written us a letter in reference to a condition of things in the Publishing House. In reference to it he says: "For some time I have had convictions to inform you of a feeling that exists, it seems every where among the brotherhood, that the Mennonite Publishing Company is and has been for some time gradually drifting into a kind of monopolistic, or speculative, 'do-as-we-please' channel."

This is the old familiar song we have heard for a quarter of a century. When we first began to publish the HERALD OF TRUTH in 1864, we heard the cry from far and near that it was simply a speculating scheme. When we made our first financial report after three years of hard work without one dollar for our own time and services, and it was found that our total gain was only \$12.93 in three years, we, for a time, heard very little about the speculation there was in it.

But we continued to publish the paper, and our patronage slowly increased, and when, from means that the Lord had given us from other sources, we bought presses, type and other necessary machinery and materials, opened a book store, began to publish books, and do a general publishing business, the people once more took up the old charge, and this time they were very sure of it, that the whole thing was a grand speculation. We however quietly continued our business without heed to what the people talked.

When later on we felt that we wanted to do a nice thing for the church at large, and offered to give the whole publishing business over to the care of the several Conferences and have them direct the management, proposing to give a liberal donation, ourselves, for the good of the cause, then the cry went out, that the Funks were tired of their bargain, and about ready to break up, and now, in order to get out with a show of respectability they wanted to turn the business over to the Conferences; but the work still went on with God's blessing, and to day the Institution stands, as it stood these years, and the work still goes quietly on.

Now again the refrain has been taken up by a younger generation: The Mennonite Publishing Company is a monopoly; those having charge of the business are speculators and schemers, a do-as-we-please set, worldly and corrupt, etc. Thanks brethren for your kindness. We rejoice in being accounted worthy to suffer a little persecution for His sake, and go on with our work. God forgive and bless those who seek our hurt. We have no time to spend in vain and foolish contentions; we will do all the good we can, and we shall be glad if sometime we can return good for evil to those who are trying to persecute us. God has never forsaken His people, and any person that wants good books, Bibles, etc., cheap, can buy them of the Mennonite Pub. Co. cheaper and on better terms than at any previous time. Ministers get the books they need for bible study at cost, and the Lord's worthy poor get them at the same price. Tracts are sent out free, and in this way, as God gives us grace, we shall go on, doing all the good we can to all the people. Human life is too short for strife and contention with other people, be they brethren or others. People who have nothing better to do should read carefully the entire epistle of James, and especially the fourth chapter, and earnestly pray for that wisdom which is from above which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

We regret that Bro. A. D. Wenger's "Notes by the Way," from Jerusalem, and Mission Notes from N. H. Mack came too late for this number. They will appear in next issue.

#### For the Herald of Truth. CONVERSION.

BY J. F. FUNK.

Conversion is that change of heart and mind by which a man is led to see his alienation from God, his sinfulness, his lost condition, and then to repent of all his sins and with a godly sorrow, turn to Jesus and accept Him as the only means of salvation, turning away from sin and every evil way, and consecrating himself to Jesus as His humble follower in full obedience to all the requirements of His word. This brings us into that condition in which we are "risen with Christ," in which we set our affections on heavenly things, and seek those things which are above; in that condition in which we are dead to sin, and our lives are hid with Christ in God.

This is the gospel idea of conversion; this is being brought from darkness unto light and converted from the power of Satan unto God. In other words, this is regeneration, being born again.

The conversion of Saul illustrates this subject very clearly. Saul was a persecutor of the Church of Christ; he was so severe in his opposition to Christ that with a good conscience he could imprison and put to death those that loved the Lord. When he saw and was convinced of the error of his ways, he repented, turned to the Lord, turned away from and renounced his former life and his former views, as also his former convictions, and accepted Jesus, whom before he had persecuted, as his Lord and Savior, and as such he was converted.

Now again the refrain has been taken up by a younger generation: The Mennonite Publishing Company is a monopoly; those having charge of the business are speculators and schemers, a do-as-we-please set, worldly and corrupt, etc. Thanks brethren for your kindness. We rejoice in being accounted worthy to suffer a little persecution for His sake, and go on with our work. God forgive and bless those who seek our hurt. We have no time to spend in vain and foolish contentions; we will do all the good we can, and we shall be glad if sometime we can return good for evil to those who are trying to persecute us. God has never forsaken His people, and any person that wants good books, Bibles, etc., cheap, can buy them of the Mennonite Pub. Co. cheaper and on better terms than at any previous time. Ministers get the books they need for bible study at cost, and the Lord's worthy poor get them at the same price. Tracts are sent out free, and in this way, as God gives us grace, we shall go on, doing all the good we can to all the people. Human life is too short for strife and contention with other people, be they brethren or others. People who have nothing better to do should read carefully the entire epistle of James, and especially the fourth chapter, and earnestly pray for that wisdom which is from above which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

When a sinner comes to this condition the Lord receives him, accepts and adopts him as His own child. Then with the apostle John he can say, "He hold what love the Father has bestowed upon us that we should be called the sons of God." This union between the regenerated sinner and the Creator is what, in God's word, is presented to us as regeneration or the new birth.

When the will of God and the will of men assimilate, that is, unite and come together, there is that oneness, that union of which the Savior speaks in the 17th chapter of the gospel of John: "I and my Father are one," and to which the apostle also refers (Col. 1:3), "We are dead and your life is hid with Christ in God."

On the day of Pentecost, immediately after the ascension of Christ when the disciples were filled with the Spirit of God and began to speak with other tongues, the people that heard them were convinced of the truth of the word which they preached, and were led to cry out: "Men and brethren, what shall we do?" They were told that they should repent and be baptized in the name of Jesus Christ for the remission of sins. After this was done, we have the comforting words that "they that received the word gladly were baptized and the same day were added unto them about three thousand souls."

In the work of the apostles we have similar examples given us, where men heard the word, accepted it, gave themselves to God, obeyed the ordinances, were made members of the church, and so were received into fellowship and communion with God and His people. The true knowledge of our own character is generally brought about by preaching the word, but frequently God uses other means also. The Bible idea of conversion is pre-eminently a change of mind and heart, a seeing ourselves lost and reaching up for that help which cometh down from above; the operation of the Holy Spirit in the heart. This idea is often perverted. Men sometimes substitute church membership for conversion, some attribute to baptism the power of changing the heart and mind and bringing themselves into favorable relations with God. This is the case usually with those that baptize infants; they hold out the idea that the child baptized is brought into favor with God by this outward ceremony; but the word of God teaches us that the heart has to be changed through the operation of the Holy Spirit before this can be done; the person must realize that he is a condemned sinner, that Jesus Christ is the only Savior of man, and that through Him alone, He can forgive us our sins. We must likewise realize the importance of obedience to all things that Christ commands us. All these things the unconverted child cannot understand, neither perform, and as baptism is a sealing of a covenant which we make with God, the baptism of children becomes an empty ceremony. So, too, with the Lord's Supper, which has no virtue whatever, because there is nothing to which this baptism can be applied.

Others teach a simple reformation of life, claiming that this is conversion. This likewise annuls all its virtue because there is no covenant established upon which baptism can be received, as the apostle declares that it is not the taking away of the filth of the flesh, but the answer of a good conscience toward God.

The work of the Lord in this direction is one of importance, one of great solemnity, and we should carefully study the word of God to understand what conversion is and what are the preliminary steps that the word of God requires in order that we may be able to come to the possession of the divine saving grace of our Lord Jesus Christ.

Sunday school teachers, evangelists and preachers, as well as lay members, should study well the teachings of the word of God on this important subject, and we should be very careful that we do not rock the mill of the sinner to sleep, while the fiery hinds of hell are rolling beneath him, that we do not put him upon a false foundation where he is in danger of losing his soul. Let the word of God be taught, let it be taught in all its strength, in all its power. If we should be the means in any wise of misleading souls and bringing them at last into perdition as the prophet declares, the blood of those that are thus misled might be required at our hands. May God direct every soul to the truth as it is in Jesus Christ, so that all may be done to His glory and souls may be brought from darkness into light and converted from the power of Satan unto God.

#### For the Herald of Truth. A SHORT BIBLE READING. LIFE.

In the word of God three kinds of life are represented to us.

1. Natural Life. 2. Spiritual or divine Life. 3. Eternal Life.

1. Natural Life. Ps. 17:14. The Psalmist prays to be delivered from wicked men, from men of the world who have their portion in this life.

They have a life in this world; they have no promise of a life to come, all of the blessedness they can enjoy is simply the pleasures and gratifications of this natural life.

Prov. 3:1-2. My son, forget not my law, but let thine heart keep my commandments, for length of days and long life and peace shall they add to thee.

Length of days and long life have reference to the natural life. It is only the natural life, the physical life of the present time, that is measured by days, months and years.

We see here that the Bible recognizes the natural or temporal life. For further proof read also the nineteenth Psalm.

2. The spiritual or divine life, the supernatural or heavenly life, whereby we live to God and enjoy peace with Him.

Rom. 8:6. For to be carnally minded is death, but to be spiritually minded is life and peace.

The spiritual life brings us into a blessed relation with God and gives us to eat of the bread which cometh down from heaven and to drink the water of life which Jesus gives, and all who drink of that water shall never thirst, but it shall be in them a well of water springing up into everlasting life.

John 4:23. Here Paul says, "I am crucified with Christ, nevertheless I live, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

In both these passages the apostle refers to the change from living the carnal life to that spiritual life in which we enjoy the love and the favor of God, a life in the sunshine of the friendship of God, and if God be for us who can be against us.

3. Eternal life.

Rom. 5:21. Here again the Apostle Paul speaks and says:

"That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Rom. 5:21."

For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

The eternal life here spoken of is the life of the righteous after death.

To this may be added under the first head:

1. The character and consequences of the carnal, sinful life.

2. The emptiness and vanity of this present temporal life.

Under the second head:

1. The blessedness, the joy and peace of the life with God.

2. The effects of the godly life on the work and conversation of that life.

3. Its fruits.

4. Its rewards.

Under the third head consider:

1. What are heavenly joys?

2. Their inalienable value. K.

#### For the Herald of Truth SOMETHING ABOUT GOD.

You have often heard about God. But there are so many thoughts to learn about Him and His wonderful works that we could spend our whole life time in studying and talking about Him, and even then would know but very little of His greatness, wisdom, power, love, and other wonderful attributes. God is very great and powerful. He can do all things. He created the world and all that is in it by the power of His word. He made the sun and the moon, and the stars, the grass, and the trees, and the flowers; the great elephants, the fierce lions, the little bees, flies, insects, worms, and all things that we can see, and a great many things that we cannot see; and yet a great many people do not know Him; do not know anything about God. They ignorantly worship idols, made by their own hands. There are a great many people, yes, whole nations, who bow down and worship idols. This is very foolish. It is altogether useless to worship anything besides the true God, and it is also a great sin. God said the children of Israel: "I am the Lord thy God which brought thee up out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

Suppose, for example, that we had such gods as the heathen worship, could they do us any good?

One of the gods of the Hindoos is represented by a very strange and monstrous figure, who has the head of an elephant and four arms and hands, and is always riding on a huge rat. He has the figure of a serpent with a sort of a ring around his head with some sacred letters in it.

Another one of the gods of India, is a fierce looking female figure with instruments of death in her hands and a string of human skulls around her neck as an ornament. Some worship the image of an ox, or of a calf, or of a serpent, or some other lifeless thing.

Now, if we had such a god he could not help us any. Suppose we would hire a man to carve out of a tree, or some other piece of timber, the figure or image of some animal or of a man, we then take this figure and set it up as our god and bow down before it and worship it as we would God. It could not help us and would do us no good.

You have all heard of the "Great Eastern," in her time the largest vessel in the world; she could carry ten thousand passengers and a great deal of freight. If you would go down into her engine room you would see there a great deal of machinery. There is the fire, there are steam boilers, engines, great wheels and beams; rods, shafts, valves, etc., and all these are necessary to make the vessel go, and the engineer understands all this machinery, and by the simple turning of a little wheel or a lever sets it in motion and the ship moves gracefully over the waters. But suppose the owners, just before they are ready to start on a voyage, should put, instead of this living, active, engineer, who knows all about the moving of this great vessel, in his place a wooden man; could he put this machinery in motion? Could he start the ship and make her move? No, he would be of no use.

At one time when the children of Israel had been living in the land of Canaan a long time, they forgot the true God and became very wicked. They had at that time a very wicked king, whose name was Ahah; his wife was also a very wicked woman. They built groves and temples for the horrible idols which they worshiped and caused the children of Israel to sin. God sent a prophet to tell Ahah of his wickedness, and there came into the land a great drought, so that for three years and six months it did not rain. Then the Lord sent Elijah to tell Ahah that the Lord would send rain, and Elijah gathered the people and the prophets of Baal together, and the prophets of Baal (100 in number) offered a sacrifice to their god and they called upon his name, long and loud, but he would not hear; they sprang on their altars, cut themselves with knives, calling on their god, but their god could not hear, nor answer. But when Elijah called upon his God, He heard him and sent fire from heaven and consumed the sacrifice and the wood and the altar, and the prophets of Baal were destroyed.

This shows us that idols cannot help us; and that it is in vain to pray to them or to worship them.

The true and living God alone can help us. The God of Abraham and of Isaac and of Jacob, the Great God who made heaven and earth, the Almighty who brought Israel out of Egypt and gave them the land of promise, He can help us. He said, "I will never leave thee nor forsake thee, and he that cometh unto me I will in no wise cast out."

This is the Great God, who so loved us that "whosoever believeth in him shall not perish, but have everlasting life." "He is God and there is none beside him."

#### For the Herald of Truth. THE HOLY GHOST IS A SPIRIT.

When we undertake to talk about the Holy Ghost we are very apt to strike deep waters, to go beyond our depths, to leave the word of God and enter upon unwarranted speculations and to teach doctrines that cannot be substantiated by the word of God. We will endeavor to hold ourselves so near to the written word that at farthest we will not be in danger of misleading any one.

First, we remark that the Holy Ghost is God. The Bible teaches us to believe in God. He is God the Father, God the Son and God the Holy Ghost. Now, believing in God in this manner, is called, believing in the Trinity or in the True God. Trine means three in one. The Divine Trinity is a great mystery which no one can explain. Sometimes we are accused of having three Gods instead of having only one, but we have, and believe in one God only, and that this God is manifested in three spiritual and invisible forms or powers.

When St. Patrick, the patron saint of Ireland, preached to the people of that country in the open field on the hillside and wanted to illustrate the Trinity he took up a shamrock (clover) and showing it to the people, he pointed to them that as from one clover stem grew three leaves, so the Father, the Son and the Spirit unite in one God, or form one God. The sun is an illustration of the Trinity.

tion of this same truth, as we look upon it and see its form, light and heat all in the same body.

We said, this God is an invisible Spirit. He is likewise the Creator of heaven and earth and all things, and so according to our convictions of faith we believe in one eternal, invisible, and almighty God as the Creator and the Preserver of heaven and earth and all things.

We believe further that Jesus Christ is the only begotten Son of God—the one Savior of mankind, who came into the world and died upon the cross, giving His life a ransom for our sins that through Him we might have everlasting life. We believe, according to the teachings of God's word and as held forth by Menno Simons, that this Jesus was truly God, and also truly man, possessing in Himself the truly divine nature and also the truly human nature: that He came down upon the earth in a body which God had prepared for Him, and that this body was a body of flesh and bone and blood, even as our bodies, yet without sin, so that He was upon earth and labored and suffered, was hungry and thirsty, wearied and wept, and all passions were tempted like as we are; that He finally died to save us from sin and arose from the dead and ascended to the right hand of God. We likewise believe in the Holy Spirit, who proceedeth from the Father and the Son and forms one in the great incomprehensible Trinity. He is an abiding Comforter, sent from heaven to abide with the children of God forever, and to lead and guide us into all truth. May God grant us grace that we may ever enjoy the comforting favors of the Holy Spirit, that He may ever guide us in accordance with the word, into all truth.

#### For the Herald of Truth. LORD, INCREASE OUR FAITH.

By S. F. YODER.

Testimonies have several times been published in the HERALD OF TRUTH from those who have been raised from the state of affliction in answer to the "prayer of faith;" hence it seems the more surprising to find an article in a late number of the paper (Aug. 15) on "Faith Cure," wherein the writer endeavors to prove that the healing of the body in answer to prayer is not for our time and never was intended for believers or persons truly converted to God.

We presume that the brother was led to write this article by the errors of "faith healing" friends, who, for "fifty years," deceived the credulous and teach that it is wrong to use natural remedies on any occasion. It is certainly right and proper to warn "unsuspecting and credulous souls" against this great error, but on the other hand we should also avoid the opposite extreme, which may be equally dangerous. Only that which is good is in danger of being counterfeited, and frauds always appear in imitation of that which is genuine.

I have no desire to enter into a controversy on this subject, but I cannot refrain from calling attention to several inaccuracies in the article which seem to me to lead to wrong conclusions.

The brother says, "We would not by any means desire to discourage prayer in behalf of the physically sick." Why

then, I ask, labor so hard to convince the reader that God does not now heal diseases of the body in answer to prayer? How can we as children of God pray for those which we already know is not for those who are "truly converted to God?"

When Christ commissioned His apostles to go into all the world and preach the gospel to every creature, among the signs that He said should follow them that believe, we notice this: "If they drink any deadly thing it shall not hurt them." Did the writer think of this promise when he wrote, "If one accidentally or otherwise swallowed rank poison, does any sane man suppose that God would miraculously heal him? Nonsense."

When the brother speaks about bringing afflictions upon ourselves by violating nature's laws, and also about bodily afflictions sent upon us by God, I am led to see the dividing line, but I know that God overrules all things for good to those who love Him.

The brother thinks that the whole difficulty of this "healing fad" (as he calls it) is "hinged on ignorance of the fact that all these healing miracles under God's economy of dealing with man in the introduction of the Gospel dispensation were performed among the unconverted," and he even claims that there is "not a shadow of an example of one truly converted to God ever having been miraculously or instantly healed," etc. A strange assertion surely for a believer to make. We find that Christ on a certain occasion could not do many mighty works among the people because of their unbelief. The greatest miracle of healing recorded in the Gospels is undoubtedly the restoration to life and health of the body of Lazarus. This miracle, which was a victory over disease by vanquishing death, the result of disease, was performed among a band of the converted (if there were any such at that time) and Lazarus himself was one whom Jesus loved. Among the miracles performed by (through) the apostles we need only point to the case of Dorcas as something more than a "shadow of an example" of Divine healing in answer to prayer after disease had even done its worst on the body of one truly converted to God. Other instances are not wanting in the word of God where His miraculous healing power was manifested among the children of God. But we should bear in mind that "universal healing" in answer to prayer never has been God's way of dealing with man in any age of the world. Every miraculous intervention no doubt was for some special purpose. God knows what is best for His children, and He wisely bestows blessings and gifts according to our capacity to receive and ability to rightly use the same. According to thy faith be it unto you.

Then let us not limit the Great Physician, unto whom is given all power in heaven and upon earth, or say what He shall or shall not do in our time. He bestows as well as the sons of those who "ask in faith believing;" rather let us pray "Lord, increase our faith."

East Leisbourn, Ohio.

AFTER all, the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, color and value from that.—J. R. LOUHL.

#### For the Herald of Truth. DIVIDING OUR TIME.

By ALICE HERR.

In Ecclesiastes 3:1 we read: "For everything there is a season, and a time to every purpose under the heaven." In Ecclesiastes 8:15 we read: "To every purpose there is time and judgment, therefore the misery of man is great upon him."

That does not mean that the Lord wants us to take the time for doing everything we do, because we oftentimes do that which is wrong and our actions or works will all be judged. Therefore it is important that we make the best use of our time. We can not make better use of it than always doing the Lord's will.

We should always be in a praying mood; but alas! how often we are in a complaining or unthankful or rebellious mood. The times we are tempted to envy, hatred, making unkind remarks of anyone, or having selfish motives in anything we do, we should pray for deliverance, and become willing to be delivered in His own good time and way.

That requires all our time. Praying will lead us to the Bible. We will want to be led by that blessed book, and therefore have a love for it. Studying the "Holy Word" will become acquainted with its Author. Oh how blessed it is to have close fellowship with Christ, and to have the guidance of the Holy Spirit, so that we may become helpful in the Lord's vineyard.

After receiving the Holy Spirit into our hearts we can be helpful. Helpful, by helping the weak ones in Christ, and helping into the right ways those that are out of Christ. We can be helpful by always speaking kindly and never unkindly of or to any one, and by esteeming each other better than ourselves. A helpful Christian is what we need. Helpful whenever and wherever he is called to service.

We should always be faithful workers, but with it all, we need rest. God rested the Seventh Day. We should also rest on the day appointed for that purpose. Resting is not idleness. We need bodily rest when tired physically, and mental rest when tired mentally. We can rest in change of occupation. We can rest from the labors of the week on Sunday.

Then is when we often make a mistake. We do more physical work on Sunday than we should. We should live every day as to the Lord; but we are told particularly that we should "Remember the Sabbath day to keep it holy." May we never rest when we should be on our guard for souls. Our Father knows how and when or what to choose for us.

#### For the Herald of Truth. OBEDIENCE.

By WILLIAM DETTWELTER.

To constitute obedience the act, or forbearance to act, must be in submission to authority. The command must be, however, to the person, and his compliance must be in consequence of it or it is not obedience. Obedience may be voluntary or involuntary. Voluntary obedience alone can be acceptable to God. We as God's people should apply this subject to ourselves, and we should be obedient to our God, because He is

our Creator and our sustainer and be cause all that we are, all that we have, is alone from Him. Therefore we, dependent creatures on an independent God, should be submissive to Him in all His ways by following the teachings of His word and the guidance of His Holy Spirit, no matter how it may seem to us, because if we do God's will, that is, obey His commands, we will grow in His favor, and blessings will be upon us. He never directs in a wrong way or misleads us. The apostle says (Jas. 1:22), "But he ye doers of the word, and not hearers only, deceiving your own selves." This shows us that we must do as the word teaches us, or we deceive ourselves. "But whose looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the word, this man is blessed in all his deeds." Jas. 1:25. What a blessed promise we have here for them that search after the truth to do it.

We have many instances where God called the people to obey, and He always promised them a blessing if they would obey. In Jer. 7:23, we read, "But this thing I command them saying, Obey my voice and I will be your God and ye shall be my people, and walk in the ways that I command you and it might be well with you." We see here that God made a promise if they would obey. We see at all times that when people obeyed the command of God it was well with them. We see where nations or people have yielded themselves up entirely to God's directions, it was well with them. Matt. 12:50. "For whosoever shall do the will of my Father which is in heaven, the same is my brother, my sister and mother." What a blessed thought! We are not worthy of the family of God, be brethren and sisters to Jesus, and that by obeying the Father we shall receive the benefits of the atonement that was made for us, by the Son. John 8:51.

Then said Jesus to those Jews which believed on Him, "If ye continue in my word then are ye my disciples, indeed, and ye shall know the truth, and the truth shall make you free." We should then continue in the word of Christ, in order that the truth (the word) may make us free. What a wonderful consolation that is that the word of Christ shall make us free. John 11:21. But this blessed promise is only on condition that we obey it. "If that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved by my Father and I will love him and manifest myself to him." John 14:23. "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." "If ye love me keep my commandments." "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in His love and the Father's love." John 15:10.

We were exhorted by our Savior to be obedient; we were told by Him of the wonder (the results of a faithful and obedient life). The command must be, however, to the person, and his compliance must be in consequence of it or it is not obedience. Obedience may be voluntary or involuntary. Voluntary obedience alone can be acceptable to God. We as God's people should apply this subject to ourselves, and we should be obedient to our God, because He is

our Creator and our sustainer and be cause all that we are, all that we have, is alone from Him. Therefore we, dependent creatures on an independent God, should be submissive to Him in all His ways by following the teachings of His word and the guidance of His Holy Spirit, no matter how it may seem to us, because if we do God's will, that is, obey His commands, we will grow in His favor, and blessings will be upon us. He never directs in a wrong way or misleads us. The apostle says (Jas. 1:22), "But he ye doers of the word, and not hearers only, deceiving your own selves." This shows us that we must do as the word teaches us, or we deceive ourselves. "But whose looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the word, this man is blessed in all his deeds." Jas. 1:25. What a blessed promise we have here for them that search after the truth to do it.

We have many instances where God called the people to obey, and He always promised them a blessing if they would obey. In Jer. 7:23, we read, "But this thing I command them saying, Obey my voice and I will be your God and ye shall be my people, and walk in the ways that I command you and it might be well with you." We see here that God made a promise if they would obey. We see at all times that when people obeyed the command of God it was well with them. We see where nations or people have yielded themselves up entirely to God's directions, it was well with them. Matt. 12:50. "For whosoever shall do the will of my Father which is in heaven, the same is my brother, my sister and mother." What a blessed thought! We are not worthy of the family of God, be brethren and sisters to Jesus, and that by obeying the Father we shall receive the benefits of the atonement that was made for us, by the Son. John 8:51.

Rice, Mo.

#### For the Herald of Truth. THOUGHTS AS THEY OCCUR.

Ye cannot serve God and mammon. There are many people who are trying to serve two masters, but the Savior teaches us (Matt. 6:24) that no man can do this. He will either hate the one and love the other, or else he will hold to the one and despise the other. He further says: "Ye cannot serve God and mammon." This no doubt is the reason why so many churches are not prospering now. Too many people are trying to serve God and mammon, and are not what they pretend to be. Hypocrites can do no good in the church.

Many members of the church are weak. They lack courage and decision of character. They are afraid to stand in defense of the truth. They are afraid to reprove the brother or the sister for their wrongs. They are afraid to take Matt. 18 and speak to the offending brother or sister and help them back into the right way, in the spirit of meekness. There are many who are afraid to speak a word against pride and its dreadful consequences. They are afraid to speak of it, because it is unpopular to do so, and people love pride and the church members want it and have it; in fact, the churches are full of it; it is a crying evil in the church and many are troubled to know what can be done to preserve the church from utter ruin by worldly conformity in every form.

The word of God is full of protest against it. It tells us plainly that we must be willing to forsake all and serve only the true and living God. If we are not willing to forsake father and mother, sister and brother for His sake, we are not worthy of the family of God, says Himself tell us. How much less worthy of Him are we then, when we are unwilling to give up the vanities of fashion and the follies of the world for His sake? Have we indeed, as His professed followers, so little love for Him, that we will hold fast to the vain and foolish adornments of the body rather than Christ? In other words, will we put fashion into the balance against Christ, and let fashion weigh the heavier? Ah! is not this, like Esau of old, selling our birthright for a mess of pottage? Is not this selling our salvation at far too cheap a price? We are indeed paying too dear for the prize.

Jesus teaches us that we should love Him more than all else. Often the young Christian feels ashamed of his own peculiarities which he must maintain to be true to Christ. But this should not be. We should never be ashamed of the example of Christ nor of the peculiarities which His word teaches.

#### For the Herald of Truth. SALT.

Salt is a substance found in the earth and is used for preserving and seasoning various kinds of food, etc. It is an indispensable article and we could not do without it.

In the fifth chapter of Matthew we are told that the children of God are the salt of the earth. That means, that as salt has a preserving power and is used to preserve material substances, so the people of God are to be a preserving power among the people of this world.

If there were no Christian people upon the earth, if there was no Bible, if there was no religious literature, if there were no good influences going out from God's people and from the Christian church to-day, the whole world would very soon become so given over to sin and unrighteousness that it would be beyond endurance. God would deal with the world as He dealt with Sodom and Gomorrah. When there was no more a sufficient degree of righteousness in those wicked cities to exercise a purifying influence upon the people and God sent fire from heaven and destroyed them, and so when the good influences of God's people become so weakened that they are no longer a power for good in the world, then according to the writings of the apostle Peter the world will be destroyed, consumed with fire, and the ungodly, according to the words of the prophet, shall be "as straw."

If the people of God are to be a salt in the earth, that by their good influence the world may be preserved from wickedness, how can I as an individual be a salt in the earth? By keeping step with the world? By going with the sinners and associating with them in their folly and sin? This would be destroying the savor and making the salt worthless. The Psalmist says, "Blessed is the man that walketh not in the counsel of the ungodly, nor sitteth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night."

We should always follow the meek and lowly Savior and consecrate our lives to His service. Every pure heart will approve of this course. Jesus says, "If ye love me keep my commandments," and again, "If ye know these things, happy are ye if ye do them," and "I, am with you always even unto the end of the world." If we are finally the promise that if we are His faithful and obedient followers He will receive us into glory with Himself. "Where I am there ye may be also."

It is indeed sad to know that there are in the world so many who are like the salt which has lost its savor, who, though they may profess piety and godliness, are void of Christianity. They draw near to God with their mouths and honor Him with their lips, but their hearts are far from Him. Such men's religion is vain. The Savior speaks of this class of people when He says in Matt. 7:21-23, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Luke also refers to this class, when he says: "Salt is good; but if the salt has lost its savor, whither shall it be seasoned? It is neither fit for the land nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear."

Oh, that we could all more fully rise up to the pure life in the Lord Jesus Christ and grow in His grace day by day, and into the power of His might,

so that in our walk and conversation the people may see the image of Christ and glorify our Father which is in heaven. Let us take the advice of the Apostle Paul when he says, "Let your speech be always with grace, seasoned with salt, that ye may know how to answer every man." Col. 4:6.

#### ELLA H. BRUBAKER. Smithville, Ohio.

#### REPORT

OF S. S. CONFERENCE HELD IN KENT CO., MICH., AUG. 17, 18, 1899.

Meeting was called to order at 9:00 A. M., Bro. D. D. Miller of Middlebury, Ind., acting as moderator. Bro. Noah Metzler, of South West, Ind., conducted devotional exercises. Bro. Miller then appointed a committee to select candidates for the different offices. The election resulted as follows: Bro. D. D. Miller, of Middlebury, Ind., moderator; Jacob Sherk, of Elkhart, Ind., assistant; Simon Kanagy, Evanson, Ill., and E. H. Johns, Goshen, Ind., secretaries; Frank Thut, Ada, Ohio, and A. L. Buzzard, Elkhart, Ind., choristers, and Wm. Beamer, Elmdale, Mich., treasurer.

Bro. Thut gave an address of welcome, in which all distant parties were made to feel at home and also to help along in the good work.

Next came brief reports of S. S. Some of the schools were not represented. Sunday schools are mostly evergreen, prosperous and progressive. Some few falling away in numbers. Several mission Sunday schools have been organized.

Then followed the "Discussion of Difficulties." Several questions were brought before the meeting and were discussed briefly. Get spiritual life into the Sunday school, prove it by the word of God, and trust the rest to God, and all difficulties may be overcome. After a brief exhortation and prayer by Bro. John Culp, of Michigan, conference was dismissed until 1 P. M.

#### THURSDAY AFTERNOON.

Conference was opened by Bro. Isaac Weaver, of Iowine. Next followed the subject, "Responsibility of the Sunday School Officers and Teachers." The first part, "To God," was discussed by Bro. Leaman, of Chicago. We (the teachers and officers) should take it as a privilege, not a duty. God has given us a message and we are responsible for its delivery. Second, "To each other," by Monroe Miller, of Iowine, Michigan. We should show love to each other. Learn to know each other and work as a unit. Third, "To their Scholars," by Anna Yoder, Goshen, Ind. Live right and set the best examples. We are their teachers, and will, to a great extent, shape their future destiny.

Fourth, "To the World in General," by Jacob K. Bixler, Wakarusa, Ind. Our presence should be an influence for good. If each one would do his or her duty more souls would be brought to Christ.

Sister Frances Zook, Elkhart, read an essay on the subject, "Lower of Habit." Bro. A. S. Johns, Goshen, gave a talk on the same subject.

Power of habit is so great that it will make men out of us or anything but men. It may cause us to lose our soul. Good habits can only be formed by an effort of the will. Most habits are

formed in the home and therefore great care should be taken in the home life. Conference closed by prayer by S. M. Kanagy.

#### EVENING SESSION.

A few queries were read and answered. Bro. Minhier, of Shipshewana, Ind., conducted the devotional exercises. The evening subject, "Education," was then applied by the brethren, N. E. Myers and A. L. Buzzard, of Elkhart. First, "What It Is." The ideal of education is different. Education should make an ideal man or woman and have all parts of his body and mind trained and developed aright. Out of the blind, ignorant mind of the child we are to make an ideal man full of the knowledge of God and things about us. The aim of education is to develop ourselves so that we may be a glory to God and do the most good to our fellow men. Second, "Its Uses and Abuses." Education, misused, makes a man proud, makes him see greater possibilities in himself than in anyone else, gives more opportunity to wrong, causes people to misinterpret God's word, etc. Education, rightly used, maketh a man humble, gives more opportunity to good, helps man to enjoy nature, and to search the deep things of God. After prayer by Bro. I. S. Johns meeting adjourned.

#### FRIDAY FORENOON.

Scriptural reading and prayer by Bro. H. Friesner, Barker St., Mich. The subject, "Bible Studies" was subdivided into parts: First, "Incentives," by S. M. Kanagy, Evanson, Ill. Some of the incentives given were: The need of knowing what is contained therein; the good the Bible does for the people in general; We always find something new; all questions that we would ask Christ are answered in the Bible, etc.

Second, "Plans," by Noah Metzler, South West, Ind. The way to study the Bible is to divide it. Study in sections and then put it together as a whole.

International Sunday school Lessons: First, "How Arranged." D. D. Miller gave a few thoughts with regard to arrangement. Second, "Advantages and Disadvantages." No matter where we are we study the same lesson. In unity there is strength, the whole world studying the same lesson. If studied in the right spirit, it surely is a power. Disadvantages—Some people study lessons helps more than the Bible. Men give their comments on these lessons, people read the comments and are often misled. Follow of these men instead of the true standard, Christ.

Meeting closed by prayer by Jacob Herschberger, Middlebury, Ind.

#### FRIDAY AFTERNOON.

Bro. Jacob Sherk offered the services. Sister Alta Kurtz read an essay on "Sunday Recreations." A brief discussion followed in which several profitable and several unprofitable recreations were mentioned.

Sister Cora Freed, Wakarusa, Ind., read an essay on "What Constitutes Pride." Bro. A. J. Hostetter, Middlebury, Ind., gave a talk on same subject. Pride cometh from a seed which is sown by Satan. It is contrary to God's law and can be overcome only by the help of God.

The next topic, "Humility," was divided and presented under two heads,



First, "How Attained," by Jacob Shenk. To become humble we must deny ourselves. The Spirit of God will eradicate pride. Whoever would be great let him be a servant.

Second, "Its Fruit," by Noah Metzler. To be truly humble we must have the Spirit of God and the fruit of humility will be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Gal. 5:22, 23.

#### MISCELLANEOUS BUSINESS.

A collection, amounting to \$36.18, was held for necessary expenses. A program committee for the next year was then appointed as follows: D. J. Johns, Goshen, Ind., A. R. Zook, Topeka, Ind., Noah Metzler, South West, Ind., Jacob Shenk, Elkhart, Ind., and Daniel Shrock, Goshen, Ind.

Several announcements were made and conference was closed.

#### FRIDAY EVENING.

After singing, a few queries were read and answered. On account of a number of children being present it was thought best to have a children's meeting. After the opening service, Sister Anna Yoder of Goshen, and Bro. Leaman, of Chicago, gave interesting talks to the children.

The following resolutions were adopted.

1. Resolved, "That we as visiting brethren and sisters extend our heartiest thanks to the people of this place, for their kind hospitality and ample accommodations, and for the Christian spirit manifested."

2. Resolved, "That we, the people of this conference, extend our heartfelt thanks to Josiah Stahl for the use of the grounds on which to erect the tent."

3. Resolved, "That the members of this congregation thank the friends for their assistance in preparing for and help during conference."

4. Resolved, "That we, the brethren of Indiana, extend a general invitation to attend the Sunday school Conference to be held in the fall of 1900."

5. Resolved, "That the minutes of the conference be sent to the Mennonite Publishing Co., Elkhart, Ind., for publication in the HERALD OF TRUTH."

6. Resolved, "That we, the members of this church, extend our hearty thanks to the brethren and sisters from a distance for the interest manifested on our behalf."

The next exercise was "Open Conference," the subject being, "The Salvation of the World." Many practical thoughts were presented, especially this one thought, that on us, as Christian people, is resting a great responsibility. We must not only preach the Word of God, but we must live it. Get on solid footing ourselves and then help others.

After a closing address by the moderator, in which was set forth how the love of God will change a man and what it will cause man to do, and prayer, conference was closed by singing, "Blest be the Tie," and all could go home feeling that truly blessed is the tie that binds us together in Christian love and helps us to work as one for Christ and His kingdom.

Sec. {S. M. KANAGY.  
E. H. JOHNS.

#### REPORT OF FIFTH ANNUAL S. S. CONFERENCE OF THE SOUTH-WESTERN PENNA. DIST. Held at Rockton, Penna. Aug. 23 and 24, 1899.

The conference convened on Wednesday evening at 7 o'clock. The attendance and interest were gratifying and encouraging to all and especially to the congregation at this place. There were representatives from the congregations in Lancaster, Snyder, Juniata, Millin, Blair, Westmoreland and Fayette counties and a number from the congregations of Johnstown and Tn in Somerset county.

Bro. J. N. Durr opened the conference by reading Eph. 6:10-18 and prayer. Abram Metzler was elected moderator; S. F. Coffman and Lena F. Hege, secretaries; J. W. Kirk, treasurer; Ed. Miller and S. D. Yoder, choristers. Bro. J. A. Brillhart, of the Rockton congregation, welcomed the visiting brethren and sisters. Bro. B. F. Book, of Lancaster county, responded.

"The Spirit in a S. S. Conference," was the subject discussed by John E. Kaufman and others.

When we do the Master's work, we want the Master's power, the Holy Spirit. We need this power to make us one, to be a "well of water," outflowing to refresh others. Let us work for the Master, with the Master. The Holy Spirit takes out the spirit of jealousy, envy and pride and reinstates love. We need in our conference the spirit of prayer, that the work may abide in our hearts, be a blessing to others and that we may also comprehend its responsibility, not seek to be entertained only. Speak out the messages of the Holy Spirit. Have the spirit of sincerity, enkindled with love not self. Say practical things, represent Christ, be workmen that need not be ashamed. Let the Holy Spirit control the meeting. Use one talent, for which we are as responsible as if we had ten.

On Thursday morning the devotional exercises were conducted by Bro. Samuel Gindesberger. The brethren Abram Metzler and J. A. Hummel spoke on "The Possibilities of a Sunday School." The Christian's work is to win souls. There is on one side a great host of S. S. workers and pupils and on the other a great host of unsaved souls. This presents great possibilities. But the work must be done by individuals. Much depends on the teacher whether the pupils in the class will be won to Christ. Every child has a right to expect some good and should not be disappointed. The possibility of its salvation is present, and the teacher should be able to convey this. Finally, let us resist the evil influences of evil companions. The child's knowledge of the Word has an influence that can not be measured.

"Neglected Duty," by Bro. Jacob Snyder and Bro. Samuel Gaynon suggested the following thoughts: "We can not confine our Christian duties to S. S. work. Peter's commission was to feed the lambs and the sheep. Fathers and mothers are often absent when they should be in the sanctuary with their children. You might as well try to raise a crop on untilled soil as to neglect Christian duties and expect the church to prosper. The more we engage in the work of the Lord the fewer

will be our neglected duties. Parents should live a holy life, as an example to their children. The correct life of the child should be the aim of every parent. The parent's example of piety and love to God will, like Cornelius' household, lead the family to God.

"Effective Ways of Teaching Children," by Bros. S. G. Shetler and H. M. Gelnett. There are three ways of teaching.

1. Know the child's rights. We are apt to offend these little ones. We should learn from the child before being able to teach it.

2. Teach the right thing at the right time. This is not always best accomplished by preaching or prohibiting, but by some good example or kind act.

3. Make them happy. If it makes them happy let them do all that they desire that is good or useful. Make them happy in Christian worship. Patient and apt teaching in S. S. wins the attention and the heart.

Teach children when they want to know. Always tell them the truth. Do not deceive them nor trifle with their inquisitive natures by telling them falsehoods. Help them to get the knowledge which they seek.

"Non Conformity should be Taught," by Bro. Levi Blough.

Because it is God's word. In order that the child need not be made to suffer the pain of separating from the world. Because, worldliness, lodges, shows, circuses, fairs, worldly pleasures, etc., are sins. Because it is a sin and a great shame for the church to court the world.

When? Sister Molly Snyder. In early life the mother should exercise a good influence upon the child. Moses said that his children were in early life under different teachings and later Moses "chose to suffer with the people of God." Spare no time or means, devote yourself to the great work of cultivating the soul of the child. Work with God.

How? J. K. Hartzler. Let us not confuse customs and habits with the simple teachings of the Gospel. 1 Cor. 11:1-16 should be taught as God's word. The world believes the half of it, referring to men uncovering their heads. The covering of the head by the woman is just as strong in the Scripture, stand by His Word. Non conformity is a Bible doctrine. Believe it. Live it, by the grace of God, in the home. Keep the children from contamination. Teach the denying of worldly lusts.

"Worship in Song," Ed. Miller and B. F. Book. All singing is not worship. Patriotic hymns do not edify the soul. The words of the hymn should be uppermost in the mind. The theory of music is needed, but the expression of the thoughts of the words should be especially emphasized. Remember the old hymns. Nearly every soul is touched by some hymn. God is praised by the sounding of voices in song. Learn the origin of hymns and sing with the spirit and the understanding also.

Bro. Jonas Blough opened the afternoon session. Sister Cora Loucks and Bro. D. H. Bender presented a number of good thoughts on the subject, "How to Win the Unsaved." Be converted. Have a love for souls. Have a spirit of prayer. Continue in prayer. Have a knowledge of the Word and use it.

Understand the condition of the person to be won. Win them for Christ by love. See the need of salvation. Use opportunities.

"The Relations of the S. S. to the Home, Church and Ministry," by Brethren G. D. Miller, J. R. Loucks and J. N. Durr. The S. S. work is a work of training child life. Win the affection and reverence of the child for the S. S. Lead the boys and girls to make Christ the highest ideal of all life. Keep the fires burning which perpetuate the principles that are so sacred to us as a denomination. The minister is a helper as well as a director of the S. S., which is a part of the church.

"The Power of Influence," Sallie Miller and J. H. Byler. Our usefulness depends upon our influence. Influence is a silent power, which lifts up or drags down. Power of minister for good depends upon a consistent, holy life. His influence may be the opposite. Vain conversation, inconsistent life and filthy habits turn souls away from Christianity.

"The Little Ones," by Sisters Anna Miller and Annie Parrish. Guard their associations, keep them in Christian society. Little follies are very destructive. Their imitative natures should have the best examples. Be earnest, patient and prayerful and teach them kindly, simply and carefully. We are apt to condemn in children the things we allow ourselves. Use the spiritual rod, prayer.

"Giving," by Bro. Aaron Loucks, was discussed, bringing out a number of points. Excuses for not giving:

1. I would like to give, but can not afford it.  
2. Must support my family or be "worse than an infidel."  
3. Have obligations. "Owe no man anything."  
4. Have had sickness and must meet expenses.  
5. Others have so much more and do not give much.

The poor woman gave more than all the rest. "Give and it shall be given you." The servant who gave his Lord only what he received was cast out. The man who wanted to get rich was severely rebuked. No one was yet impoverished by giving too much to the Lord.

After considering a number of queries the afternoon session closed. The subject for the evening was "Go and Teach all Nations," by Sister Lena F. Hege and Bro. S. F. Coffman. Isa. 32:9. There is a love for sisters to do. If but in the home, her influence is far reaching. Many women besides those named in the Scripture have been used in the Lord's work. Her sphere is especially in the home. Education qualifies, but one must learn how to use the knowledge gained. Mothers should not help their children into the follies which will afterwards cause them sorrow. The things which were a source of stumbling and sin to a mother should not be taught to the daughter. Our commission is seven fold: (1) Go, (2) ye, (3) into all the world, (4) preach the Gospel, (5) Baptizing—, (6) Teaching them—, (7) I am with you. God qualifies those whom He calls. Those who are qualified may be called. Are we qualified? Are we called? Are we willing to go? Many have been open. South America is sadly neglected. Out of 50,000 Christians a great number should go.

Following are some of the resolutions passed:

1. Resolved, That we urge more systematic work in our Sunday schools and recommend that they be held prior to church services when convenient.

2. Resolved, That we urge a closer inspection of Sunday schools by the ministry and that they be consulted on all important matters by the superintendent.

3. Resolved, That we recognize the growing interest in Sunday school work, yet we urge still more earnest individual work.

4. Resolved, That we recommend the holding of another Sunday school conference in connection with the church conference.

5. Resolved, That we urge the taking of a collection at least once each year for Home and Foreign Missions.

6. Resolved, That we extend thanks to the Pennsylvania Ry. and the Buffalo Rochester & Pittsburgh Ry. for reduced rates.

A committee, subject to the approval of conference, was appointed to arrange a program for the Sunday school conference next year. After singing "Throw Out the Life Line," the conference closed.

S. F. COFFMAN,  
LENA F. HEGE,  
Secretaries.

#### REPORT OF SCHOOLS.

Counties represented.....	9
No. of schools.....	18
Total No. of pupils.....	1,737
Total average attendance.....	1,092
Total amt. collections reported.....	\$377.81
Total No. of teachers.....	102
Seven schools are evergreen.	

#### MINUTES

Of the Conference of the Southwestern Pennsylvania District.

The annual conference of the Southwestern Pennsylvania District was held at Rockton, Pa., Aug. 25, 1899.

Conference was opened at 9 A. M. Devotional exercises were conducted by J. N. Durr, who read John 15:1-17, followed by prayer by Aaron Loucks.

Minutes of previous meeting were read and approved, after which the officers elected at last conference took charge of their respective duties.

The assistant moderator being absent, A. Metzler was elected to fill the place.

The conference sermon was delivered by S. G. Shetler. Text, Acts 15:28. After the reading of the Rules and Discipline by the secretary, testimonies were given by all members of conference present. The church testified by a rising vote.

The church reports were then given and a summary shows as follows: Accessions, 37; lost by death or otherwise, 20; membership, 887; contributions, \$973.26.

Forenoon session was closed with prayer by A. Metzler.

Afternoon session was opened by singing and prayer, after which the constitution was read by the secretary. The report of the Revision committee was heard and after thorough consideration the revision of the Rules and Discipline was adopted.

On motion it was unanimously decided to have 2,500 copies of the Constitution and Rules and Discipline printed.

The following questions were discussed and resolutions passed:

1. Does this conference recognize the charitable Homes in Wayne county, Ohio?

Resolved, That we recognize the Mennonite charitable Homes in Wayne county, Ohio.

2. Shall we establish a church conference treasury?

Resolved, That each congregation shall contribute to a conference fund.

3. Should church reports be uniform?

Resolved, That we authorize the secretary to prepare and send out blank report forms to all the congregations.

4. What Mission stations shall we establish?

Resolved, That we establish Mission stations as follows: James Creek and Schellaburg, under the care of J. N. Durr; Elton, Johnstown and Holsopple, under the care of L. A. Blough; Champion, under the care of Aaron Loucks; Gortner and Forks, under the care of G. D. Miller; Hutton, under the care of S. F. Coffman; Greenville, under the care of J. A. Brillhart. Each station to be reported at next conference.

5. Resolved, That the committee appointed by the S. S. conference to arrange for the next S. S. conference stand approved. S. G. Shetler, G. D. Miller and L. A. Blough, committee.

6. Resolved, That J. N. Durr serve as bishop of the congregation at Rockton and Aaron Loucks at Masontown for this conference year.

7. Resolved, That the blank certificate presented by the committee on certificate of ordination be accepted.

After singing, and prayer led by J. N. Durr, conference adjourned to meet at 6:30 P. M.

Evening session was opened by singing, S. Gindesberger led in prayer.

Committees that had not yet been called for reported, after which committees were relieved and other committees appointed.

8. Resolved, That we authorize the congregation at Martinsburg to dispose of or use the church building at Roaring Springs to the best interest of the congregation.

9. Resolved, That the secretary and Bro. Aaron Loucks attend to the printing of the Constitution and Rules and Discipline.

10. Resolved, That the minutes of conference be obtained by the ministers in a reasonable length of time and read and explained to the different congregations.

11. Resolved, That the next annual conference be held at Tub, Pa., the last Friday of August, 1900.

On motion of A. Metzler conference adjourned.

S. G. SHETLER,  
S. F. COFFMAN,  
Secretaries.

BISHOPS PRESENT.—J. N. Durr, David Keim, Jonas Blough, Aaron Loucks.

MINISTERS PRESENT.—J. A. Brillhart, Samuel Gindesberger, Abram Snyder, G. D. Miller, Abram Metzler, H. M. Gelnett, S. F. Coffman, D. H. Bender, S. G. Shetler.

DEACONS PRESENT.—Andrew Kaufman, S. J. Gelnett.

#### OUR CHILDREN.

First impressions are deepest, most lasting, and rarely fade. How important it is that we should fill the minds of our children with good ideas as soon as they can comprehend them. So

rear children who will be an honor to us and become pillars and ornaments to society they should have the purest literature of the days read before them as soon as they are capable of comprehending it. There are many publications full of interest and containing no ideas in conflict with virtue and morality. Teach your children to be honest and industrious. An idle brain is the devil's workshop. Always know how and where they pass their time when not with you. Make home so attractive that they will not often wish to pass their evenings elsewhere. Teach them early and persistently to loathe whisky, tobacco, pool tables, dime novels, profanity, police gazettes, and vulgar and obscene stories, as such tastes and habits unfit a man for usefulness and honor in this life, and for a suitable preparation to live happily in the life to come.

The use of tobacco may hardly be classed as immoral, but it is useless, expensive, and filthy, and no doubt its insidious poison has caused thousands to die suddenly. Teach your children to respect the laws and refrain from carrying deadly weapons. The good law-abiding citizen never shoots first, and carrying a weapon gives the ruffian an excuse for doing the same thing, and helps give the practice as much respectability as possible. If living in the country, children should be induced to take all possible interest in growing fruits, flowers, etc., as such pursuits are most pleasant and refining, grow in interest as life progresses, and are incompatible with an evil life. The race of "smart alacks" should be abridged, and children taught to be respectful to the aged, and reverent in their allusions to "the King eternal, immortal, and invisible." Such advice may seem old-fashioned to many, but it has been invariably practiced by the purest, best of our race, and when we want a man to fill a place of trust and honor we seek for one who has been thus reared.

Evening session was opened by singing, S. Gindesberger led in prayer.

Committees that had not yet been called for reported, after which committees were relieved and other committees appointed.

8. Resolved, That we authorize the congregation at Martinsburg to dispose of or use the church building at Roaring Springs to the best interest of the congregation.

9. Resolved, That the secretary and Bro. Aaron Loucks attend to the printing of the Constitution and Rules and Discipline.

10. Resolved, That the minutes of conference be obtained by the ministers in a reasonable length of time and read and explained to the different congregations.

11. Resolved, That the next annual conference be held at Tub, Pa., the last Friday of August, 1900.

On motion of A. Metzler conference adjourned.

9. Resolved, That the secretary and Bro. Aaron Loucks attend to the printing of the Constitution and Rules and Discipline.

10. Resolved, That the minutes of conference be obtained by the ministers in a reasonable length of time and read and explained to the different congregations.

11. Resolved, That the next annual conference be held at Tub, Pa., the last Friday of August, 1900.

On motion of A. Metzler conference adjourned.

On motion of A. Metzler conference adjourned.

On motion of A. Metzler conference adjourned.

On motion of A. Metzler conference adjourned.

On motion of A. Metzler conference adjourned.

On motion of A. Metzler conference adjourned.

On motion of A. Metzler conference adjourned.

will then go to St. Louis a few months with friends. May her visit prove a blessing to herself and all with whom she meets. She will return, the Lord willing, about Christmas, and will be refreshed. Bro. M. S. Stetler spent a few days with us last week. He preached for us Thursday and Friday evening. Many old friends were glad to renew their acquaintance with him as they had not seen his face for five years, when he started the Mission.

The writer spent a pleasant time at the conference in Michigan last month. Many friends were made which proved a blessing to all.

They kindly remembered the Mission by a nice box of provisions, for which we are very thankful.

Brothers Detweiler and Kornhaus, who labored with us, are now in Elkhart attending school. We miss them in many places. Bro. Kornhaus, especially, is missed in our children's meeting on Sunday evening. The last evening he was with us the hall was filled with children, and around the door were many who could not get in to find a chair. Many inquiries are made for him by the children. May God bless these children, and may God spare the city for the children's sake; because this city is the gate to Sodom in which is sin and misery.

Brother and Sister Morning, from Cullom, Ill., gave us a short visit. A sister donation was sent by them from time to time.

Sister Heikelman, of the same place, God surely loves a cheerful giver. Often when we are short of money for personal use, God kindly remembers us through some kind sister or brother. How thankful we should be when God is so good to us.

A number of others came and paid us short visits.

The writer was wonderfully surprised Monday morning, as his brother stepped in the mission door, he having just come from Lancaster Co., Pa. Having no word, he came in very unexpectedly to us.

A funeral was held last week by the mission workers close by. The man had been lingering for months, and often would some of the mission workers on Sunday afternoon go and sing with him. He would often say to his wife, "Are they coming now?" "Is it time for them to come and sing?" And afterwards requested that we should sing when he is laid to rest. Our work goes on changing from one thing to another. We ask you to remember us in our errands of mercy, that God may use us to His glory.

Can the ministers arrange to stop here on their errands of love as they pass from east to west? Their help will certainly be appreciated by all. Services on Sunday morning and evening, and Sunday school in afternoon. German services on Monday evening, cottage prayer meeting Tuesday evening, children's meeting Wednesday afternoon, preaching Thursday evening, Bible reading Friday evening, and sewing school Saturday afternoon. We will be glad to have our ministers stop with us.

Remember us at the throne. Yours in Jesus, A. H. LEAMAN.

#### MISSIONS.

##### HOME MISSION NOTES.

To the Readers of THE HERALD:

Some have been inquiring why the mission notes are not as regular as some time in the past. We aim to have them in the paper that you receive the 15th of each month. Usually the mission workers in Philadelphia have their notes in the issue of the 1st of every month, so we can all have them to read in each number of the HERALD. A number of workers have changed during the past month. Bro. Shenk, of Virginia, who had been with us and who preached nearly every Sunday during the summer months, left for home last week. Bro. B. A. Shupe, of Missouri, who has been with us during the months of July and August, has again returned to his home and is engaged in school work. Sister Barbara Blosser, of Elkhart, also spent two months here and is now spending a few months with her mother in the old home at Caledonia, Mich. May she prove a great blessing to her home in the declining years of her parents.

Sister Melinda Ebersole, who has been with us for a long time, is taking a vacation. She will spend a short time with her parents in Sterling, Ill., and

will then go to St. Louis a few months with friends. May her visit prove a blessing to herself and all with whom she meets. She will return, the Lord willing, about Christmas, and will be refreshed. Bro. M. S. Stetler spent a few days with us last week. He preached for us Thursday and Friday evening. Many old friends were glad to renew their acquaintance with him as they had not seen his face for five years, when he started the Mission.

The writer spent a pleasant time at the conference in Michigan last month. Many friends were made which proved a blessing to all.

They kindly remembered the Mission by a nice box of provisions, for which we are very thankful.

Brothers Detweiler and Kornhaus, who labored with us, are now in Elkhart attending school. We miss them in many places. Bro. Kornhaus, especially, is missed in our children's meeting on Sunday evening. The last evening he was with us the hall was filled with children, and around the door were many who could not get in to find a chair. Many inquiries are made for him by the children. May God bless these children, and may God spare the city for the children's sake; because this city is the gate to Sodom in which is sin and misery.

Brother and Sister Morning, from Cullom, Ill., gave us a short visit. A sister donation was sent by them from time to time.

Sister Heikelman, of the same place, God surely loves a cheerful giver. Often when we are short of money for personal use, God kindly remembers us through some kind sister or brother. How thankful we should be when God is so good to us.

A number of others came and paid us short visits.

The writer was wonderfully surprised Monday morning, as his brother stepped in the mission door, he having just come from Lancaster Co., Pa. Having no word, he came in very unexpectedly to us.

A funeral was held last week by the mission workers close by. The man had been lingering for months, and often would some of the mission workers on Sunday afternoon go and sing with him. He would often say to his wife, "Are they coming now?" "Is it time for them to come and sing?" And afterwards requested that we should sing when he is laid to rest. Our work goes on changing from one thing to another. We ask you to remember us in our errands of mercy, that God may use us to His glory.

Can the ministers arrange to stop here on their errands of love as they pass from east to west? Their help will certainly be appreciated by all. Services on Sunday morning and evening, and Sunday school in afternoon. German services on Monday evening, cottage prayer meeting Tuesday evening, children's meeting Wednesday afternoon, preaching Thursday evening, Bible reading Friday evening, and sewing school Saturday afternoon. We will be glad to have our ministers stop with us.

Remember us at the throne. Yours in Jesus, A. H. LEAMAN.

The true test of civilization is not the census, nor the size of cities, nor the crops, but the kind of man that the country turns out.—H. W. Emerson.

## HERALD OF TRUTH.

September 15, 1899.

## SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. Per Herald der Wahrheit, one dollar per year. Both papers to one address, \$1.50 per year. HERALD OF TRUTH & VOICES OF CHURCH to one address, \$1.50 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa. & Washington Co., Md.
4. "Mills District, Pa.
5. Canada.
6. Ohio.
7. Ohio.
8. Ohio Mennonite.
9. South Western Pennsylvania.
10. "Indiana (Spring).
11. Indiana and Michigan District (Fall).
12. Illinois.
13. "Western District.
14. Kansas and Nebraska.
15. Nebraska German.
16. Minnesota District.

(A.M.S.H. Mennonite.)

## BUSINESS NOTICES.

Every reader should take advantage of our offer on a good commodity. See last page.

Get your friends to subscribe for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. The church paper will interest them.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

We are pleased to note the large number of orders which are being sent in for our New Tracts. Surely these silent messengers can be of great use to workers in the Master's vineyard. See our list elsewhere.

For Bibles and good religious books of all kinds call on or write us. We have on hand a large assortment of books, Sunday school cards, etc., at sufficient variety of prices to meet the different requirements.

Gospel Call is steadily taking the lead among Song Books for Sunday schools. The letters we are receiving testify to its high merits. It is very good all through, and very low in price. Sunday schools that are contemplating making a change in their song books, should by no means forget to give Gospel Call a fair examination. Price only 20 cents per copy, postpaid.

A great remedy for kidney and chronic troubles is the noted Bowden Lithia Water of Aswell, Georgia. It flows out from large granite rocks in the very heart of the Mennonite colony in the Sweet Water valley, 15 miles from Atlanta, Georgia. This water has many curative properties, and has gained a world wide reputation, and is now for sale at the Mennonite Publishing Co., Elkhart, Indiana, and at Lancaster, Pa., by B. F. Herr, 37 N. Prince St. Price per single gallon, 50 cents; in 12 gallon carboys, \$4.75, free on board at the above places. Empty vessels must be returned, prepaid. Write for booklet of testimonials from the most noted physicians of the country.

## HERALD OF TRUTH.

To Those in Arrears.—Our dear brethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

The "Marked New Testament" is having a good sale. It is a valuable little book, being very helpful in finding leading texts bearing on the Divinity and Death of Christ, Faith, Repentance, Obedience, etc. The price being so low places it within the reach of everybody. If you haven't a copy, send for one. Price 10 cents, Postage extra, 3 cents; 10 copies, \$1.00, Postage extra, 25 cents.

It is encouraging to note how rapidly the book "Dying Testimonies of Saved and Unsaved" sells. Agents are selling hundreds of them. The present edition is nearly exhausted and we are arranging to get out several thousand at once, expecting to follow with more later on. Who wants to be an agent and share in the harvest? Applications should be sent us early, for now is the time to begin work. Write us at once.

India, the Horror-Stricken Empire, has by no means lost its hold on agents as a favorite book to canvass. It continues to find its way into new homes, and since the prices have been reduced, it should become even more popular than ever. Any one wishing to get acquainted with the customs, religions, etc., of the Hindoos, will be amply repaid for the outlay necessary to procure a copy of this valuable book. It will help greatly to better understand the letters of our missionaries which are published regularly in the HERALD. See advertisement on another page. We want still more agents to help sell it. Write us for liberal terms.

## TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unchristian Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secretism.
- No. 6. The House of Darkness.
- No. 7. (Against secret societies.)
- No. 8. Dying Without Hope.
- No. 9. A Name to Live! Rehuked.
- No. 10. Repentance.
- No. 11. Which Heaven Do You Prefer?
- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Needle.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.

Address all orders to  
MENNONITE PUBLISHING CO.,  
Elkhart, Ind.

We have a limited number of "The Christian's Secret of a Happy Life," standard edition, in cloth binding, which we will offer for 45 cents postpaid. The regular price is 75 cents. This reduced price holds good only while the present stock lasts. Order this excellent book at once and take advantage of the reduction.

Letters on Baptism, by Edward B. Fairbairn, D. D., 245 pages, 12 mo. cloth, price 75 cents, published by the Congressional Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by affusion.

These letters are addressed to a friend, also a Baptist, who wrote to him asking for his reasons for severing his church relations and becoming an advocate of baptism by sprinkling or pouring. We give this answer in his own words:

"How this change came about may be told in a few words. Some years ago, I was requested by a Baptist 'Publishing House to prepare a book 'in defense of Baptist views. They proposed a volume of about four hundred duodecimo pages. I accepted this appointment with the fullest assurance that an argument 'could be made in that compass that 'nobody could fairly answer. In order 'to do it I determined to go over the 'whole ground from the beginning; 'so that when the work was finished 'the honest and intelligent reader of 'my book would be constrained to 'admit that I was unassailable. 'I fully believed that immersion 'was the only water baptism, and 'that it could be made so to appear to 'every candid inquirer. 'My disappointment you can imagine when I tell you that, as I proceeded my study of the subject, I found lower after lower of my Baptist fort tumbling down! Most laboriously did I strive to repair them. 'Month after month for more than 'two years did I labor to maintain 'my old ground, but to no avail. 'There were too many hard and solid 'facts against me. Having studied 'the subject through and through on 'both sides, I was convinced of my 'error. Immersion was not the only 'baptism. The word baptizo did not 'mean 'immerse' in the New Testament. I saw it clearly. I could not 'have been an honest man, and continue to profess to believe what I 'did not believe. I had believed it 'with strong conviction, and I did 'not for one moment question the 'authority of my Baptist brethren. 'They are as sincere in their convictions as I formerly was in mine. 'But with the facts now before me it 'was impossible for me to remain a 'minister of the gospel in any Baptist 'denomination. 'The subject is discussed throughout in a very fair and reasonable way, and with due respect to the beliefs of others, yet clearly and pointedly he reasons over the subject, and both from the Old and New Testament Scriptures shows that baptizo or baptism as used in the word of God, does not mean immersion, as so many maintain. He

refers to all the different arguments usually used in these discussions, and presents many valuable thoughts by way of interpreting Scripture. The reading of the book will be beneficial to every one, and it is commendable to notice that no reference whatever has been made to infant baptism, which is indeed a very rare thing, with the advocates of baptism by aspersion. The only criticism we have to make on the book is, that the author, while he claims that the Scriptures do not teach immersion and that baptism by aspersion is taught in the Bible throughout, he does not take a decided stand, but leaves it an open question, a sort of a "do-as-you-please" after all. His arguments would make it a settled question, but in his conclusions he leaves it open. We recommend the book to those who desire to read up on the subject, feeling sure they will gain information and ideas which will confirm them in right views on this much controverted subject.

## CONFERENCES.

## ANNUAL.

The Sunday School Conference for Ohio will be held Sept. 21 and 22, 1899, near Smithville, Wayne county, Ohio. The nearest station on the Wheeling & Lake Erie railway and the Pittsburg, Fort Wayne and Chicago (Penn.) railway is Smithville. A general invitation is extended to Sunday school workers. Those coming from the East will get off at Orrville, previously informing Frederick Winger, Orrville, O., of the number of persons expected to come. Those from the West stop off at Smithville, O., and to correspond with C. Z. Yoder, Wellersville, O.

The second annual Sunday School Conference for the State of Iowa will be held Oct. 5 and 6, 1899, in the West Union Amish Mennonite meeting house, Iowa county, Iowa. All Sunday school workers and friends are cordially invited to be present. The Annual Conference for Missouri will be held Sept. 21 and 22. The Sunday School Conference will be held Sept. 25 and 26. Both will be held at Cherry Box, in Shelby county. The nearest station is Clarence.

The annual conference for the state of Indiana will be held on the second Friday in October in the Yellow Creek meeting house, ten miles south of Ellettsville, and eight miles southwest of Goshen. Brethren and sisters from abroad are cordially invited to meet with us. Elkhart, Goshen, Foraker, Nappanee and Wakarusa are all stations on the different railroads that can be used by those coming from a distance. Bishops, ministers and deacons are especially invited. All are welcome.

Conference in the Eastern District of Pennsylvania will be held at the Franconia meeting house, in Montgomery Co., on the first Thursday in October.

Conference in Lancaster Co., Pa., will be held on the first Friday in October.

1899.

## HERALD OF TRUTH.

## Sunday School Lessons.

SUNDAY, SEPTEMBER 24.—LESSON XIII.

REVIEW OF THE THIRD QUARTER.—1899.

GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34:7.

TIME.—Leaving out Lesson I, which is a prophecy of an earlier period concerning the kingdom of Israel, the period extends over about ninety years, from the beginning of the exile, B. C. 605, to the completion of the temple, B. C. 516, and dedication in March, 515.

PLACES.—Babylon, the river Chebar, and Jerusalem.

READING LESSON.—Heb. 12:1-16.

## Review of Titles, Golden Texts, Etc.

Les.	Title.	Golden Text.	Time.	Place.	Practical Lesson.
I.	G. L.	Come, and let us return unto the Lord.	B. C. 599	Samaria.	Only heart repentance will give peace with God.
II.	D. in B.	Daniel purposed in his heart.	B. C. 605	Babylon.	Hearts that are right principles, will carry them.
III.	The F. F.	Our God whom we serve is able.	B. C. 588	Dura.	It is nobler to die for truth than to live to sin.
IV.	The H. on the W.	God is the judge.	B. C. 538	Babylon.	To make light of sacred things is to mock God.
V.	D. in the D. of L.	The Lord is thy helper.	B. C. 538	Babylon.	God puts forth His power to help the helpless.
VI.	The N. H.	Thy heart also will give you.	B. C. 538	Euphrates valley.	God cleanses from sin and gives His Spirit.
VII.	E. G. V.	I will put my spirit within you.	B. C. 520	Chebar.	God is the source of all life for soul and body.
VIII.	The R. of S.	Whosoever let him take.	B. C. 512	Chebar.	Wherever the gospel goes it multiplies life.
IX.	R. from C.	The Lord hath done great things.	B. C. 536	Babylon.	Wherever the gospel goes it multiplies life.
X.	R. the T.	The temple of God in which which people.	B. C. 536	Jerusalem.	Satan's plans will fail if we keep true to God.
XI.	E. the B.	Be strong all ye people of the land.	B. C. 520	Jerusalem.	Persistence accomplishes one's task.
XII.	P. T. the S.	Not by might, nor by power.	B. C. 520	Jerusalem.	What the Lord commands will He graciously do.

NOTE.—Let the contents of the above table be thoroughly learned, so they can be readily repeated by the classes, or by the whole school in concert.

## EXPERIENCES REQUISITE TO THE NEW LIFE.

Our quarter begins with God's Church in exile by the waters of Babylon, and ends with it restored, purified, renewed. In its own land. In the lesson we find a series of experiences that were necessary to bring about this change, and the restoration to their new life.

I. GRACIOUS INVITATIONS. Here is a picture of a haeckeldien, broken church. The prophet calls for repentance, and promises that its former beauty and glory shall return when Israel returns to God.

II. DANIEL IN BABYLON. These young men in Babylon, far from their home, surrounded by wickedness, are an example of purity in life. They would not dabble themselves. Let us maintain the same high standard of living.

III. THE HEBREWS IN THE FIERY FURNACE. Here are three young men sent to the furnace of fire because of their fidelity to conscience, yet are preserved alive and enjoying heavenly fellowship. Let God's people follow their conscience, and their God whom they serve will protect them.

IV. THE HANDWRITING ON THE WALL. That which brought Nebuchadnezzar affliction and caused Belshazzar's destruction was the uplifted proud heart. Daniel shows their need of reverence for God, and the judgment which came upon them for want of this reverence.

V. DANIEL IN THE DEN OF LIONS. We look on Daniel at prayer, with his windows open toward Jerusalem, and we see how his prayer was heard, though it seemed to bring him into danger. A praying church has ever a mighty Helper.

VI. THE NEW HEART. Israel felt because its heart was divided, and it began to rise again with a new consecration.

tion to God. The consecrated church puts on new power among men. VII. EZEKIEL'S GREAT VISION. It was through faithful preaching that the army of dry bones received new life and stood upon its feet. Every true revival is brought to pass through the instrumentality of the living word proclaimed in earnestness.

VIII. THE RIVER OF SALVATION. In the stream flowing forth from the temple, sweeping with mighty current through the valleys and transforming all the land, we see a type of the spiritual activity and energy of God's people and of their influence upon the world.

IX. RETURNING FROM CAPTIVITY. When the seventy years' exile was over, and the Jews were permitted to return to their own land, it required self-denial for them to leave their homes in the East, and to rebuild their city and temple. Both those who went and the larger number who remained, were called upon to exercise the grace of self-sacrifice.

X. REBUILDING THE TEMPLE. The first act of the returning Jews was to rebuild the altar and to prepare for the restoration of the temple. They recognized the duty and the privilege of worship, and they turned toward God as the help of His people.

XI. ENCOURAGING THE BUILDERS. Often the heart of the builders of God's city and the temple was discouraged as they saw the mighty obstacles in their way. The prophet encourages their faith, and bids them trust in God, who will make this new temple more glorious than the one that preceded it.

XII. POWER THROUGH THE SPIRIT. In the vision of the temple we understand and see the invisible bowl of oil above it. We are reminded that the power of God's people is not in themselves, but in the

Holy Spirit, who brings supplies of grace for every need, and will make the cause of God triumphant on the earth. Amen.

LESSON I.—OCTOBER I.

JOY IN GOD'S HOUSE.—Psa. 122. (Read Psalm 122. Memory Verses 6-9.)

GOLDEN TEXT.—I was glad when they said unto me, Let us go into the house of the Lord.—Psa. 122:1.

INTRODUCTION.

TIME.—Uncertain, probably B. C. 1015.

PLACE.—Jerusalem.

PERSONS.—David, Israel.

THE BOOK OF PSALMS.—This book was the Hebrew hymnal, "The Book of Praises." The hymns were designed to be set to music and used in the worship of God, both in the temple and synagogues of the Jews. This book is usually called the "Psalms of David," yet a number of them were written by other authors. David however was the author of a greater part of them, and the only author whose name is mentioned in the New Testament. These psalms with no name in their titles, are usually ascribed to David because of their deep spiritual tone. The distinguishing feature of the Psalms is their devotional character. "God's nature, attributes, perfections, and works of creation, providence, grace, and love are unfolded." The whole inner life of the child of God is revealed, with all its temptations, conflicts, perplexities, doubts, fears, persecutions, and penitential grief on one hand, and the joy, peace and hope of salvation, and deliverance from the power of the evil one, through the mercy, grace and power of a loving Father, on the other. Indifferent indeed must be the soul, that does not break forth in ecstasies of joy while reading the soul-inspiring book of Psalms.

PSALM 122. The Psalm selected as our first lesson for this quarter, is one of 15 Psalms, entitled, "The Song of Degrees." This Psalm seems to have been penned by David for the use of the children of Israel, when they came up to Jerusalem to worship at the three solemn feasts. It was in David's time that Jerusalem was first chosen to be the city where God would reveal His name. It being a new thing, this, among other means, was used to bring the people to be in love with Jerusalem as the Holy City, though it was so lately in the hands of the Jebusites. In this Psalm we must ever keep in mind the Gospel church, which is called the Jerusalem that is above. David's heart was made to throb with joy and gladness when it was said, "Let us go into the house of the Lord;" his heart was fixed upon God, and his magnificent temple where God met and communed with His people. His voice is raised in fervent prayer in behalf of Jerusalem and its inhabitants. The study of this grand lesson should inspire us to rejoice when it is said, "Let us go into the house of the Lord," whether in seed-time or harvest, summer or winter, rain or shine, heat or cold, far or near. May we be enabled to "pass along the invitation." "Let us go," to our loved ones, children, neighbors, friends, and even to those who are afar off, that "His house may be filled," and the "wedding furnished with guests."





never expect to get any real good work out of a tramp, do you? Just so true is it that you may expect very little from any wandering Christian who gives his soul no permanent resting-place. We all need a church home, a place where our interests center, where our hearts are fixed, where our souls are helped—once regularly attended, constantly served, and devotedly loved church home.

We need this home in the sanctuary also as a feeding place for the soul. We need God's truth to nourish and strengthen us. Without it our faith becomes weak, our souls become sickly and ready to die. Our souls do really hunger, and we must have the "Bread of Life" to slake their burning desire. We are commanded to "desire the sincere milk of the word, that we may grow thereby." Our souls need the church and its ordinances as our bodies need bread; and the Christian who neglects the spiritual nourishment thus to be obtained must inevitably become weak in faith, feeble in love, and sickly in soul. We need the church home as a place in which to grow spiritually strong.

We need this home, moreover, as a place of sympathy and fraternal help. God calls His church a family. He intends that each individual church shall be a family where are found love and sympathy and mutual helpfulness. It is one of the tests of discipleship that if we love God we will love our brethren also. And let us not forget that, notwithstanding all that is said to the contrary by the enemies of Christ, there is a sympathy and a love, there is a spirit of encouragement and of helpfulness, found among the members of Christ's church that is not found in the outside world. The church has faults enough, and does not profess to be perfect; but one of the first commendations of her early days was the remark of her enemies, "see how these Christians love one another."

Among the mountains of Switzerland, where the difficulties and dangers of travelers are great, they have a way of binding a group of adventurers together. Before they commence the slippery and perilous ascent a strong cord is bound around the waist of each, and all are then tied together; so that every one helps the others, and if a brother slips the others pull him up again. Just so helpful have the ties of Christian church relationship been found to multitudes of members as they have felt the uplift of mutual sympathy, the co-park of united effort, and the inspiration of a common purpose and love. And there are so many difficulties in the Christian life that we really need all the help we can get. The church may have some faults, but we venture the opinion that seldom will you find a professing Christian who will not say that he was strengthened and helped by uniting with God's people. Blessed, very blessed, are all they who find a home in God's church.—*G. H. F. Hallbeck.*

#### BIBLE TEACHING ON DRESS.

1. Nothing should be worn merely because it is an ornament. Read carefully the following: 1 Pet. 3:3; Gen. 35:14; Ex. 33:1-6. Putting on ap-

parel for adorning is just as plainly forbidden as gold. Superfluous ornaments are those parts of dress worn under the name of trimmings, such as lace, fringes, embroidery, braid, strips of velvet, etc. Christian parents are bound to refrain from putting ornaments on the dress of their children, as much as on their own clothing. Those who indulge their children in superfluous ornaments commit the double sin of doing wrong themselves and teaching their children to do what God has forbidden. We have never seen any who enjoyed communion with God, commit this glaring iniquity.

11. The wearing of gold for ornament and costly apparel to present an appearance of superiority or show, should be entirely abandoned. Superfluity in dress is forbidden because

1. It is a waste of time and money.  
2. It is of no real value to the body.  
3. It does not promote the glory of God. Col. 3:17; 1 Cor. 10:31.

4. It increases pride and vanity, and drags many women down into sin.

5. It keeps the poor away from our churches.  
6. It creates and fosters a flame of lust, leading to the worst crimes.  
What do gaudy ribbons and ornaments on your dress say to all that meet you? They say that you wish to be thought pretty. Take care! you might just as well write on your clothes: "No truth in religion." It says: "Give me dress, give me fashion, give me flattery, and I am happy." The world understands this testimony as you walk the streets.

"If there were two heavens, one where Jesus is all and in all, and the other with a Parisian, I presume the road to the Paris heaven would be crowded with fashionable Christians."—*Bishop Weaver.* "During the years you have been wearing these useless ornaments, many souls have died having never heard of the true and only Saviour!" "The Holy Bible and valuable tracts might have been more extensively circulated in heathen lands had you not been afraid of being thought unfashionable and not like other folks; had you not preferred adorning your person and cherishing vain and pride."—*John W.* What, then, ought to be done?

1. Aim directly at pleasing God—dress so as to have God bless you in the dress.  
2. Aim at promoting the health of the body: it is God's temple. Dress on sanitary principles.

3. Let the dress be made so as to promote neatness, tidiness, simplicity and good taste, not slochly and repulsively.

4. Dress so that a sound reason can be given for the wearing of every article.

5. Let your dress be a rebuke to fashion and extravagance, and a model worthy of imitation.  
6. Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular.

#### SOME EXCUSES OF PRIDE ANSWERED.

1. *I desire to be like other people.* "Nothing superfluous should be worn just because it is in fashion." "He not conformed to this world." Rom. 12:2. "If any man love the world, the love of the Father is not in him. 1 John 2:15.

2. *Other professors of religion dress in the fashion.* "What is that to thee? follow thou me." John 21:22. "Thou shalt not follow a multitude to do evil." Ex. 23:2. Christians should set, not follow the fashion.

3. *Our minister says there is no harm in adorning the body.* "If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:9.

4. *I love God and my heart is not set on these things.* You may think so, but if all your ornaments were stripped off, you would soon find the contrary. "This is the love of God, that we keep his commandments." 1 John 5:3. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

5. *One might as well be out of the world as out of fashion.* "Ye are not of the world, but I have chosen you out of the world. John 15:19. "A dead bird has no use for feathers."

6. *I can afford to wear these things.* "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:10. "So then every one of us shall give account of himself unto God." Rom. 14:12.

7. *I never had the light.* "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

8. *I do not believe it is wrong to dress as one pleases.* "If we believe not, yet he abideth faithful: he can not deny himself." 2 Tim. 2:13. We ought not to please ourselves. For even Christ pleased not himself. Rom. 15:1, 3.

9. *Why, I never think of these little ornaments.* Well, if you never think of them, why do you always remember to put them on? "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." 1 Cor. 13:11.

10. *It makes no difference how you dress, if your heart is right.* You might as well say, "It makes no difference how you lie, if the heart is right."—*A. Sims in "Word and Work."*

#### COMMON ERRORS IN SACRED THINGS.

To prefix the title, "Saint," to the names of the New Testament writers, or any other Bible characters.

To use publicly words expressing affection when addressing the Deity, as dear Jesus, precious Lord, or our dear heavenly Father. There is not one example in the Bible. Jesus said, "Father," Luke 23:46. "Holy Father," John 17:11. "Righteous Father," John 17:25, and told his disciples to pray, "Our Father," Matt. 6:9.

To suppose the running notations at the top of Bible pages, or Bible chapters, are correct.

To look for the church in the Old Testament except in type, symbol or suggestion. Ex. 23:9.

To speak of "the Revelation of John." It is the "revelation of Jesus." Rev. 1:1.

To say "Revelations" instead of Revelation. Eph. 3:3.

To use the titles of Deity indiscriminately, without knowing the character of God they represent.

To waste time on a Bible help that does not constantly refer you to the Book.

To depend upon any man's interpretation of the Word, instead of believing, "Ye have an union from the Holy One." 1 John 2:20.

To call the Lord's Day, Rev. 1:10, or first day of the week, Acts 20:7, the Sabbath, and a Bible school, held on that day, a Sabbath school.

To mention the book last in giving out a text. Say 1 Cor. 4:10. Not, the last clause of the tenth verse of the fourth chapter of 1st Corinthians.

To read the Scriptures hastily and carelessly. Neh. 8:8.

To go to the Bible to bolster up a theory.

To address the Holy Spirit in prayer, Pray to the Spirit, not to Him. Eph. 6:18; Rom. 8:26, 27.

To force the Scriptures to prove a truth.

#### MAN HIS OWN WORST ENEMY.

Strange to say, self-love is not in reality self love, but rather self hatred. "I know not," says St. Augustine, "how to explain it, but in some inexplicable way, whoever loves himself and not God, does not love himself, and whoever loves God and not himself, does love himself." To be selfish is not in truth to show love to one's self, but rather to be one's own bitterest foe. There is much truth in the saying, often wrongly urged, to rail against the traitor who more directly affect a man himself, "the man is his own worst enemy"; that is, the pandering to selfish passions does him more harm than anything else can.

That vain butterfly, of either sex, who passes from youth to age with no higher aim than to be a votary of fashion and pleasure, killing time, as it is called, the murderer of years—is such a real lover of self? The utter beggary of mind and heart too truly answers, "No." Is that profligate, who is ruining his health, dwarfing his intellect, already none too great, and imperiling his soul, in truth a lover of himself? In those better moments, which come at some time or other to all men, he will be the first to reply, "No." No man, who regards his character, corrupts his manhood, and prepares for himself an end dark and hopeless as regards both time and eternity, can possibly be a true lover of himself. Selfish he unquestionably is, but in the best sense he is not a self-lover; he is, in truth, a self-hater.

Those who live in glass houses should not throw stones.

A quip levelled at a wooded path, A maiden, young and gay, Tripped free from any self-protection, She hummed a roundelay.

A little boy comes running by, With boots that's just as light, A bird's nest held within his hand, With eggs of purest white.

"You cruel, naughty boy!" she cried, And caught him by the sleeve; How could you pain the mother bird? How could you make her grieve?

"Now, Mum, to tell the honest truth I do not cause her pain. The nest the mother bird has left; She will not come again."

How do you know, my wicked boy, Why do you tell me that? "Because—because—" the lad replied, "You've got her on your tail."

Selected by MATTIE E. JOHNSON, Scotland, Pa.

#### THE WAY OF SALVATION.

"I am the door; by me if any man enter in, he shall be saved." John 10:9. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6.

If these words of Christ were believed, there would be fewer sects and more saved. That they are not believed by the larger number of professing Christians is evident to those who do believe them. He says He is the door by which they that are saved enter in. He is not then the one by whom salvation is obtained; and without Him there is no salvation? What does He mean by saying, "I am the door, by me if any man enter in, he shall be saved"? Is there any other door? and must not all who are saved enter by this door?

Again, I am the way, the truth and the life." Is this believed by all who expect to be saved? Does He not say He is the way of salvation, the truth, the life, and the Life giver? Is not this what He means?

And finally, "No man cometh to the Father but by me." Here is the great truth of Christ's mediation.

Is this believed by all who have the name Christian? No access to the Father except through Christ! Who remembers this when he prays? How many there are who pray to God the Father without any reference to His Son, or thought of Him. How many leave Him out in their expected salvation.

These words of Christ weigh more than all the words of men. They are in force to-day as truly as when spoken, and will remain so until the last hour of time. Peter, who listened to them as they fell from the lips of Jesus, preached them boldly to the high priest and officers of the Jewish church: "This is the stone which was set at the corner, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." Acts 4:11, 12.

When we look over Christendom, and see how little reliance is placed on the declarations of Christ by even those who celebrate His advent into the world, it seems strange indeed.

While He has declared that heaven and earth shall pass away, but that His word should not pass away, He is not relied upon as the Savior that He claims to be. The Father has declared Him to be. The Father has left the salvation of His people with the Son, we all know, and Jesus plainly says: "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." The complete salvation of God's people comes at their resurrection. The victory is not yet gained. That comes through the Lord Jesus Christ. 1 Cor. 15:57. He is to bring them out of death into life. The Father has given Him the power to do this. Jesus said: "All power is given unto me in heaven and in earth." Again Christ says: No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day." Here Jesus declares that He is to raise the dead. The judgment is by Him, not by the Father. The Father has com-

mitted all into the hands of the Son. If He is the door, the way, the truth, and the life, and none come to the Father but by Him, with what reverence, confidence and love should He be looked unto and honored as God the Father is honored; and as children of our Heavenly Father we should love and reverence Him as our Elder Brother.—*Sel. L. M. J.*

#### FASHION.

Fashion is the queen of this world. She has a vast empire, an undisputed rule, a despotic sway. She has millions of subjects who fear to disobey her. Multitudes eat, drink, walk, dress and live as she dictates, preferring rather to be "out of the world than out of fashion." At her command, people drink that which inebriates, chew and smoke that which poisons, dress in a manner that wastes money and injures the body, and do many foolish things. Loyalty to the Kingdom demands disloyalty to Fashion and the customs of this world. Her empire is as different from the empire of Jesus Christ as darkness is from light. All who would be citizens in the Kingdom must "renounce the vain pomp and glory of this world," and promise eternal fidelity to the Kingdom and the King, and be conformed not to the fashions of this world, which perish, but to the fashions of the world which is to come, that will endure forever.

#### MOTHERS AND MANNERS.

Coming home in the Fifth avenue omnibus this afternoon, I met with a specimen of mother and manners that will perhaps point a moral if it does not adorn a tale.

The stage was full—six on each side. A woman—observe, I do not say a lady—entered with two children, a ten-year-old boy and a younger girl. As she could not find a seat, I gave her mine, and the two children stood at her knee. Presently two persons left, and the boy and I sat down opposite the mother. Now, two ladies entered, and the mother instantly bent forward and said to her son: "Keep your seat, I paid for you."

This was a lesson in politeness that would probably determine the manners of the boy for life. The mother had just before accepted my seat, compelling me, a man twice as old as herself, to stand up in an omnibus; but the moment when her little son had an opportunity to be kind to ladies, she interposed and bade him keep his seat.

It offends the vanity of our people when one says that this want of good manners is a national vice, and I hold Saxon as distinct from the Latin races. That softness, gentleness, ease of manners, which pertains to France and Italy is not in Germany, Britain, or America. The manners of French children are beautiful. They are so polite in early childhood that politeness seems an instinct. No one can tell when the child did not behave properly. Mr. Nasby has written a letter to the *Toledo Blade* on this subject, which seems to have arrested his attention while traveling in France. And his experience, like mine, was in a public conveyance. He writes:

"I was in a compartment [of the rail car] with a little French boy of twelve.

He was dressed faultlessly, but his clothes were not the chief charm. I sat between him and the open window, and he was eating pears. Now, an American boy of that age would either have dropped the cores on the floor or tossed them out of the window without regard to anybody. But this small gentleman every time, with a 'Beret me, monsieur,' said in the most pleasant way, rose and came to the window and dropped them out, and then 'Merci, monsieur' (thank you, sir), as he quietly took his seat. It was a delight. I am sorry to say that such small boys do not travel on American railroads to any alarming extent. Would they were more frequent."

No, Mr. Nasby would never meet with a boy of that pattern in England or New England, in Britain or America. They are not raised in any of those kingdoms or republics. The fathers and mothers were brought up as they bring up their sons and daughters. Children are what they are taught to be. Just as the twig, etc. I was coming up-town, and entered the stage in which five elegantly-dressed and fine-looking women were sitting on each side of it. They might be the lady patronesses of some society. There was room for another person on each side, but not one of those ten women moved to make room for me, and I rode a mile or more, while these ten women—I do not say ladies—declined to give me a seat, as they could have done any moment without rising or crowding.

The most of them were probably mothers. But as the instinct of good manners—that is, of politeness, which is simply the law of kindness—was not in the breast of one of the ten, what is to be expected of their children? They cannot teach what they do not know, and, as they know nothing of politeness, their children will be bores, and the mothers will never know it. The spirit of the gospel of Jesus Christ is that of self denial and kindness. It leads the Christian to prefer others, to put others ahead: to yield to age and position, and to take the lowliest place. It condemns self-consciousness, which continually lifts before a mirror, where self and nobody else is always in sight.

If mothers form the manners of the children, they should feel the burden of responsibility. They may permit the inborn waywardness of the child to go unchecked, while he grows to be a pert, saucy, forward, disagreeable, dreadful terror in the neighborhood and a nuisance to everybody but his doting mamma. She coddles him into a curse that by and by will come upon her own head. Just as the twig, etc. Blood is great, and blessed are they who are well born. But more than blood, better than pedigree is culture. Train up a child in the way he should go. He will go in it then. Teach him to respect those who are older than he; to rise up before the aged. It is a long way toward goodness to obey one's parents. And happy is the parent and happy is the child who is returned with love.—*N. Y. Observer.*

#### GOING TO CHURCH.

"I have to go to church every Sunday to keep my 'Christian life just passable,' said a very earnest believer. "When I omit public worship, I feel that my standard of living is lowered." We never go beyond our ideals. We need to be kept constantly at our best to maintain a high standard. It is said that the secret of Jenny Lind's success was that she tried to excel on every occasion. When asked once why she sang her most finished pieces before an audience at the South, mostly of colored people, she replied: "I value my art too highly to degrade it even occasionally by any willful disregard of what I consider due to it."

Without action we grow stagnant or retrograde in things pertaining to morals as in mental acquirements. It is easy to say that we can worship God by reading a good sermon at home. The care of the household often crowd out the book we meant to read. The spirit of worship promoted by the Sanctuary, the rest that the house of God gives, the taking of the mind from every day duties and surroundings, the inspiration to better living, the influence upon others in keeping the day sacred, all make regular church going a necessity. Let us strive to keep the Christian hope and life in a condition that shall be a joy to themselves and inspiration to others.

#### THE TERMS MEN WOULD MAKE WITH GOD.

How long will ye halt between two opinions? 1 Kings 18:21. "No man can serve two masters," Matt. 5:21. Men know, if they would be saved, they must love and serve God; but they would fain separate from that love, and that service whatever is burdensome; and leave only what they like. They would serve Him on the terms of giving Him only words and ceremonies, and of those ceremonies only such as are not too long and tedious. They would love Him on the terms of loving, with Him, and perhaps move keep their Christianity hope and life in a condition that shall be a joy to themselves and inspiration to others.

They would love Him on the terms of loving, with Him, and perhaps move keep their Christianity hope and life in a condition that shall be a joy to themselves and inspiration to others.

God will admit no other terms with us, but those which we covenanted in our conversion, wherein we promised to renounce the world for His sake. His first and great commandment requires that we should love Him unreservedly for our whole heart, and mind, and strength.

God, who pays a great reference to the world, His adversary, against which He has denounced so many judgments? (Can he be said to love God, who is afraid of knowing Him too much, lest he should be too far engaged in His service? Can he be said truly to love God who satisfies himself with not affronting Him, and takes no pains to please Him, nor is jealous for an opportunity to serve Him? God sets no limits to His love towards us, and therefore our returns to Him should be of the same nature.—*French.*

## MARRIAGES.

**MARTIN-POUSH.**—On the 22d of August, near Roseland, Neb., at the home of Simon Poush, by A. Shiller, Bro. Ervin Martin and Sister Nora Poush.

**CORPER-EBERSOLE.**—On the 30th of August, near Ayr, Neb., at the home of Jacob R. Ebersole, by A. Shiller, Bro. Logan Corper and Malinda Ebersole.

## DEATHS.

**YODER.**—On the 30th of July, 1899, at Elkhart Springs (where he had gone for his health), Henry Y. Yoder, born in Holmes Co., O., Dec. 12, 1832; moved to Elkhart Co., Ind., in 1864, where he lived till 1895, when he moved to Cass Co., Mo., where he resided till death. He leaves a widow (this being his third wife), three children, ten grandchildren, a brother and a sister to mourn his departure. Deceased was a consistent member of the Amish Mennonite Church.

"We'll know where to find thee,  
Dear Father—in heaven,  
Though every fond tie  
We have cherished be given;  
We will follow thee home,  
To the land of the blest,  
Where signs are not heard  
And the weary are at rest."

**WEBER.**—On Aug. 17, 1899, about one mile north of Waterloo, Waterloo Co., Ontario, Sister Mary Ann, beloved wife of Joseph S. Weber, and oldest daughter of Henry B. Schautz. Her age was 31 years, 8 months and 5 days. She died at the "Merlin-Waterloo Hospital" from the effects of an internal rupture. Signs of her departure manifested itself shortly before she died, time, however, being permitted for her children to come and give her good-bye. By her request her brother was also summoned from his occupation to meet her once more and she pointed him earnestly to Christ for the hope of a glorious hereafter. She arranged for the ministers to preach at her funeral, and gave instruction to warn the people of pride and vanity. She will be greatly missed by her nine children and loving husband, besides the Mennonite Church and neighborhood, where she was a willing helper. Funeral at Martin's M. H. was largely attended, the house being filled; the school house opposite the road also being filled. Service at the church by Bro. Jonas Snyder, text, Luke 10: 12, and Bro. E. S. Hallman. Text, Phil. 1: 23. The service at the school house was held by the brethren, Samuel S. Bowman and Jacob Woolner, Jr.

**CRESMAN.**—On the 15th of August, 1899, about three miles from Berlin, Waterloo Co., Ontario, Sister Sarah Woolner, beloved wife of Henry Cresman, of congestion of the lungs. To this union were born five daughters, three of whom are living. She was born in Norfolk Co., England, on May 13th, 1827, aged 72 years, 3 months and 2 days. She has been a member of the Mennonite Church for many years. Of late years she had been a sufferer occasionally, especially the last few weeks of her life she endured much, but bore her sufferings with "patience." She was laid to rest at the Cresman burying ground near Berlin, where services were held by E. S. Hallman, text, 1 Cor. 15: 57, and David Sherk of the U. H. Church. Text, Phil. 1: 21.

**BARKEY.**—On Aug. 21st, 1899, near Valleyville, Ontario, of cerebral palsy, Frank H. Haymond, son of J. and Nancy Barkey, aged 2 years, 1 month and 22 days. Funeral services were held at the Salem meeting house on the 23d. Buried at the Paradise graveyard. Services by Amos Mumaw and H. Hostetter. Text, "Suffer the little children to come unto me, for of such is the kingdom of heaven."

Death has robbed us of our Frankie, Whom we loved and cherished dear; It was Frankie, yes, dear Frankie, Can we help but shed a tear!

Yes, we miss him, O, we miss him When we see his vacant chair, And how sad the room without him For there is no Frankie there.

Farewell brothers, farewell sisters, Tender was my love for you, Let that love in you continue, Live for God, adieu, adieu.

**BUCHER.**—Mother Anna Bucher, maiden name Amstutz, was born in Soloth, Canton de Jura, Cantonement de Helfort, departement du Haut Rhine, Oberelsass, France, July 29, 1818. Emigrated with her parents in April, 1834, she united in marriage with Christian Bucher Nov. 21, 1838, to whom were born twelve children, seven sons and five daughters; four sons and three daughters survive her—fourteen grandchildren, of whom nine survive, two great grandchildren, and two brothers. She died at her home near Columbus Grove, Ohio, on the 24th of August, 1899, aged 81 years, 25 days.

**HERSHEY.**—On the 6th of Jan., 1899, Bro. David Hershey, aged 88 years, 10 months, 11 days. He was buried at Hershey's meeting house, where funeral services were conducted by Pre. Heulen S. Hair, from Phil. 1: 21. Bro. Hershey reached an advanced age, but we trust that our loss is his eternal gain.

**BRUBAKER.**—On the 17th of August, 1899, at Rockton, Clearfield Co., Pa., Anna Ellen Brubaker, daughter of D. E. Brubaker, aged 63 years, 10 months and 22 days. She leaves a husband, 2 sons, 4 daughters and many friends to mourn her loss. She was a member of the Mennonite Church for about 37 years. Funeral on the 19th. Services conducted by J. N. Durr, from John 14: 1-3, assisted by Nathan Moore of the Quaker Church and J. A. Brinhat. She was afflicted with LaGrange last January and never recovered. Last April she became worse and failed both physically and mentally, but received the tenderest care until death released her, after an illness of over four months. She was the first of a family of five to be called away. The father and mother preceded her many years ago.

**THOMAS.**—On the 4th of August, 1899, in Somerset Co., Pa., by drowning, Daniel Louthen, son of Levi M. and Thomas, aged 2 years, 6 months and 7 days. Bro. Thomas' children and a neighbor's children were playing to gether and it is supposed that little Daniel tried to walk over the plank that was laid across a little stream and, falling in, was drowned. After he was missed a search was made and his body was found in the water a little distance down the stream. He was buried on the 6th. Services by S. G. Shetter, S. Gindlenberger and L. A. Blough, from Ps. 118: 23. This is the Lord's doing, and it is marvelous in our eyes.

## THE MODERN CURSE OF HURRY.

We hurry on our railroads; we hurry through our telegrams. What is the result of hurrying on the railway? We never see the beauties of the scenery through which we pass, and so with hurried reading, you do not see the beauties of the literature you peruse. And what is the next result? It is that, as you do not appreciate those beauties, the beauties are no longer cared for; style suffers because readers read too fast to enjoy the style, and so beautiful writing is becoming more and more rare. Some men there are who, in reaction against the slovenliness of the writing of the present day, become themselves stylists and literary aesthetes; but that again is rather an exaggeration. Speaking generally, first

class style in literature is being weakened, and seriously weakened, by the extraordinary pace at which everybody is anxious to read.—George J. Goshen.

## ITEMS.

**ELKHART** is a very desirable city, and has very extensive manufacturing facilities, especially in the printing line. The Mennonite Publishing Co. has recently taken a job of printing amounting to nearly 3,000,000 periodicals, requiring fifty tons of paper. This job was obtained against the competition of the larger cities, and shows the advantages of a town like Elkhart, where labor and rents are so much less, and where railroad facilities supply good transportation. We give this item for the benefit of our stockholders abroad, and all who are interested in the prosperity of the Mennonite Publishing Co.

**A Stomach out of Order** is a poor assistance in furnishing blood and bone. It hinders rather than assists the system in its work. A weak or dyspeptic stomach is the foundation of many ailments. Dr. Peter's Blood Vitalizer, the old Swiss-German remedy, regulates and strengthens the digestive organs while it purifies the blood and invigorates the system. It was discovered by an old German physician and has been in use for over one hundred years, though not extensively advertised. It seldom fails to cure all diseases caused by impoverished or impure blood or from a disordered stomach.

Not a drug store medicine. It is sold by regular visitation agents. Write to Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago, Ill.

## The Marked New Testament

The Way of Salvation Made Especially Plain.

Plan Approved by Representatives of Many Denominations. By far the Cheapest Testament Yet, in Point of Convenience, Size, Print and Binding.

It is the New Testament unaltered in the text from the Authorized version, but with certain verses and passages marked in red and black, to help make plain, under the Holy Spirit's guidance, God's way of salvation through Christ. The passages emphasized deal exclusively with this subject in its various phases—the divinity and death of Jesus Christ, repentance, faith, obedience, etc. Printed in large clear type, with over 20 markings. Bound in cloth.

Single Copy, 10 cents. Postage extra, 3 cents.  
Ten Copies, \$1.00. Postage extra, 25 cents.  
One Hundred Copies, \$10.00. Express charges not prepaid.

Send all orders to  
**MENNONITE PUBLISHING CO.,**  
ELKHART, IND.

TO CALIFORNIA,

via the midland route.  
Every Friday night, at 10:30 p. m., a through Tourist Car for San Francisco,

## OVER 200,000 "IN HIS STEPS,"—What Would Jesus Do?"

already sold. A copy of this very practical book should be found in every home. It treats many points in practical Christian living which are too often overlooked. Cloth, 75 cents; paper, 35 cents. Send all orders to

**MENNONITE PUBLISHING CO., Elkhart, Ind.**

carrying first and second class passengers, leaves the Chicago, Milwaukee & St. Paul Railway Union Passenger Station, Chicago, via Omaha, Colorado Springs and Salt Lake City (with stop-over privilege at Salt Lake City), for all points in Colorado, Utah, Nevada and California.

The Tourist Car berth rate from Chicago to San Francisco is only \$6.00, and the sleeping car berth should be reserved a few days in advance of departure of train.

Through tickets and sleeping car accommodations can be secured from any agent in the east, or by applying at the Chicago, Milwaukee & St. Paul Depot or City Ticket Offices in Chicago.

Send for our free illustrated California folders. Address Geo. H. Hensford, General Passenger Agent, Chicago, Ill., or E. G. Hayden, Traveling Passenger Agent, 131 Arcade, Cleveland, O., 17-22

## STILLINGIA COMPOUND

## Nature's Great Blood Purifier

cures Cancerous Affections, Scrofula Sores, Eczema, Erysipelas, Ringworm, Boils, and all Cutaneous Eruptions, arising from impure blood, especially valuable for female weakness, building up the debilitated and all-consuming, the combination of Tonics, Alteratives, Diuretics, Stimulants and Astringents, to contract the flabby membrane lining of the stomach and intestines, and to bring about healthy secretion of the glands. It is purely vegetable, carefully prepared and put in glass bottles. The dose is small. The Compound is prepared in accordance with the formula of Dr. J. S. Knapp of Stuttgart, Mich., and labeled from a copy which he endorsed and sealed with his own hand writing.

For this medicine I have testimonials from J. S. Coffman, Elkhart, La. A. A. Nease, Neapane, and Jacob Davidhizer, Wakarusa, Indiana. I also put up one of the most reliable throat lozenges, called "Throat Lozenges" for coughs, croup, etc. Price 50 cts. per bottle. Also Adhesive Plaster, for use over sores, cuts or boils of all kinds. Price 10 cents per roll.

My "Good Samaritan" with full receipt for preparing and using the same with each bottle, is a valuable remedy. Price 50 cts. per bottle. Also White Linctum with receipt for preparing and using. Price 50 cts.

I also put up a Compound Rheumatism Exterminator. Price \$1.00 for large bottle. All these remedies are prepared and sold by ELIZABETH BARBER & Co., Elkhart, Ind.

Send for Agents' Terms.

Cleveland, Cincinnati, Chicago & St. Louis

RAILWAY  
(BIG FOUR ROUTE)

MICHIGAN DIVISION.

Condensed Schedule of Trains.

Effective Jan. 1, 1898.

GOING NORTH.	STATIONS.	GOING SOUTH.
No. 104.	102.	No. 101.
am pm	am pm	am pm
8:20 12:10	8:45 Benton Harbor 2:10 1:10	8:30 12:10
8:30 12:20	8:55 Niles 8:02 1:27	8:40 12:20
8:40 12:30	9:05 Oak Harbor 8:12 1:37	8:50 12:30
8:50 12:40	9:15 Elkhart 8:22 1:47	9:00 12:40
9:00 12:50	9:25 Milford Jet. 8:31 1:57	9:10 12:50
9:10 1:00	9:35 Warsaw 8:41 2:07	9:20 1:00
9:20 1:10	9:45 Marston 8:51 2:17	9:30 1:10
9:30 1:20	9:55 Anderson 9:01 2:27	9:40 1:20
9:40 1:30	10:05 Indianapolis 9:11 2:37	9:50 1:30
9:50 1:40	10:20 Greensburg 9:21 2:47	10:00 1:40
10:00 1:50	10:30 Vernon 9:31 2:57	10:10 1:50
10:10 2:00	10:40 Cincinnati 9:41 3:07	10:20 2:00

All trains daily except Sunday.

Geo. A. Henry, Ticket Agent, Elkhart, Ind.

Oscar G. Murray, Traveler, Me.

Cincinnati, Ohio.

Teachers Wanted for Schools and Colleges free. Intermediate Teachers Agency, 108 Washington St., Chicago.

15-19

## GOSPEL CALL

Part Two  
(SPECIAL EDITION.)

Contains 225 choice Hymns especially adapted for Regular Church Services, Sunday Schools and Young People's Meetings. Every hymn is a gem. Many are new, not difficult, but well written, while others are such universal favorites which never grow old, and without which no Sunday School Song Book is complete.

An Examination of this Excellent Song Book will Prove its Superior Merits.

Send for a copy. It is bound in leather waterproof, cloth lined. The price is so low as to place it within the reach of all Sunday Schools.

Per Copy, prepaid, - - - \$ .20  
Per Dozen, not prepaid, - - - 2.00  
Per Hundred, not prepaid, - - - 15.00

**MENNONITE PUBLISHING CO., Elkhart, Ind.**

## "FRIENDSHIP"



By HUGH BLACK,  
Scotland's Great Preacher.

Do not fail to do so. It contains nine chapters as follows:

1. The Miracle of Friendship.
2. The Culture of Friendship.
3. The Fruits of Friendship.
4. The Choice of Friendship.
5. The Eclipse of Friendship.
6. The Wreck of Friendship.
7. The Renewing of Friendship.
8. The Limits of Friendship.
9. The Higher Friendship.

For young men, especially, this volume will be a golden possession, and it can hardly fail to affect their lives. It is printed on very fine paper, with beautiful ornamental borders.

Price, in cloth binding, boxed, \$1.25.

Address all orders to  
**MENNONITE PUBLISHING CO.,**  
Elkhart, Indiana.

## Manual of Bible Doctrines

HAS A REMARKABLE RECORD  
...AS A SELLER...

and continues to sell rapidly. The first edition was exhausted in less than eight months after the appearance of the first copy. The second edition is likewise going rapidly. It sells wherever introduced. Everybody will be profited by reading it.

Send all orders to  
**Mennonite Publishing Company,**  
Elkhart, Indiana.

Board binding, - - - - - 50 cents  
Cloth binding, - - - - - 60 cents  
**LIBERAL TERMS TO AGENTS**

Send all orders to  
**Mennonite Publishing Co., Elkhart, Ind.**

## THE OPEN DOOR

to do mission work in India, has been found. This "land of strange gods" is ripe for Christianization, and our missionaries are busy teaching the "way of life" to its benighted souls. The great plague, famine and earthquake which wrought such terrible destruction, misery and death, has opened the door, and the wonderful book entitled

## India, the Horror-Stricken Empire

gathering the facts relating to this awful visitation, was published, and has already found its way into many thousands of homes, telling a story so thrilling, so pathetic, and yet so truthful as to awaken men and women to a concern



HOLY MAN WORSHIPING HIS IDOL.

acquiescence of sympathy and help which is due the poor unfortunate. While this book gives a clear and detailed account of that terrible calamity, surpassing all other attempts at its description, it also opens the way for a closer acquaintance with its inhabitants. It contains much valuable information in regard to the nature, disposition, inclinations, habits, customs, and forms of worship, of these people. It contains over 100 illustrations, 94 of which are from actual photographs. It is highly recommended by the pulpit and the press, and its accuracy and authority. It is printed from new clear type, and the bindings are all attractive and durable.



CAMELS BEING LOADED FOR THEIR JOURNEY.

## PRICES HAVE BEEN REDUCED.

Bound in imitation cloth, with full cloth back, fine gilt stamping on side and back, \$1.00  
Bound in full cloth, very fine, gold stamping, 1.50  
Bound in half morocco, very attractive and durable, gold stamping on side and back, sprinkled edges, 2.00

## Thousands of Copies Have Been Sold.

Agents find it a splendid seller, some having already sold several hundred copies. There is no better time than the present to begin canvassing, and

## WE WANT MORE AGENTS

to enjoy the advantages this book offers. If you do not write us, you will never find out what an excellent opportunity awaits you. Our inducements are exceedingly liberal. Let us hear from you. It will cost you only one cent for a postal card.

**MENNONITE PUBLISHING CO.,**  
ELKHART, INDIANA.

## \* Introduction.



teachers, leaders of young people's meetings, etc., very frequently teach things that are not edifying, not reasonable and sometimes things that are absolutely untrue. These things come from a want of knowledge, from a want of experience, and oftentimes because we do not take time to think. We adopt other men's views and they lead us astray.

The minister gets a wrong idea from a Bible text and teaches it without thinking it over; the Sunday school teacher, has not much time to study and he snatches an idea from this writer and from the other, and teaching them makes wrong impressions, which lead astray. In the various devotional meetings the young people are urged to get up and say something, and if they do not, they are looked upon as very unfaithful, or very stupid Christians, and so they rise in order to preserve their reputation, and say something, if even that something is unedifying and misleading; and so we might go on; but we do not write this article to find fault, simply to throw out some hints. Therefore,

1. Be sure what you say is in harmony with the word of God.
2. Be sure that all your assertions harmonize with facts.
3. Be sure your teachings are edifying; that is, that they are directed to build up, to make people better, and to direct them to live a purer and more useful life.
4. Be sure that you do not misinterpret or misconstrue any of the teachings of the Bible.
5. If you should in any way make a mistake, and hold up a wrong idea, be frank enough to own, correct and recall it.
6. Do not be so set in your opinions that you get to think you are right and every one that differs with you is wrong.
7. Have due respect for the opinions of others, and in maintaining them, give them the same privilege that you would claim for yourself. In other words: "Do to others as ye would they should do to you."

The Lord's day or the Sabbath day. We often become so habituated to certain ways, or to certain terms of expression, that it is very hard for us to accustom ourselves to anything else. This is true in regard to the terms we use to designate the "Day of Rest."

Under the Mosaic dispensation God commanded that the seventh day should be the resting day for the people, and in the New Testament this same term is used when the writers refer to the old dispensation or to things as given in the law.

Now that the law of ceremonies and forms was fulfilled in Christ, the law governing the Sabbath was also ful-

filled and adapted to the new dispensation, and in reference to it Jesus says: "Man was not made for the Sabbath, but the Sabbath for man." The law of the Sabbath being fulfilled, the Lord of the Sabbath had a right to make such changes as were best suited to the promotion and extension of His kingdom.

Every Bible reader knows that Jesus arose from the dead on the first day of the week. On the same day He met His disciples while they were walking to Emmaus, and the meeting with the disciples in the evening at Jerusalem, was, likewise, an event of the first Lord's Day. Eight days later, again on the first day of the week, He met the disciples, on which occasion doubting Thomas was convinced that the Lord had actually risen from the dead.

On the first day of the week (Pentecost) the Holy Ghost was poured out and three thousand souls converted by the preaching of the disciples. On the first day of the week the disciples came together to break bread, and the apostle admonished the brethren to lay by their charities on the first day of the week.

John the Revelator when a prisoner on the Isle of Patmos received all those wonderful and mysterious things that the angel from heaven showed him concerning the Lord's work and His church, on the Lord's day, i. e., the first day of the week; so that in these things we have the seal of heaven to confirm us that the keeping of the first day of the week, as the day of rest for the new dispensation, is in accordance with the law of God; and as John calls this the "Lord's Day" to distinguish it from the Jewish Sabbath, we are safe in keeping this day as our day of rest and designating it the "Lord's Day."

Should we then not say "Lord's Day," instead of "Sabbath Day," "Lord's Day school" instead of "Sabbath school"? Under the new dispensation we should use new dispensation language and observe new dispensation ordinances.

Conferences.—Before this paper reaches our readers some of the fall conferences may have already been held. For others it may still be in time.

Our conferences, it seems to us, are getting to be more important each year.

Upon the action of the several conferences depend largely the welfare and prosperity of the church at large.

Hence we see the necessity of careful legislation, the importance of conference taking prompt action in favor of things that are needful for and conducive to the prosperity and progress of the church, and also in suppressing such actions and measures that have a

tendency, or are calculated to weaken the spiritual and the numerical strength of the church, or that might be a means of removing the "ancient landmarks" which the fathers have set, or of leading the church out into the popular channels of the world.

Popularity and worldly conformity are making rapid inroads upon the piety, purity and simplicity of the church, and on all sides dangers are threatening to such an extent that with deep anxiety the question presents itself to us: What will the future of the Mennonite Church be? Will it stand?

In the midst of this crooked and perverse generation will she be able to maintain herself? With the tide of sin, folly and fashion, with the pride, selfishness and impurity, with the great floodgates of amusement and sinful allurements opening up upon us and sweeping around us, are our foundations firm enough to hold?

Yes, Jesus says: "Upon this Rock, (the faith professed by Peter) will I build my church and the gates of hell shall not prevail against it."

There is no question with the Rock or with the foundation. The only question is whether we will stay on the Rock, and hold fast to the faith.

Jesus has promised only to stay with us while we stay with Him; just as long as we are on the Rock we are safe; but when we allow the world and its sinful enjoyments to push us off, He cannot help us.

On this point the Apostle Paul gives us words of warning which we should well take to heart. He foresees that which is even now with us at this very time, and when we know these things it is well for us that we should consider them and be on our guard, so that we may not suffer shipwreck. He says: (Acts 20: 28, 29, 30), "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He has purchased with His own blood. For I know this that after my departure, shall grievous wolves enter in among you, not sparing the flock; also of you yourselves, shall men arise, speaking perverse things, to draw away disciples after them."

While we would not assume the responsibility of saying that we have ministers in our midst who are so perverse, and so bound up in envy and pride, and self-righteousness, that for their selfish ends they would destroy the flock of God, we know, however, that there are men with whom we have to do, who would go very far in this direction, and who, if the temptation were too great, might be led away so far as to sacrifice even "the flock" rather than yield their own selfish purposes and opinions.

It is important that conference meet these conditions; that every minister

and deacon, yes, that every member be on the alert; be a watchman on the walls of Zion, and guard against the many popular innovations that are constantly brought in from popular churches and other popular institutions.

If this flood of popularity, pride and worldly conformity cannot be stayed, the piety, purity and simplicity of the Mennonite Church, (as is already the case in some other branches), will soon be a "thing of the past," and instead of being an actual, practical part of our lives, it will belong only to the annals of history.

When Joshua took the place of the great law-giver of Israel, as the leader of a mighty people, to bring them into the promised land, the Lord said to him: "Be strong and of good courage, \*\*\* be thou strong and very courageous, that thou mayest observe to do according to the law which Moses my servant commanded thee; turn not from it to the right or to the left, that thou mayest prosper whithersoever thou goest." "This book of the law shall not depart out of thy mouth; thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success." Josh. 1: 6-8.

The success of our work and of our beloved Mennonite Church, will depend altogether on our devotion to our Mennonite principles, teachings and practices, and upon our faithfulness to our Saviour, and the glorious teachings of His unchangeable word. Therein abiding the church will stand and the work will prosper, as did that of faithful Joshua.

If we depart therefrom, God will depart from us, and we have no promise and we can hope for nothing. Let our brethren in their conference work stand faithfully together on the good old principles, the doctrines and teachings, as well as the long established gospel rules of order, and let every minister as a faithful watchman on the walls of Zion lead his flock in the "good old way," and "thy light shall break forth as the morning, and thy righteousness shall spring forth speedily, and thy righteousness shall go before thee," and the glory of the Lord shall be thy reward." Isa. 60: 1-8.

For the Herald of Truth.  
NOTES BY THE WAY.

No. XIII.

BY A. D. WENGER.

Jerusalem, Palestine, Aug. 14, 1899.

It was my intention to write a long letter on the Holy City this time, but I have not been able for the thought and investigation that would require, so I will just give an easy talk to readers.

Since August 2nd I have had a slight attack of fever, my temperature at one time reaching 104 degrees. There is more fever here this year than usual and many are now sick with it, likely a few thousand in Jerusalem alone. It is said that the fever microbes float in the air and you must constantly repel their attacks. Almost any indisposition, often only a cold which was the predecessor of my illness, is frequently followed by fever.

I was in bed only four days, other days part of the time, and now I have almost regained my usual strength, but shall be careful for some days yet. Mr. Flory of Joppa, Mr. Dunn of England and Mrs. Emerson of Washington were all very kind to me during my illness here at the Kamlity Hotel. My physician, Dr. Nagourney of New York, said he had the same fever last summer when he came here. I have thought my condition preferable to that of many young men far from home and down with fever and bullet wounds in the Philippines where men shoot each other. Over in Capernaum Jesus healed two cases of fever, the nobleman's son and Peter's mother-in-law.

Very few dreams have any particular significance and I seldom speak of my own dreams, but I have had such a striking one that I feel to relate it. Shortly before my illness began I dreamed that I saw Christ, but thought it was only because I had been writing about Him. I thought that I was actually in Jerusalem during His sufferings after the passion in Gethsemane and just before the crucifixion on Calvary. It seemed broad day light as He drew near and passed right by me and entered an open door, like Pilate's judgment hall. His appearance was much as we see it in pictures in our Bibles, only He was bowed almost upon His knees and limping, and His face looked thinner from great sorrow and the sufferings from the crown of thorns, the buffeting and the scourging. It seemed at the time of His most cruel mockery and scorn. That look of the Savior I cannot describe; it was so pitiful and He appeared to be bearing the contempt of the world. Instead of having presence of mind to follow at one and witness the completion of the trial I stood amazed. The lapse of time since then began to dawn upon me and I wondered how I could possibly see Jesus that way since He suffered so long ago. Then I awoke but the scene was all so very vivid that I shall never forget it, for it is indelibly fixed upon my mind.

It is now revealed to me as a token that I should see the Lord who suffered for us all drawing sacrificially near to me through chastening by sickness. When I first took my bed with chills followed with high fever I thought I was going to be very ill and likely die so far from home. After a short period of uneasiness the message seemed to come to me for utterance, "The Lord knows best and if He wants it so may it be even so. I will not turn my hand to halt." That resignation has made me calm through my illness.

In June the locusts came until in places the ground was almost covered with them and I thought they were going to eat up the green vegetation of trees, vines, and watered gardens. Soon an east wind blew them into the

sea, and we saw them flying in the air like great flocks of little white birds no more. Pharaoh's locusts were forced into the Red Sea by a west wind. John the Baptist ate locusts likely fried and then covered with honey that he secured from the wild bees. Some of the people here eat locusts now, especially the Mohammedans, whenever they are numerous enough that a fry of them may be caught. The head, feet and wings are taken off and the locusts are ready for the frying pan.

The fruit of the carob tree is very likely what the prodigal son fed the swine. It is in the shape of large beans from three to seven and even more inches long and is nearly an inch broad. It is nearly all husks, but the husks are sweet and good for food. The poorest natives eat them and you can see them in the markets. If the wayward son had been allowed to eat the husks that the swine ate he might have had a living in the far country and not have gone home to be surprised at a feast of veal and a restoration to the rights of sonship.

Pomegranates grow on trees here and not on small vines as at home. The fruit gets as large as oranges and is excellent for food. Ripe pomegranates are just beginning to come on the market. This was one of the promised fruits of the land and wine was sometimes made of it. Deut. 8: 8; Solomon's Song 8: 2.

The almonds are just ripening. The outside hulls burst open, the trees are threeshed and the almonds are picked up from the ground. The trees grow to a good size even as thick as a man's body. Aarao's rod undoubtedly was of almond wood for it yielded almonds. Num. 17: 8.

There are more olive trees in this country than any other kind. I measured the largest olive tree I have seen and it was twenty-one feet in circumference. The olives for food and for oil pay better here than any other fruit does. They have a bitter taste and I am told one has to learn to like them. They grow to about the size of a small damson and do not ripen till very late in the fall.

The figs have been good for some time and yet on many trees they are not near grown. Nearly all the fruits here last long. Very early in the spring before the leaves come on the trees small figs appear, but nearly all soon fall off and another crop comes and the figs that are left do not fall off give the earliest fruit for use. The Scriptures speak so often of these fruits and trees and I assure you it is interesting to be here to see these elegant fruits, melons, etc., grow to maturity, and to partake of them.

The grapes have been ripe and good for weeks past. Even before they had begun to ripen the women from the villages were carrying to market the sour grapes that set the children's teeth on edge. Jer. 31: 29. When ripe the grapes are sweet and good and of enormous size. The bunches, too, would not go into a quart cup by any means. When at Jericho the second time I measured a bunch and it was just eighteen inches long and must have weighed fully three pounds. In Luke 13: 6 we read that a certain man had a fig tree planted in his vineyard. Frequently now I see fig trees standing

about in the vineyards. Of course one that will not bear, the owner cannot afford to let stand and shade the vines and he cuts it down.

"There was a certain householder, which planted a vineyard and hedged it round about, and digged a winepress in it, and built a tower." Matt. 21: 33. Some miles southwest of Jerusalem, especially, I see the watchtowers standing in the vineyards. They are built of stones and are fifteen and twenty feet high. Some of them have a little room in the top. Here the householder stays day and night to watch the grapes from the time they begin to ripen till they are gone. Hedge fences are very scarce here now and most of the vineyards have stone fences built around them. It has always been puzzling to me how the householder could make a winepress by digging. In America we build the fruit presses above the ground. A view of some of the ancient winepresses clears up the matter at once. They were not dug in the ground where the juice would soak away, but into the almost level surfaces of solid rocks.

The King's Winepress just north of Jerusalem are quite interesting. Three different cuttings in the rock a few feet each way and about six inches deep are quite near together. In them the grapes were pressed by treading and the juice conducted into wine vats by small trenches also cut in the rock. These vats average three feet in depth. There are three of them and their length and width are respectively, 6x3, 6x5 and 12x7 feet. I have not heard of these ancient presses being used at present in Palestine but I learn that in Southern Africa such presses are used for the grapes. However, these winepresses tell Scripture story in other words. Nearly is a large cistern-like wine cellar also hewn out of the solid rock. The entrance is about four feet across and it has a depth and a diameter each about twenty feet. The goat skins or bottles as they were called (Mark 2: 22) were filled with wine from the vats and likely stored away in the great wine cellar for safe keeping.

Not far from these wine presses is a Roman columbarium. It is a circular rock-hewn chamber with about 250 small niches around the sides in which were placed the urns containing the ashes of cremated bodies.

Here are the Tombs of the Judges near the winepresses, the Tombs of the Prophets, the Mount of Olives, the Tombs of the Kings a half mile north of the Damascus gate and many other tombs cut out of the solid limestone rock round about Jerusalem too numerous even to count. Nearly all the entrances have been hidden with earth and rubbish. When that is removed the tombs are found and you may step through a doorway in the perpendicular face of a rock into rooms the same as you would on entering a house.

The Tombs of the Kings are the most interesting perhaps in all Palestine. We descended into a large excavation by steps cut into the limestone rock and were soon at the entrance. The rolling stone by the door, the only one of its kind preserved to us, is in the shape of a wheel about four feet high and sixteen inches thick. It rolls in a deep groove and extends six inches higher than the entrance closing it completely. When I look at this large

stone I do not wonder that the women said, "Who shall roll us away the stone from the door of the sepulchre?" Mark 16: 3. We bow and step through the doorway with our candles, into a room about twenty feet square. Here are no places for the interment of the dead, but three doorways lead into other chambers farther on where the burial places are found. There are other chambers still farther on with their respective light openings. With wonderful skill and precision these little coffin shrines are chiseled out in the walls of the chambers that the bodies may be placed in endwise. Nearly all traces of the collins are now gone and not even a bone is to be found. It is not certain who were buried in them. Excavations may yet reveal many tombs each with a rolling stone and enough room for a good sized dwelling-house.

For the Herald of Truth.  
IS THE WORLD GROWING BETTER?

BY A. D. ROSENBERGER.

Different days, or ages, demand their own special testimonies. The watchman who would be faithful to his Lord, and the church, has need to carefully note the signs of the times and emphasize his testimony accordingly.

Concerning the testimony needed now, there can be no doubt that there is evil in the camp of the professed followers of the Lord, so gross, so brazen in its character and demeanor, that the most short-sighted of spiritual men can hardly fail to notice it.

During the past few years it has developed at such an astonishingly rapid rate that every sincere Christian must tremble with fear for the future welfare of the Zion of God upon earth. It has worked like a mighty heaven, until now the lump seems to ferment.

Look which way you will its presence makes itself known. There is little, if anything to choose between church or chapel or mission hall, however some may differ in various ways.

Amusement is the leading thought in the minds of the church-goers, as well as in the minds of the non-professing world. If any one doubts this, or thinks the statement too sweeping, let him study the bulletin boards in front of the churches, or the church announcements in the weekly and daily papers in our cities for a little time, and even the announcements from some of the pulpits in the churches, and he will readily be convinced. I have done this again and again, until the fact has proven itself undeniably that amusement in the churches is outstripping the preaching of the gospel and all its good influences.

The order of the day is, eloquent sermons to admiring congregations, eloquent papers read to applauding ministerial associations, showing by facts and figures that the world is growing better, and does not need our men of this class, that, according to the words of the apostle 1 John 3: 19: "The whole world lieth in wickedness, or in the power of the enemy, the evil one, and hence if the world is growing better, the devil must be growing somewhat better too. This however does not agree with the teachings of our Savior. It may never occur to

them that Christ "gave himself for our sin, that he might deliver us from this present evil world." (Gal. 1:4); that He warns His disciples, that "because they are not of the world, that because he has chosen them out of the world, therefore the world hates them." John 15: 19, 17: 11. And again, the apostle says (Rom. 12:2), "He not conformed to this world, but be ye transformed by the renewing of your minds." And again (1 John 2: 15, 16), "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Here we can see that we cannot be with the world, or if we be with the world we are with the world in its wickedness and sin.

It would be a strange thing that the word of God should give us such solemn admonitions, warning us of that which is growing better.

Should any one answer to this, that this warning was given eighteen centuries ago, and had reference only to the world as it existed at that time, we reply, that it is strange that Jesus, knowing how it would be in the nineteenth century, would have given no hint of this great change that should come in this time, and that then His followers need no longer guard themselves against these corrupting influences.

Of course no one would be so absurd as to say: "You should not be conformed to that which is growing better," for truly if the world is growing better, then the church, God's people, should be conformed to it, for no one will hesitate to say, that the people of God, to-day, should by all means be conformed to some higher standard of precept and practice than they now are.

It is admitted that the two, the world and the church, so widely apart eighteen hundred years ago, are coming nearer and nearer together, but the great and important question is, whether the world is growing better or the church worse. It is plainly evident to all true thinkers that the world is not any better; and that the church is rapidly conforming herself to the world, so that already to-day it is hard to tell the difference.

When we consider that there are preachers and professors who wield extensive influence in molding and controlling the religious opinions of the day, who sneer at the inspiration of the Holy Scriptures; when we consider that infidelity is rife even in the pulpits of our land, and that the mass of our religious societies are carried away with their own carnal desire of worldly pleasure and amusement, is it any wonder that this condition exists?

Is it any wonder that unless there are some special attractions for their entertainment the church services will be neglected, and that the Sunday school, Bible readings and other devotional meetings are but sparsely attended, and that Sunday papers, Sunday travel, Sunday excursions, and Sunday amusements are just as common among some of these people as they are among the world?

They have been led into such a condition of mind that they think a church cannot flourish without amusements, and to keep the interest and meet the

extravagant expenditures necessary to maintain such a condition of things they resort to festivals, banquets, church suppers, fairs, concerts, theatrical plays, operas, shows, etc., etc., too numerous to mention and too ridiculous to describe.

Is not 1 Cor. 10:9 fulfilled in these things, and would not the Lord Jesus say to these people as He said to the Jews: "My house shall be called a house of prayer, but ye have made it a den of thieves." "Take these things hence."

Let us prayerfully think of these things, and may God preserve us from falling into snares like these. Let us cultivate pure thoughts, a pure life, a pure religious worship, a pure church service, and worship our God in spirit and in truth, with sincere hearts, yet in the beauty of holiness let us worship Him to whom all praise is due, so that all the thoughts of our hearts and all the words of our mouths may be acceptable in His sight, and that in all things we may glorify Him who loved us and redeemed us, and gave us the promise of eternal life.

Is it not easy to believe that we are not far from the end of time; and that both the world and the church are on a down-grade?

For the Herald of Truth.

#### THE PRAYER HEAD COVERING.

We give the following thoughts from an article by one of our correspondents: Why is the prayer head covering so strongly recommended by the Apostle Paul? Is it in any way a means to help those who wear it?

Yes. The wearing of the covering declares the acceptance by the sister of the man as the proper head of the woman. It becomes, as it were, an object lesson to help the sister put on the spirit of submission and to accept that part of God's plan. When the sister takes up her covering, she takes up the lesson which teaches her that she ought to obey and help her husband. God said he should rule over the woman, and when the sister puts on her covering, she says to the world and to the church, "I will do what God commands; I will be obedient and submissive to every requirement of God's word," and in this teach the woman of the world her proper attitude in the home and in the church, by accepting it herself, and this likewise shows true obedience to her own husband.

If she has no husband, her covering declares that the man who should become her husband, should be accepted as the head of the family, and that she has accepted that part of God's word which declares that he should be the head of the family, in other words the head of the woman.

What then does the cap benefit the wearer? It helps the sister to remember and live the lesson which will give them loving husbands, happy homes, dutiful children and God's blessing. Are these lessons worth minding? \*

For the Herald of Truth.

#### GLEANINGS ALONG THE WAY.

BY A. METZLER.

In Washington Co., Md., several miles from Hagerstown, is visible the

visitation of God's hand. A strip of country several miles wide, in which one of the Mennonite people live, was visited Aug. 2d by a severe hail storm that completely destroyed the corn crop. Into some fields the cattle were turned, while others are hardly worth the labor of harvesting what little remains on the fields.

On the 6th of Sept., I attended the funeral of Sister Susanna K., wife of Abraham Shenk, aged 21 years, 6 months and 29 days. Interment and services at the Reiff meeting house, conducted by Daniel Driver, of Missouri, assisted by Geo. Keener. It is estimated that over a thousand persons were present at the funeral. The congregation here is contemplating the ordination of a bishop in the near future to assist Bishop Michael Horst who is well advanced in years.

Sunday, Sept. 10, I enjoyed the privilege of attending Sunday school at the Weaver meeting house in Rockingham Co., Va. The services after Sunday school were conducted by Samuel Weaver and L. J. Heald. This congregation maintain an interesting Sunday school and is fully awake to its needs. There is quite an efficient force of workers here who are willing and alert and the results of their efforts will doubtless be felt in time to come. The fire of Christian love kindled within these hearts is not easily quenched, nor its efforts destroyed. Council meeting for the Middle District was held at the same place Tuesday, the 12th, when union and harmony was declared. After spending a few very pleasant and profitable days at Scottdale, Pa., I arrived home Sept. 16, having had an enjoyable trip of five weeks. To all the brethren and sisters, as well as others whom I met on my way, I cannot return sufficient gratitude for favors and kindness manifested in my behalf. May God abundantly reward them all. To Him be all honor and praise.

East Lenoistown, O., Sept. 18, 1899.

For the Herald of Truth.

#### OUR SABBATH HOME.

BY H. J. M.

How sweetly the name "Sabbath Home" sounds in our ears! How we love to see its cause advanced, especially in our own "Sabbath Home," where we meet together sabbath after sabbath to worship the great God who loves us, and so kindly provides for all our necessities. How good it is to see an interest manifested in these Sabbath homes, as well as in our family circles, for the children, but we frequently find localities where this part of the church work and of the Lord's work is sadly neglected.

Our faithful ministry try to tell us of the good things of the word of God, and they certainly will be rewarded for their work, if they are faithful; and no faithful minister of the Lord Jesus Christ will neglect the necessities of the rising generation, the children and young people.

David said, "Come ye children, hearken unto me, and I will teach you the fear of the Lord." Paul says, "Bring them up in the nurture and admonition of the Lord." Are we observing these admonitions? Are we doing as we should?

The answer seems to be plain. The great book plainly tells us to take care of the lambs as well as of the sheep.

It should make our hearts bleed when we see the children and the young people growing up amid temptations and sin, and no effort made to rescue them. There is in this direction a large field for those who have a missionary

spirit and a mind to work. Many continually make shipwreck of their lives for time and for eternity, just because their early training has been neglected.

Let us then be up and doing in this work, in the church and in the Sunday school, trying to instill into these tender hearts the blessed truths which will anchor their souls safely on the Rock of Ages.

Another thought presents itself right here. Our children are learning something all the time, and they should by all means be learning that which is good; therefore let us teach our children the blessed truths of the word of God. Get them acquainted with the Bible; stories of the Bible; and when the beauties of this blessed book once reveal themselves to the young people they very often will be delighted with the wonderful truths it contains.

There is a great day coming "when we must all appear before the judgment seat of Christ, that every one may receive according to the things done in the body, whether good or bad."

How sad it would be for us then to realize that we had not done what we should have done toward training our children in the right way, and they should turn to accuse us and say, "My dear parents, you have always been very kind to me, but you never told me of Jesus." "You never taught me the way of everlasting life, and now it is too late." O may God grant that we may never have such charges brought against us. Now is the time to teach our children the good lessons of eternal life.

We all want to enjoy those mansions which Jesus went to prepare. We want our children there too. Love reaches out to our neighbors, and our neighbors' children. Let us take hold of this work very earnestly, and labor on until we shall see Sunday schools established all over the land; Sunday schools where the pure truths of the gospel are taught, and where the children are not led into vanity, pride and worldliness, but where the children are led to the feet of Jesus and learn of Him meekness and lowliness of heart.

The world is flooded with trashy and degrading literature, which destroys the desire for sound doctrine and good reading. It is sad to know that this degrading kind of literature has already found its way into many Sunday schools and church literature. These things should be avoided, and all this kind of work and of the Lord's work is sadly neglected.

Our prayer is that we as a people may become more united in our efforts for the promotion of the cause of Christ. *Cearfoss, Md.*

For the Herald of Truth.

#### "SIN."

BY JOHN FOHL.

Amid the great commotion of life, it might be well for us to pause a moment and consider what sin has done.

Sin cast Adam and Eve out of the garden of Eden.

It brought the deluge upon the antediluvian world and caused fire to destroy Sodom and Gomorrah, drowned Pharaoh's host in the Red Sea, and destroyed the seven wicked nations of Canaan. Sin dispersed the twelve tribes of Israel over the face of the earth.

We recognize sin as the parent of all the miseries and sorrows, disease and death, which are the legitimate fruits of sin, together with the wars, and other woes that have swept away millions of our race and shall continue until "the man of sin be revealed, the son of perdition" (2 Thes. 2:3) who is called the "prince of the power of the air, the spirit that now worketh in the children of disobedience," Eph. 2:2, who as the executioner has been the cause of all this devastation.

This will continue until the soul who accepts the perfect liberty that is in Christ, Satan shall be bound as the author of sin.

The Apostle defines sin as being the "transgression of the law."

Man in his unregenerated state is as much inclined to that which is evil as the sparks are to fly upward.

This is clearly manifested by every child, for every parent knows that the child more readily inclines to evil than to that which is good. Hence we are instructed in the Holy Scriptures to "Train up a child in the way he should go." By the neglect of this duty the world has been deluged in misery and destruction.

It has been the mission of the blessed Son of God to our world to destroy the works of the devil, for it was told by the angels before His birth that He should be "called Jesus, for he shall save his people from their sins." Therefore we can regain by the redemption of Christ what we lost in the fall of Adam, for "all that are obedient" will be made alive. All are ready to admit that sin is a great evil, and that there is but one remedy by which we can become freed from this curse, which is alone through the blood of Jesus Christ which was shed for us on Calvary.

Though this is admitted by multiplied thousands of our race, yet they will cling to that which is evil in preference to that which is good. All that believe in the authenticity of the Bible are ready to admit that God is holy, angels are holy, just men made perfect are holy, and heaven is holy, and "without holiness no man shall see God." Hence we are commanded to repent and be converted that our sins may be pardoned that we may be adopted into the family of Christ.

Suppose the president of the U. S. would desire to add a thousand statesmen to his cabinet, and would send a message to the people, could we not reasonably suppose there would be a crowd to the front? And now Christ as the great Bridegroom is seeking to prepare His bride and many all are called, but alas, how few are chosen, because of their unbelief. Yet so long as sin continues in the heart there is no true happiness. The sinner is compared to the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:21.

In things pertaining to this world, it is the desire of every sane person to seek after ease and pleasure and yet there is a vacuum in the heart of every

man that the pleasure and riches of this world can never fill; whereas the children of God amidst all circumstances of life, whether prosperous or adverse, have an abiding peace and a blessed assurance that when done with earth and earthly scenes they shall be transferred to an inheritance that is incorruptible, undefiled and that fadeeth not away, reserved in heaven for us.

Who then would cling to sin as the great monster soul destroying principle, and thereby sacrifice peace and joy in this world, and heaven and eternal life in the world to come, and thereby accept hell and the associations of devils and all the wicked of earth to be their tormentors forever? "Sin kills beyond the tomb."

"The last enemy that shall be destroyed is death." 1 Cor. 15:26.

Yours for Eternal Life.  
Chambersburg, Pa., Sept. 8, 1899.

#### OUR TRIP TO JUGDALPUR, INDIA.

BY W. B. PAGE, M. D.

JUGDALPUR, BASTAR STATE, C. P., JUNE 14, 1899.—DEAR BRETHREN:—Bro. C. B. Ward wrote to Bro. Plumley, who is his representative here, that he will give the orphans away in case help fails, and it has failed. I wrote to Bro. Ward about eighteen days ago that we are unable to keep the orphans any longer, and that if help does not come within sixteen days we will have to starve the orphans or let them go somewhere, and we have got nothing up to date.

We, here, have been trying our utmost to help them. We borrowed rice from a merchant to the value of Rs. 120. Servants' pay is due, Rs. 12, besides Bro. Ward's Christian servants. How to pay this we cannot see. To get more or any help from Bro. Ward, we lost all hope, so now it is left for the orphans to starve, which they will not do, they must go into some heathen hands or you come and take them.

We held on to the very end of the rope and it is slipping off our hands. We ourselves are in fix, but we are trusting and waiting on the Lord continually. We have plenty of room for you to come and stay with us as long as you like, and take them away when it suits you. If you think the monsoons would hinder your movements, send us some money and I shall take care of them till you come, but I prefer the former—that is your coming. It costs us about Rs. 1 a day for food and about Rs. 50 for servants a month. As Bro. Ward has put me in full charge of the orphans, and has authorized me to do my best for them, I take the responsibility on myself in handing them over to you. I do not like to see them go into heathen hands, as the Lord has put into my hand, so the Lord guide you.

Hoping to get an immediate reply, I close with kindest regards.

Yours forever in the Master's service,  
THOS. FRANCIS.

The above is a copy of a letter sent regarding the orphanage at Jugdipur, of which mention has been made in the HERALD.

Fifty rupees were immediately sent by mail, the only means of communication with them; also a letter stating that we would start for their place two

days later. On the day following the sending of the above, we received the following through Mr. Hotte:

JUGDALPUR, BASTAR STATE, C. P., JUNE 15, 1899.—MY DEAR BRETHREN:—We just got a letter from Bro. Ward, and he says he has made an appeal to the public through the *Bombay Guardian* and the *Indian Witness*, but we wrote back to say that we had offered the children to you and that you are willing to take them, and we advised him to give them over to you, explaining our reasons. I have no courage to withdraw my letters, so I leave it to your good judgment and the Lord's guidance. You are welcome to use my letters if you wish to write to Bro. Ward.

Your loving brother in Jesus,  
THOS. FRANCIS.

This seemed to but strengthen the former letter, for help received in this way could be but temporary relief, hence the following:—

TWENTY-ONE DAYS IN THE JUNGLE  
ON THREE HUNDRED AND SIXTY-  
SIX MILES BY OX CART.

The foregoing letters are intended as being explanatory why such a venture some journey should be made into the heart of the tiger jungle by such poor sportsmen as were our small party of missionaries who left Rajpur with their faces set southward, and as stern as if the tiger was actually already staring them in the face, which, in truth, we considered to be a fact. Not, however, the grim four footed beast, which, praise the Lord, we were not permitted to come into actual contact with,—but as we considered from the above letters that the children were ours and that they were dying from want of food and care, the grim monster death constantly claiming them, seemed also to gnash its tiger like teeth at our undaunted party. Come then with me and you may be a silent member of our party.

First, here in the map. We are now at Igatpur, 85 miles east of Bombay on the Great Indian Peninsula Rly., the direct line through to Calcutta. We notice in Mr. Ward's appeal in the *Bombay Guardian*, that all mail for Jugdipur is to be sent via Rajpur, so here is Rajpur, 70 miles from Bombay, or just about midway between Bombay and Calcutta. We will then leave Igatpur to-day noon on the Overland Mail, this third class ticket will cost each of us \$2.25. Here is our train, and this is our car. Sisters, this is your compartment at this end; it is 6 feet wide, one door and two small windows on either side, two seats. Now please sit close together, each seat accommodates five, so you see ten of you can be accommodated. This is the only through car.

What? No cushions on the seats? You will have to furnish those. Where is your bedding? You must always carry that here, a heavy comforter to lie or sit on, a pillow and a woolen blanket to cover with. You will need all these later on, so have a good shawl strap about them.

But where is your lunch basket? Haven't you? Well, you must each have one, but as we travel together you may each get one up, a knife, spoon, plate, and fork if you like—that will be all. Now, just put them all together into this box and push it under the

seat. Now make yourselves comfortable.

Here comes the ticket collector; he will look both doors so you can't fall out. Brethren, our compartment is at the other end of this same car and is just the same size. No, we can't occupy the center of the car; that is filled with mail and mail clerks. Our doors are also locked, now, so we will soon be off. That bicycle whistle that you just heard is the conductor's signal to start; the conductor is here called a guard and has a little cabin of his own at the rear of the train, like our freight trains at home; they are so slow here the conductor usually signals at least two or three times before the engineer, who is here called a driver, can be induced to open the throttle. Finally we are off, however. This car, or "carriage" as it is here called, has only four wheels and they are made open like our wagon wheels, so as to make all the noise possible. The dust and dirt is plentiful in these compartments, the only thing not charged extra for. It will soon be stinging hot in here, even with the train in motion, so make yourselves as comfortable as possible.

We are now on the summit of the range of mountains known as the Western Ghats, but we almost immediately begin our descent onto the Great Central Plains of India. We have now been on the way just five hours and here we are at Basavan Junction. "Iague inspection" Yes, that means we also. There were fourteen deaths from plague at Igatpuri last week, but just wait a bit, the natives will be examined first. Do you see that all important looking native standing apart from the rest, and by his side some six or eight native policemen? That is the Medical Examiner and his assistants. As a rule they have never seen even the outer walls of a college of any sort. You will observe that one of the policemen has a long rope. Now they have stretched the rope about five feet from the car the entire length to prevent anyone from escaping. The doors are unlocked one by one and the occupants ordered out, standing in single file facing the car, while the examiner searches for enlarged glands or other symptoms indicating the dread plague. Five minutes have been occupied in the examination of 65 persons. Yes, those five poor wretches have been detained. They may have some slight rise in temperature, but as a rule they are simply chosen at random and there is absolutely no redress from this man's decision. These victims of fate are at once marched off to the segregation camp, where they are inoculated with the plague serum. If they do not succumb to this treatment, they almost invariably die of fright. These facts often account for the extremely high death rate, and not more than one-half the deaths are, it is estimated, reported to the authorities by the blundering practitioners. But we must leave our compartment. Oh no, we don't get out; he will simply grasp your wrist. No matter whether he touches the skin or not, even if you are fevered, that matters not; you are a sahib and a pretense on your part is all that is required.

Inspection over we have time for a cup of hot tea ere we proceed on our way. Now, if there are no more than six of us in the compartment we are ready to spread our bedding and retire

for the night; two of you brethren will please fold your comforters lengthwise and place them one on each of the seats, sleeping room for four. Now brother, you and I will spread our beds on the floor here between the seats, so no tobacco juice from the upper berth, please.

The scenery? Yes, this afternoon has been a fair sample of what it will be all night and until about 9 A. M. tomorrow, plains plains as far as the eye can see, and most excellent farming land. It is not here like at home, for the farmers all live in villages, and these villages are usually away from the railroad in account of their stock, and even they themselves, being killed by the cars.

We find ourselves somewhat sore and cramped this morning, but we are now nearing some real jungle, so the monotony of the scenery will be broken. This dense undergrowth on either side of the track is called jungle. Notice that tree with a platform built in the limbs about thirty feet from the ground and a crude ladder of light bamboo reaching to it. Yonder is another, these are platforms from which the royal tiger meets his fate! The English officers and officials go into the village and compel the poor native, who fears the English officer more than he does the wild beast, to arm himself with sticks, his only weapon, for since the mutiny no native, unless in government service, is allowed any sort of destructive weapon; and thus armed a large number of these men surround a portion of jungle on three sides, while the sportsman on his perch is waiting on the fourth side. Then the noise begins, the natives shout and beat the brush with their sticks, the frightened animals of course flee toward the side from where there is no noise and if the marksman is a good shot the suspense is soon over; if not, the tiger, if wounded only, at once turns on the poor beast and often several are killed outright while others are maimed for life.

We are now nearing Dongargarh. Notice on the summit of that high mountain, which looks like a huge pile of rocks of enormous size, there is a building. That is a Hindoo temple. To give you some idea of the difficulty in reaching it, we were informed by missionaries who had made the ascent, that it required four hours to reach it, and that, cheap as labor is in this country, it cost the priest who erected it 8 cents for every brick in the structure to have them carried to the top. In this temple there is a large idol carved from rock, and to pray to and sacrifice before this idol many people daily wend their way to the summit. Their sincerity at least is beautiful to behold.

Leaving Dongargarh we now arrive at Raj Nandgaon at 3:30 A. M. Here is located the Pentecost Band, of which band two members, Rev. Hotte and Mr. Good, will accompany us on our long journey, but now, on arriving at Raj Nandgaon, they (Hotte and Good) have decided that this long trip will be too hard on their light oxen, so Mr. Good has taken the early morning train and

gone to Raipur to see what arrangements can be made for hiring native carts to make the trip. I should have explained to you that a tonga is simply an ox cart with two springs, one on either side, and two seats, usually one facing to the front and one to the rear. However Mr. Good has just now returned on the noon train and he tells us that owing to the fact that the monsoon may break here any day, the carts will have to have better chaises (mattings made of split bamboos and bent rounding to form a cover over the carts), and that other precautions must be taken in traveling, so that whereas in the cool season a cart may be had with a driver and two bullocks for 20 Rs. per month, now we will have to pay 28 rupees, and that he has engaged three carts to be ready for us on Monday morning to start from Raipur as soon after 6 o'clock as possible. This being the case we will take the late train and go to Raipur and spend Sunday with Preachers (Sas and Soh) of the German Evangelical denomination. They were in the midst of the famine region and with the other missionaries of this region received some of the corn which we sent out. We will send them a deferred telegram to meet us. This will cost 16 cents, otherwise we may have difficulty in finding the place at 10 P. M., for their bungalow (house) is some two miles from the station. Yes, this is a freight train, but here they are called goods trains and move very slowly. No, sisters, there is no separate compartment for ladies, not even a separate compartment for Europeans, so we will have to stand in here with these natives. Oh they all smoke, and we can't prevent them from doing so, hence we must endure what we cannot cure. But here we are at Raipur and here is the Padre Sahib's tonga and so we are off for the bungalow. Oh yes, we will find the royal welcomer waiting us. True missionaries in this country are always ready to welcome those who, like themselves, are engaged in sowing the gospel seed in this seemingly barren field. This is a most beautiful Sunday morning and Mr. Gaas has invited us all to attend services this morning. That neat little structure west of the bungalow is the church, and he tells me they have some 200 native Christians who attend here regularly, besides their boys, who were rescued during the famine and who are now being taught the gospel truths. The services will all be in Hindi; but I rather think we will all enjoy hearing a sermon in the language of the people with and for whom we are now living.

This evening I think we must all admit that it was good for us to have been here. I think the few earnest words spoken that we could understand, have been food for our souls, so we will retire early in order to start early on the morrow.

Six o'clock has come and gone, 7 and 8 also, and still no carts have come. A servant is now dispatched to ascertain the reason for the delay; returning he informs us that they are coming just now, but Pre. Gaas tells us that we can never believe a native, that it has become a proverb in this country that you must believe absolutely nothing that you have from hearsay, and only one-half of what you see, so we patiently wait the coming of the gari wala "just now." Measrs. Hotte and

Good have also arrived, bringing with them what is to constitute our provisions.

(To be continued.)

## MISSIONS.

### WELSH MOUNTAIN INDUSTRIAL MISSION NOTES.

BY NOAH H. MACK.

We would kindly ask those readers of the *HERALD* who have been long waiting to hear from the W. M. I. Mission to forgive us for not writing oftener. We are kept very busy working, planning, thinking, and as we have no natural adaptability to the pen, writing for the papers is a duty that remains to be performed late and is thus crowded out for too long a time. But the mission still lives and is growing fast, in reality growing faster in its industrial part than those whose part it is to care for it are able to keep space financially at times. Thank the Lord for He has always thus far helped us on to dry ground again when we called unto Him in our sinking condition. Of course we had to make redoubled efforts to reach that point.

The mission has a hard struggle to get on a financial basis, but we look forward for better times. We will, the Lord prospering us, get more of an income from the mission itself, and it is a sentiment in favor of the mission is still growing.

The mission has now some twenty acres of clear land nearly all of which produces well under proper cultivation, about fourteen acres can be irrigated without any expense except what it costs to turn on the water.

We expect to use this land for garden farming and the raising of small fruit. This kind of farming gives much work and also larger income from a small space of ground than raising of grain would from the same area.

We are now erecting a stone building of one story with cellar and basement. The upper part of this building is to be used as a shirt factory, the basement as a work shop where probably carpets may be woven and brooms made. The cellar is to be used to store potatoes. The size of the building is 24 x 40 feet.

We had planted about eight or nine acres of potatoes. We have taken up some and found the yield to be good considering the dry weather we had this season. We expect to have enough for our people and may have some to spare. We also expect to have some cabbage to spare, yet we can spare no more.

The indications are that we may expect a fair crop of strawberries next season. We write about these things to show that we look forward with a great deal of hope, also to keep fresh in the minds of the readers within reach of the Mountain that we can help the mission just so much as they can help themselves by buying such things as they are in need of it.

We sold all our oak wood and some chestnut to the Lancaster Industrial Rescue Mission. We have begun hauling it to the railroad and expect to ship some soon. This clearing up of the wood on hand, yet we have some dry chestnut and some posts either mortised or round for sale.

Since we have worked on the mission since April some seventy colored persons,

men, women and children. Most of them are good workers. Nearly all seem to like to work on the mission. In fact the greatest difficulty we have found yet was that when work stopped on the mission for a space of time, they clamored and begged for work until we provided them again with work.

A few who would rather not work so hard and also a few who seem to satisfy themselves and eke out an existence without work at all worth speaking about. As a whole, their industry is not to be criticised, but the greater difficulty is teaching them to use well and economically what they do earn.

Having been used to traverse the country and beg, and if that would not reach, take what did not belong to them, they formed the habit of using up everything in sight, wearing clothes until they became dirty or torn, and then throwing them away and going and begging more. As a result of this way of living all housekeeping seems to have become a lost art by a good many. There are however some exceptions to this rule.

There is a general improvement noticeable along the whole line. Begging has almost ceased, stealing seems to be a thing of the past. And all of them have improved in their general appearance and manners. Most of them have improved their homes.

The work of this mission in the first place is to find work for and give employment to these neglected people.

There has been preaching and teaching done on the Mountain at times for years, but it seemed all to no avail, now there has become organized effort made to give these people something to do so as to establish steady habits of industry, economy and discipline, which, as we have already experienced, leads to self-support and to a better state of morality.

We have thus far not done a great deal directly towards their spiritual improvement on an organized plan. This work was in the hands of the Presbyterian church and the African M. E. church.

The Lord has not opened a way for us to take hold of this line of work in a regular way, but incidentally we do what we can, both by example and precept, and further we wait upon the Lord to open a way in this matter, for above all it is the welfare of the soul we seek, but only in God's appointed way will we try.

These people have lived in a neglected condition for probably well on to a century and had every opportunity for degradation and degradation they became. Now we need not expect that their improvement should be in any way otherwise than slow.

Let us not be impatient, even though our aid should be required for a longer time than we had expected. Let us be reminded how patiently God deals with us and then how long suffering He is to the Saviour; also the widow's mite, even though some of us would give liberally it may yet be from their abundance. But once it comes to all our living then it strikes deeper. Let all those who are interested in the cause help us along according to the measure in which the Lord has prospered them. Then shall we be soon established. This mission is now a financial burden, but if we are all faithful, supporting it and in managing it, doing all our work in sincerity and with

singleheartedness of heart, it is going to bring an income to the church in the future. This we sincerely believe. What you give, give cheerfully" not grudgingly.

Send all remittances to the writer, and all clothes to S. H. Musselman, East Earl station, Lancaster and Downington railroad. We can make use of a great deal of second hand clothing. Especially are we in need of clothing now as the fall and winter are coming on. We are always short of men's clothing. Shoes are in great demand. All goods sent to us are valued and the contributor is credited with the amount of goods according to our standard of valuing the goods. All goods whether new or old are sold to these people. They receive nothing free as some people think. The object is to teach self-support. We have a little store where groceries and clothes are kept. Sister Mack and Lydia Stauffer attend to the store, I very seldom get to sell an article. My only work in connection with the store is to keep the books.

We have no school for the colored children. They attend the public schools. I commenced teaching on the 28th of August in the vicinity of the mission, but I have no colored children in my school.

It seemed a necessity for me to teach as a means of support, as the mission does not have the means at hand to support a family fully. I expect to do ample justice to the profession while teaching and at the same time do for the mission what I can.

In conclusion I would ask all who read this to pray for the cause we represent and for us that the Lord may prosper the work and strengthen us spiritually and physically that we may possess strength to meet our every need and our courage may remain good. Sometimes when the work presses heavily upon us and the body begins to fail and when the finger on the treasury gauge goes below zero and still goes on down, one's courage begins to fail. And as the work is getting heavier rather than lighter, we need your prayerful support. There is so much in prayer. Yes it is all in prayer.

Let us all pray and labor and wait patiently until the Master comes. Let us pray to God that He make our lights shine more brightly in this thick, dark gloom of wickedness; so that when we appear at the bar of God's judgment we shall not be found wanting. Certain it is that we shall have nothing to spare, and how easily we might neglect some duty or other and be found wanting. Let us well consider this, all of us who can work for the Master either as hand, pocketbook or word of mouth.

Viuda, Lancaster Co. Pa.

### TO THE BOARD.

LETTER FROM INDIA.

RAIPUR, C. P., INDIA, AUG. 16, 1899. —DEAR BRETHREN:—In a previous letter I wrote about the field in which Drug and Dhamtari are located, and the reasons why it would be desirable or necessary to build rather than rent. Matters came to a crisis that we had to decide at once without waiting for Bro. Wenger even. The land at Drug is for sale, so that leaves Dhamtari. Bro. Page has written that we are negoti-

ating for land at Dhamtari and have already a favorable reply from the mulligar back there and expect to be able to speak definitely as to the price next week.

Dhamtari is the center (a sort of county seat) of a rich farming region. There are dozens of villages within easy reach of it and a railroad will be in operation, we are assured, within a year. There is positively no mission work there nor anywhere within thirty-two miles of it in one direction (north-east), and east, south and southwest there is no mission work within 100 miles or more. The land we are trying to buy is quite desirable as a building site, just outside the town limits, high land, and just beside a government well. If we should get that land we would save several hundred rupees. The house we would build would not cost so much as we had one time thought. By using sun-dried brick and a thatched roof, a house fit to live in might be built for a thousand rupees or perhaps less. And a temporary structure, good enough for the cool season, could be put up for less, but would probably not be economical in the end.

I do not know what advice you have on the way for us in regard to building, but, as an old German Ev. missionary of thirty years' experience here says: "You are just doing so that you can afterwards say, 'We had no house, but would probably not be economical in the end.'"

We are having servants now. We found it absolutely necessary. We cannot take care of our health and cook and wash and sweep and bake and all at the same time. And after our health is gone, and perhaps a life or two, our friends at home would think it would have been cheaper to pay for servant hire at \$3 or \$4 a month than to pay passage money on a person whose body is consigned to earth within a year. If we are to do the work we are sent here to do, we must have some one to do house hold work for us. The Indian climate, while it is not dangerous to those who use proper care, is by no means a slight matter. It is a real earnest thing and no one can slight its demands with impunity.

As the trip between here and Dhamtari must be made several times, each time costing something for cart hire, we have decided to buy an ox tonga and a pair of bullocks. They altogether will cost about Rs. 150, but they will be of use to us after we are settled. It is foolish risking of life to try to walk to Dhamtari in this country and the cost of keeping bullocks is far cheaper than that of horses.

When I wrote for advice I fully expected to wait until it came before doing anything definite as to a location. Then Bro. Page's illness made it necessary for Sister Page, baby and nurse to come here. Then there came plague upon us. Then there came plague upon both baby and its mother were not well,

while here the weather was pleasant. Should we undergo the expense of going back to Igatpuri under the then existing circumstances? Reason said, No. So I went back alone, packed the household goods, and sent them here. Baby is well now. Should we have stayed down there?

Hindi is spoken here and we can learn much faster here than in the Marathi country. Last Sunday morning I conducted my first service in Hindi. I had my part written out and I read from the New Testament, Luke 15:1-7, a part of which I send you as a specimen of what Hindi is like. (The first line is Hindi as it is in the book, the second is Romanized and the third is a literal translation.) I expect to continue to do the same while we remain here, as far as conducting service is concerned, for our own people, and I hope to stay in Raipur long enough so that I can preach when I get to Dhamtari.

Need we remind our friends that to build costs money in India as well as in America? We are not asking for money already, but simply reminding you that it will be needed if the Lord's work is to go on. As the Lord lays it on your heart, so do. The work has begun. "We have one orphan already and the promise of four more soon. One woman who works on our compound has laid off her jewelry and has asked about being baptized. Pray for the work!" Yours for Christ,

J. A. RESSLER.

The civil condition and intelligence of the country (Mysoor Province, India) may be gauged by a few brief statements. The females are 23,348 less than the men. Out of 2,400,153 women, 12 per cent. are married, and 21 per cent. are widows. "Every fifth woman in the country and every fourth Brahmin is a widow." Leave out the unmarried girls and we have one widow to two males. Over 500,000 widows in this Province is an awful figure, both sad and deplorable, because 22,218 more children, between the ages of five and fourteen, and nearly 75,000 are between the ages of fifteen and nineteen. A parallel reproach on the country, "The census revealed that 74 baby girls under a year old, 319 under two years old, and 2,347 under three years old had had their destiny fixed for them irrevocably by marriage." Over 40 per cent. of the men are married, only 5 per cent. are widowers; but even among the boys from one year to nine years of age nearly 9,000 are married.

INDIA has a population of 285,000,000, among whom 1,000 missionaries labor, being one missionary to 285,000 inhabitants. This vast empire, covering an area of one and one-third million of square miles, has 1,600 towns, with populations ranging from 5,000 to over 750,000, besides half a million villages, in most of which there is not a single missionary. Or, taking a slightly different view, India, the Church of Christ, out of a population of 285,000,000, there are probably not more than 1,000,000 Protestants, leaving a solid block of 284,000,000 heathen, Mohammedans, and others. In order to provide a single missionary for every 280,000 inhabitants, the Church of Christ would require to send to that land at once a fresh supply of 13,000 missionaries.



## HERALD OF TRUTH.

October 1, 1899.

## SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. For the Herald of Truth, one dollar per year. For the Herald of Truth and the Voice of the Christian, one dollar per year. For the Herald of Truth and the Voice of the Christian, one dollar per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa. & Washington Co., Md.
4. \*Middle District, Pa.
5. Virginia.
6. Canada.
7. Ohio.
8. Ohio Mennonite.
9. South Western Pennsylvania.
10. \*Indiana (Spring).
11. Indiana and Michigan District (Fall).
12. \*Western District.
13. Missouri.
14. Kansas and Nebraska.
15. Nebraska District.
16. Minnesota District.

(Amish Mennonite).

## Monthly Calendar for October, 1899.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

4; 12; 18; 26.

On a visit. Bro. Jonas Brubaker and wife, Bro. Henry Long and wife, of Elkhart, Ind., expect to start on Monday, Oct. 2, for an extended trip through Canada and Pennsylvania. We wish them a happy and prosperous journey.

## BUSINESS NOTICES.

The Family Almanac for 1900 is ready. See price list in another column.

Every reader should take advantage of our offer on a good commodity.

Send your orders for the Family Almanac for 1900. It is now ready and is a good almanac.

Get your friends to subscribe for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. The church paper will interest them.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

Let every reader of the HERALD make an effort to introduce the Family Almanac into new homes. See price list elsewhere for inducements to agents.

## HERALD OF TRUTH.

We are pleased to note the large number of orders which are being sent in for our New Tracts. Surely these silent messengers can be of great use to workers in the Master's vineyard. See our list elsewhere.

For Bibles and good religious books of all kinds call on or write us. We have on hand a large assortment of books, Sunday school cards, etc., at sufficient variety of prices to meet the different requirements.

**Workers Wanted.**—To secure subscribers for the HERALD OF TRUTH. Remember that every family should have their church paper, and every body is interested in the church news. By all means send for it. A number of new subscribers have been added to our list lately. Price \$1.00 a year.

**Sunday school teachers** and workers who are contemplating purchasing rewards for their classes, should become acquainted with our variety line of books, booklets, etc. Our variety is larger than ever, and our reduced prices are sure to give satisfaction. Those who have already placed their orders are well pleased.

**To Those in Arrears.**—Our dear brethren and sisters who are not able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

**Gospel Call** is steadily taking the lead among Song Books for Sunday schools. The letters we are receiving testify to its high merits. It is very good all through, and very low in price. Sunday schools that are contemplating making a change in their song books, should by no means forget to give Gospel Call a fair examination. Price only 20 cents per copy, postpaid.

The "Marked New Testament" is having a good sale. It is a valuable little book, being very helpful in finding leading texts bearing on the Divinity and Death of Christ, Faith, Repentance, Obedience, etc. The price being so low places it within the reach of everybody. If you haven't a copy, send for one. Price 10 cents, postage extra, 3 cents; 10 copies, \$1.00. Postage extra, 25 cents.

It is encouraging to note how rapidly the book "Dying Testimonies of Saved and Unsaved" sells. Agents are selling hundreds of them. The present edition is nearly exhausted and we are arranging to get out several thousand at once, expecting to follow with more later on. Who wants to be an agent and share in the harvest? Applications should be sent us early, for now is the time to begin work. Write us at once.

A new supply of 160,000 tracts is being printed. As soon as they are ready, we will add the titles to our present list. The new supply will embrace sixteen different tracts. As all the tracts are sent out free, and as the publishing of them amounts to quite an item, all contributions to the "Tract Fund" will be greatly appreciated. Remember, we

send tracts free, all we ask is that our friends send enough stamps to pay postage.

MENNONITE PUBLISHING CO.,  
Elkhart, Ind.

We have a limited number of "The Christian's Secret of a Happy Life," standard edition, in cloth binding, which we will offer for 55 cents postpaid. The regular price is 75 cents. This reduced price holds good only while the present stock lasts. Order this excellent book at once and take advantage of the reduction.

**Send Names.**—Send us the names of the families who do not take the HERALD OF TRUTH in your neighborhood, and we will send them sample copies for examination. Do not be afraid to ask your neighbors to subscribe. The paper is well worth the price and if you are interested in the prosperity of your church you will certainly enjoy reading it. It is a source of great comfort to invalids and persons who for other reasons cannot attend public services on Sunday.

**The Words of Cheer.**—Is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

**India, the Horror-Stricken Empire,** has by no means lost its hold on agents as a favorite book to canvass. It continues to find its way into new homes, and since the prices have been reduced, it should become even more popular than ever. Any one wishing to get acquainted with the customs, religions, etc., of the Hindoos, will be amply repaid for the outlay necessary to procure a copy of this valuable book. It will help greatly to better understand the letters of our missionaries which are published regularly in the HERALD. See advertisement on another page. We want still more agents to help sell it. Write us for liberal terms.

A great remedy for kidney and chronic troubles is the noted Powden Lithia Water of Austell, Georgia. It flows out from large granite rocks in the very heart of the Mennonite colony in the Sweet Water valley, 18 miles from Atlanta, Georgia. This water has many curative properties, and has gained a world wide reputation, and is now for sale at the Mennonite Publishing Co., Elkhart, Indiana, and at Lancaster, Pa., by B. F. Herr, 37 N. Prince St. Price per single gallon, 50 cents; in 12 gallon car boys, \$4.75, free on board at the above places. Empty vessels must be returned, prepaid. Write for booklet and testimonials from the most noted physicians of the country.

## TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We have just issued a new line, which we will send free to any one asking for

them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secrecism.
- No. 6. The House of Darkness.
- No. 7. (Against secret societies.)
- No. 8. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "C. S."?
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.

Address all orders to  
MENNONITE PUBLISHING CO.,  
Elkhart, Ind.

**Ingersollism.**—The article that appeared in the Sept. 1st issue of this paper is now published in tract form, and will be sent gratis to all who wish to read or distribute it. Stamps to pay postage will be acceptable.

**Letters on Baptism,** by Edward B. Fairfield, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by affusion.

These letters are addressed to a friend, also a Baptist, who wrote to him asking for his reasons for severing his church relations and becoming an advocate of baptism by sprinkling or pouring. We give this answer in his own words:

"How this change came about may be told in a few words. Some years ago, I was requested by a Baptist 'Publishing House to prepare a book 'in defense of Baptist views. They 'proposed a volume of about four hundred duodecimo pages. I accepted this appointment with the 'fullest assurance that an argument 'could be made in that compass that 'nobody could fairly answer. In order 'to do it I determined to go over the 'whole ground from the beginning; 'so that when the work was finished 'the honest and intelligent reader of 'my book would be constrained to 'admit that it was unassailable.

"I fully believed that immersion 'was the only water baptism, and 'that it could be made so to appear to 'every candid inquirer.

"My disappointment you can imagine when I tell you that, as I proceeded my study of the subject, I 'found tower after tower of my baptism falling tumbling down! Most laboriously did I strive to repair them. 'Month after month for more than 'two years did I labor to maintain 'my old ground, and to show that 'there were too many hard and solid 'facts against me. Having studied

October 1,

1899

"the subject through and through on 'both sides, I was convinced of my 'error. Immersion was not the only 'baptism. The word baptism did not 'mean 'immerse' in the New Testa- 'ment. I saw it clearly. I could not 'have been an honest man, and con- 'tinue to profess to believe what I 'did not believe. I had believed it 'with strong conviction, and I did 'not for one moment question the 'honesty of my Baptist brethren. 'They are as sincere in their con- 'victions as I formerly was in mine. 'But with the facts now before me it 'was impossible for me to remain a 'minister of the gospel in any Baptist 'denomination."

The subject is discussed throughout in a very fair and reasonable way, and with due respect to the belief of others, yet clearly and pointedly he reasons over the subject, and both from the Old and New Testament Scriptures shows that baptism or baptism as used in the word of God, does not mean immersion, as so many maintain. He refers to all the different arguments usually used in these discussions, and presents many valuable thoughts by way of interpreting Scripture.

The reading of the book will be beneficial to every one, and it is commendable to notice that no reference whatever has been made to infant baptism, which is indeed a very rare thing, with the advocates of baptism by aspersion. The only criticism we have to make on the book is, that the author, while he claims that the Scriptures do not teach immersion and that baptism by aspersion is taught in the Bible throughout, he does not take a decided stand, but leaves it an open question, a sort of a "do-as-you-please" after all. His arguments would be greatly strengthened if he had taken a decided stand. We recommend the book to those who desire to read up on the subject, feeling sure they will gain information and ideas which will confirm them in right views on this much controverted subject.

## CONFERENCES.

## ANNUAL.

The second annual Sunday School Conference for the State of Iowa will be held Oct. 5 and 6, 1899, in the West Union Amish Mennonite meeting house, Iowa county, Iowa. All Sunday school workers and friends are cordially invited to be present.

The annual conference for the state of Indiana will be held on Thursday and Friday, the 12th and 13th of October in the Yellow Creek meeting house, three miles south of Elkhart and eight miles southwest of Goshen. Brethren and sisters from abroad are cordially invited to meet with us. Elkhart, Goshen, Foraker, Nappanee and Wakarusa are all stations on the different railroads that can be used by those coming from a distance. Bishops, ministers and deacons are especially invited. All are welcome. The Bishops will meet at 9 o'clock on Thursday morning, and the conference proper will be opened at one o'clock in the afternoon, at which time the conference sermon will be preached. All are requested to be present at the time of opening.

## HERALD OF TRUTH.

297

Conference in the Eastern District of Pennsylvania will be held at the Franciscan meeting house, in Montgomery Co., on the first Thursday in October.

Conference in Lancaster Co., Pa., will be held on the first Friday in October.

The Kansas and Nebraska conference will be held at the Catlin meeting house, three miles north and one mile west of Peabody, Kan., on October 5 and 6, 1899, and the Sunday school conference will be held at the same place October 4, commencing at 8 o'clock P. M. We extend a hearty invitation to all the brethren and sisters and all Christian workers to attend this conference. Those coming by rail will please notify Caleb Winey and L. L. Beck and we will make arrangements to meet you at the depot. Please state whether you are coming on the Santa Fe railroad or the Rock Island railroad. L. L. BECK.

## SEMI-ANNUAL.

The Semi-Annual Conference of Virginia will be held on the first Friday and Saturday of October at the Zion meeting house, Lower District, Rockingham county, Va. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Those desiring to come by rail will be met at Broadway by Samuel Abraham, or Lewis Shank by informing them of their coming. Their address is Broadway, Rockingham Co., Va. S. M. BURKHOLDER.

Harrisonburg, Va.

## SUNDAY SCHOOL LESSONS.

## LESSON II.—OCTOBER 8.

## HAMAN'S PLOT AGAINST THE JEWS.—Ester 3:1-11.

[Read chapters 1-3. Memory Verses 5-6.]

GOLDEN TEXT.—If God be for us, who can be against us.—Rom. 8:31.

## INTRODUCTION.

TIME.—R. C. 473.

PLACE.—Shushan, the capital city of Persia.

PERSONS.—Ahasuerus, Haman, Mordecai, the Jews, the king's officers.

PLACE IN BIBLE HISTORY.—The story of Ester belongs in the fifty-eight years interval between the sixth and seventh chapters of Ezra. It was after the dedication of the second temple B. C. 515, and before Ezra came to the land of Persia. The author of the book is unknown. It is however the opinion of some Bible students, that Mordecai was the author. In the whole book there is no mention of the name of God, but in reality God is everywhere manifested in the book, and His finger is seen directing many minute events, for the deliverance of His people.

ABASUERUS.—A king of Persia, who was also known as Xerxes, and ruled over nearly all of then known Asia. When Cyrus was king, and his edict was issued to the Jews, about fifty thousand returned to Jerusalem; these rebuilt the temple and were planting the renewed kingdom of God in Palestine. But there were still large num-

bers remaining in the land of captivity. These were engaged in business, had homes, and must have attained considerable wealth.—Arnold. They were scattered throughout Medo-Persia, under Ahasuerus' jurisdiction, and at the time of our lesson were in imminent danger of their lives, through the hideous plot of Haman, whom the king had promoted to a position above all of his princes, but through God's providential care for His people, and Queen Ester's bold intercession in their behalf, the Jews were spared, and Haman brought to sudden destruction, through the trap he had laid.

HAMAN was a favorite of the king, yet the vice of his soul was vanity. This evil propensity was fed by the honors bestowed upon him by the king in promoting him to the highest office in the kingdom, next to himself. In his effort to show Haman how highly he esteemed him, Ahasuerus gave command that all under-officers should show him the reverence which he had the authority to demand for himself. Eager to enjoy all the honors allowed him in his position, Haman was very prompt to notice any neglect on the part of any under-officer to show him reverence. His vanity was therefore greatly mortified when Mordecai refused to reverence him.—Arnold.

MORDECAI was a Jew. He respected the office of Haman, but he refused to reverence the man. His religion taught him to be inwardly sincere as well as outwardly respectful. He would not play the hypocrite. He was not preferred by the king, but he was preferred by the Lord.—Arnold.

## HOME READINGS.

- OCT.
2. M.—Ester made queen. Est. 2:15-23
  3. T.—Haman's plot against the Jews. Est. 3:1-11
  4. W.—The degree of faith. Est. 3:12 to 4:3
  5. Th.—Sorrow in the palace. Est. 4:4-17
  6. F.—Pride discomfited. Est. 6:1-11
  7. S.—The enemy punished. Est. 7
  8. S.—Danger of Pride. Prov. 16:19-19

LESSON III.—OCTOBER 15.

## ESTHER PLEADING FOR HER PEOPLE.—Ester 8:3-5, 15-17.

[Read Chapters 8-10. Memory Verses, 15-17.]

GOLDEN TEXT.—Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.—Psa. 37:5.

## INTRODUCTION.

TIME.—May or June B. C. 473.

PLACE.—Shushan, the winter residence of the Persian kings after Cyrus, situated on the river Ulai; about two hundred miles south of east from Babylon, and one hundred and twenty miles north of the Persian Gulf.

PERSONS.—Haman, Mordecai, Ahasuerus, Esther, the Jews.

ESTHER, whose Hebrew name was Hadassah, was the daughter of Abihail, of the tribe of Benjamin. Her parents are supposed to have died while she was quite young. Mordecai, her cousin, adopted her as his daughter. Under his care she was educated and instructed in the religion of her fathers.

Shortly after King Ahasuerus had divorced Vashti, his queen, because she refused to come into his presence at his command, search was made throughout all Persia for the most beautiful maidens to be found. Esther was one of the number selected. She was very beautiful. Being beautiful and faultless in appearance and character, she found favor in the eyes of the king and he married her with royal ceremonies, placing the royal crown upon her head, making her queen in Vashti's stead.

CONNECTING LINKS.—It would be well to read the entire book of Esther in order to get a clear understanding of our lesson, especially that part between our last lesson and this. After Haman had completed his plans and arrangements, to carry out his murderous designs, God comes to the rescue of the Jews; turning the balances and causing Haman's plot to be fulfilled upon himself. When Mordecai heard of the terrible decree which was the death sentence to his people, his heart was filled with grief. He promptly sends a copy of the decree to Esther, asking her to make intercession before the king in behalf of her people the Jews. Esther had not been in the presence of the king for thirty days. She knew there was great risk in going into the king's presence, except at his bidding. The penalty was death to any one who came into the king's presence except they were called. Those, nevertheless, were excepted, to whom the king held out the golden sceptre. In order to save her people she must be willing to risk her position, her life, yes, everything. She knew that it was said that the laws of the Medes and Persians were unalterable, and she knew that in order to counteract this decree, she must work against the influence of Haman, the king's favorite and the enemy of her people. Before Esther could enter upon her important mission, and face the dangers connected with it, she proclaims a fast to be held among her people, which was to last three days. At the end of the fast Esther put on her queenly robes and came before the king. The king receives her kindly, granting all her petitions and requests. He brings Haman to shame and death, and Mordecai into honor.

HOME READINGS.

OCT.

9. M.—Ester pleading. Est. 8:1-8
10. T.—Song of Deliverance. Psa. 118:1-6; 116:50
11. W.—Deliverance Commemorated. Est. 9:20-28
12. Th.—Joy in Deliverance. Psa. 31:11-25
13. F.—Promise of Help. Zeph. 3:14-20
14. S.—Safety of God's People. Psa. 91
15. S.—Trust and fear not. Psa. 37:1-17

LESSON IV.—OCTOBER 22.

## THE FAST.—Jehoiachin's Fast.—Jer. 37:1-17.

GOLDEN TEXT.—Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.—Psa. 37:5.

## INTRODUCTION.

TIME.—May or June B. C. 473.

PLACE.—Shushan, the winter residence of the Persian kings after Cyrus, situated on the river Ulai; about two hundred miles south of east from Babylon, and one hundred and twenty miles north of the Persian Gulf.

PERSONS.—Haman, Mordecai, Ahasuerus, Esther, the Jews.

ESTHER, whose Hebrew name was Hadassah, was the daughter of Abihail, of the tribe of Benjamin. Her parents are supposed to have died while she was quite young. Mordecai, her cousin, adopted her as his daughter. Under his care she was educated and instructed in the religion of her fathers.

There I met a number of relatives while attending their market. The people here seem to be very devoted

## CORRESPONDENCE.

WATERLOO, IA., AUG. 25, 1899.—I boarded the train at Niagara, May 3d, arriving at Markham, Ont. the same evening. I met Joseph Grove there the next morning, who brought me to Stonville, a small town about eight miles north of Markham. There I met a number of relatives while attending their market. The people here seem to be very devoted

and hospitable, and appreciate visitors very much. They very much appreciate visits from our ministers. I attended meeting at Elmira on the 7th of May, in the morning, and Sunday school in the afternoon. The ministers here are Samuel R. Hoover and John G. Hoover.

I met a large number of brethren and sisters here in York County. The country here is undulating, and the soil is productive. Wheat, oats, and potatoes, etc., are the chief products. They have good gravel roads, which are a great convenience.

On Ascension Day I attended services at Wideman's meeting house. Ministers present: Bish. Samuel Wideman, Samuel R. Hoover, John G. Hoover and Lewis Burkholder. Text, Luke 24:50,52.

I visited father Wideman; he had a stroke of paralysis on the 14th of May. I attended meeting at Elmira and came to Toronto, the capital of the province of Ontario, and containing about 200,000 inhabitants. A court house is being built here which will cost about \$3,000,000.

I came to Berlin on the 19th of May. There I met Bro. Eli S. Hallman, Staid with Bish. Daniel Wisner all night. Next day I made acquaintance with some of the brethren and on Sunday attended services at Chr. Eby's meeting house in Berlin. A number of ministers were present. Text, 1 Cor. 10:3,4. Visited with Dea. J. Z. Kolb and attended Sunday school in the afternoon, and service at Cressman's meeting house, Breslau, in the evening.

On the 22d of May I attended S. S. conference at the same place. Many good thoughts were presented. The brethren in Canada take much interest in this work.

Church conference was held in the meeting house in Berlin on the 25th and 26th of May. Services were held in the evening and conducted by Noah Stauffer and Peter Rupp from 2 Tim. 2:15. Conference closed May 27th. The evening services were conducted by S. F. Coffman and Peter Rupp from Col. 1:28,27.

On the 28th I attended meeting at Latsch's, and Sunday afternoon Sunday school at the same place.

I made the acquaintance of many brethren and sisters in Canada, and thank them sincerely for their kindness and hospitality. Wishing you all God's blessing, I remain, etc.

J. J. KEIM.

MILAN, OKLAHOMA, JUNE 12, 1899. Greeting to all HERALD Readers in Jesus' name. We feel thankful for the visits of the brethren that have been with us of late. On May 10th the Brethren Tilman Erb, and J. G. Wenger, of Harper, Kansas, came to us and remained with us over Sunday, dealing out the word of life to us. We also had communion services. Twenty-two members communed. A deacon was chosen. The lot fell on Bro. Philip Zimmerman. May the Lord help him so that he may be enabled to fill that important office to the glory of God and the good of the cause. On May 24 Bro. J. M. Nunnemaker, of Roseland, Nebraska, came to us. He remained with us over Sunday, preached seven times. He likes our country. Brethren, come again. Any and all are invited to

come to us, and any looking for a location will do well to come and investigate for themselves before locating. Health is good, crops look fair, harvest is near at hand. The spiritual harvest is great and the laborers are few. "Come over into Macedonia and help us." SIMON HETHEICH.

MCDONOUGH, KAN., SEPT. 2, 1899.—Two weeks ago to-day Bro. Lapp of Roseland, Neb., came to us and is now engaged in the Evangelizing work as far west as LaJunta, Colorado. Bro. George R. Brunk of Canton, Kansas, will accompany him. May the blessings of God attend their labors and grant a happy return to our conference in October.

Bro. and Sister David Yoder and wife start for Pennsylvania to-day on a cheap excursion train with many brethren and sisters beyond the Arkansas river, near Hutchinson.

Bro. Joseph F. Brunk, who has had but one hand from his boyhood, has this week, accidentally broken the front finger of that only hand, but the finger is doing as well as can be expected, and we hope it may again be all right in the near future.

REID, MD., SEPT. 11, 1899.—On Sept. 2d Bro. Daniel Driver of Missouri, came into our midst, having been in Virginia, his old home. He preached at Paradise on Sunday, Sept. 3d, and filled appointments at Millers, Stauffers, Ringgold and Mangansville, respectively. On Wednesday, Sept. 6th, he took part in the funeral services of Sister Susan Shanks.

We were glad for the kind admonitions the brother gave us; which were principally directed to the parents, that they should be engaged in bringing up their children "in the nurture and admonition of the Lord."

Let us who are parents take heed to these admonitions, and teach our children the right way. As the brother said, there are many ways in which the world tries to draw the children away from God. We should therefore endeavor to teach our children to love their homes and in this way as much as possible overcome the allurements and attractions of the world. In order to do this we must submit ourselves to that higher calling, which is from God. We wish the brother God speed; and not to him only, but to all who are sincerely engaged in the service of the Lord.

BENJ. B. WENNER.

SOUTH DAKOTA.—I arrived Marion Junction, S. D., on the 6th of Sept, and visited among the Russian brethren in different localities. On the 10th I attended services in Dietrich Thiesen's congregation, near Silver Creek. There are about thirty-five families in this congregation. At 6 o'clock P. M. I attended the Hutterite service in the same neighborhood. These people live in communities, and have, as things are common. They differ a little from the other congregations in their ways and forms of worship, but are orthodox in their faith. They have descended from a branch of the Mennonites that have suffered much for the cause of Christ. Their leaders, in an early day, were Johannes Hut, from whom they derive their name, Hutterites. History gives some account of this apostle of the

church. A certain record says: Johannes Hut was contemporary with Balthasar Hubmeyer or Huchmeyer. He (Hut) was well educated and a minister and leader among the Anabaptists, or those that held infant baptism as of no avail. They are still called "Hutterische Bruder." They have four villages or communities in South Dakota. This is a good country for wheat and potatoes. This year the wheat is very rank in the straw, but the grain is only medium. Land sells for from \$15 to \$20 per acre. It is a level prairie country. J. J. KEIM.

#### MORE ABOUT GEORGIA.

From the inquiries that I received concerning my article on Georgia, I wish to make a little further explanation as I saw it and according to my judgment.

One query was: "Is it a suitable place to go for a man without means, to answer the question just as it is asked I would say, No; unless you have some friend who could tide you over for a while; as to depend on day's labor would be slow, as you would have to compete with cheap colored labor. But to a person with some means, say enough to live on for a few months, and a little money to rent some land and farm, I would say, a person could do better than in the North. A person with \$100 after he got there, could farm 100 acres and get a good start by being prudent, industrious and manage to the very best advantage. The markets are such that by raising truck and poultry there would soon be something to sell which would find ready sale for cash. The expense for a farmer is so much less than more of what he has to sell is profit, and living and fuel are reduced to a minimum compared with the North.

Another question that was asked a good many times recently is, "What did you think about the race issue?" As to that I am not posted and know no more than what was told me by the settlers. As far as my own observation goes I could see nothing out of the way and made the remark frequently that the colored people of the South were more sociable and kind than here at home; it is nevertheless true that there has been trouble, but it has been farther south and close to the cities, where the rough and low-lived element is always found. They claim that there never has been any more trouble in the country around Austell than in any part of the North, and I do not believe there has.

We have had deprecations committed time and again right here in our county as dark and appalling as any in the South, and I believe more numerous than in Dobbs County, Ga.

"When would be the best time to go?" I would say in the fall; to become acclimated to the country during the mild winter. To a person going there in the fall, with an average southern winter there would seem like spring and fill a person with animation and vigor, instead of shivering with frost zeroes one day and muddy breakups the next. It would also be advantageous to get ready for the kind of work, and spring opens early and planting begins when we are still froze on.

Mingo, O.

THE Bible is not a book which has been made; it has grown. Hence it is no longer a mere word book, nor a compendium of doctrines, but a nursery of growing truths.—Henry Drummond.

#### THE LAND OF CONTRADICTIONS.

BY J. A. RESSLER.

If our friends notice that some things we write now contradict what we wrote before they must not think us guilty of telling untruths. We are only writing as things appear to us, and things change their appearance wonderfully in India as time passes by. The information one gets also very contradictory that some one has named the country as in the heading of this article. Perhaps it ought to be the "Land of Mismomers."

We were told that we would have to pay a heavy import duty on books, picture rolls for Sunday schools, tools, etc. All the duty I paid was twenty cents on a house lamp and the highest duty on any articles imported is ten per cent. *ad valorem* on fire arms and ammunition and five per cent. on other articles.

We were told that the weather in Bombay would be simply intolerable when we landed. That it was at great risk that we went there at the time we did. Except in the very hottest part of the day we found the weather pleasant and even on the plains there was little to dread if one used ordinary care. The wet season, we were told, would wilt us and bring us down with sickness "sure." At Agatpur a fire was quite pleasant on account of the cold. On the plains we have weather like American May with occasional showers. Sickness is not more common here among Europeans than it is at home. In fact my health is better than ever before in my life. In America I was seldom entirely free from cold. Since I left New York I have not had any cold whatever.

The flies, they said, would be a torture to us. We find them not nearly so abundant as in many places at home. When we speak of a "tank" we think of a big box of some kind, elevated, to hold water. In India it means a hollow place dug out with embankments around it to hold water. The English sometimes call such a tank a lake and pronounce it like.

A "plover" is made of wood with an iron pot, but without a mould-board or land-side.

Few people in India know the zebu by its proper name but call it an ox. The buffalo is known by its proper name, but it is a different animal from our hibern. It has a twisted and a black skin like a hog and wallows in the mud when it cannot get into deep water. It is the best milk cow we have in India.

Some of the things we heard are true. There are centipedes and snakes, poisonous and otherwise, tigers, leopards, jackals, wolves, bears and other beasts, but they are in the jungles and never come out on the plains. There is little or no danger from wild animals to people who go about their business and do not disturb the animals in their retreats. We have seen some of these animals, heard others, and seen the skins of others that were slain, so we know they are here.

F. J. LANTZ.

For the Herald of Truth.

BY J. A. RESSLER.

For the Herald of Truth.

"THE RIVER OF SALVATION."

BY NELLIE HEATWOLE.

This greatest, widest, and deepest of all rivers began as a tiny streamlet at Jerusalem with the first teachings of Christ. Its source may be traced to His own statement made to those of His home and neighbors at Nazareth when He said: "The Spirit of the Lord is upon me!" Luke 4:18. The prophet Ezekiel, nearly 600 years before Christ saw this water of life begin with the teaching of Christ and represents it as first flowing from under the threshold of the Sanctuary of the temple, until widened and deepened to the volume of a mighty river whose distance from shore to shore was beyond measure and whose depth was beyond the power of man to fathom.

The water of this mighty river is not natural, elementary water, but its wide sweeping current is the water of Life that is flowing to all parts of the earth. This water is for the "healing of the nations" and is the Gospel of Jesus Christ which like a stream is "flowing full and free" to all mankind. Whosoever will may take of this water of life. Rev. 22:17.

As time rolls on this great river of Salvation will spread and widen upon every head, till earth shall be full of the knowledge of the Lord as the waters cover the sea. Isaiah 11:9; Hab. 2:14. Dale Enterprise, Va.

#### A TRIP TO OREGON.

Nampa, Idaho, Sept. 7, 1899.

By request I write an account of my trip to Oregon. I left home in the beginning of June, for about a four weeks visit among our congregations in Oregon. My first stopping place was at Hubbard, Oregon. I was met at the depot by Bish. Amos Troyer, who had made an appointment for the same evening, at the M. H. of the congregation of which he has charge. Bro. Kropp being his helper in the ministry, we had several meetings at the same place.

Here were several applicants for baptism, which encourage the brethren and sisters to go on in the work. We also had several meetings with the congregation over which Bish. J. D. Mishler presides; they too, feel encouraged to go on as laborers together with God. An high calling indeed, to be called to work with God!

From here, Bro. K. Kilmer and wife, with two of the children, took me by private conveyance to Bro. C. Steiner, who with several other workers has charge of a small congregation near Salmon. Our aged brother seems "steadfast in the faith," desiring to maintain the principles of the gospel. This (Swiss) congregation has agreed together to observe the ordinance of feetwashing, enjoined by Christ on His true followers, though they had neglected it these many

years. "To the upright there iseth light in darkness." May they realize what the Master himself said: "If ye know these things, happy are ye if ye do them." I would say now that this congregation as well as our other congregations have here adverse winds to sail against, inasmuch as there is a class of people who call themselves Mennonites (?) desiring to draw them into a net, laying aside non-conformity to the world, in dress, and other things that might be mentioned; laying aside also some of the ordinances of the house of God, also permitting knowingly the abomination of "Secret Societies" to creep into their congregation; it is my deliberate opinion, that it is high time for our people to awake to a sense of what it is to form such close alliances with a class of people which Paul, by the Holy Ghost, writes: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17.

One of their ministers had the boldness to say to me: "I don't see why the old Mennonites need try to establish a General Conference, when there has been one in existence for 35 years!" I say again with emphasis: *Take heed, brethren!*

From here we went to Albany, where there are several small congregations, one in charge of Bish. Roth with several willing helpers; and the other in charge of Bro. L. J. Yoder. They all seem willing to labor for the Master; may God bless their efforts.

From here I went to Elmira, Lane Co., where there are only a few families of our faith left. We had several meetings which seemed to be appreciated by the little flock. Christ says: "Pearn't little flock, for it is your Father's good pleasure to give you the kingdom." While there I had an occasion to step inside the "humble cottage" where my dear sister (Mary E. Stutzman) resided for a number of years, who has recently been called away to Eternity. Many fond recollections usually pass through our mind on such occasions. But, "Life's duties done as like the clay, Light from its loam the spirit flies; While heaven and earth combine to say: How blessed the righteous when he dies!"

Then I again returned to Albany, and held a few meetings with good interest. And then again by appointment we met near Hubbard, in the capacity of a council meeting.

It seems the congregations in Oregon have had their trials and difficulties, as well as in other places; there are sometimes mistakes taken. An act performed, a word spoken, which serves as "A little fire," which kindleth a great matter! "Behold, how great a matter a little fire kindleth," says James. To adjust these difficulties, in the fear and by the grace of God, we met, and apparently the peace sought for was found, and promises made to "purge it all, if it all was forgiven from the heart, peace and harmony will prevail, but when we do not forgive from the heart, then we should consider these words, for they are intended for such: "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is there is confusion and every evil work." But I trust my persuasion is of better things than these, in regard to our dear brethren and sisters in Oregon.

Then by request, and permission, I again returned to Albany, where several brethren and sisters were received by letter, one reinstated into church fellowship, and Brother L. J. Yoder was reinstated to the work of the ministry. Communion and feetwashing were also observed, which services apparently were enjoyed by all who participated; thus ended a short but busy visit to the congregations in Oregon. The Lord permitted me once again to return home, to find my family in the usual health. Many thanks to the brethren and sisters for their hospitality, the Lord bless and keep you.

DAVID GABRIEL.

#### AN ENTIRE BIBLE.

A man must consent to be laughed at if he believes the Scriptures. Some one says, "You don't now really believe all the story of the Garden of Eden, do you?" Yes, as much as I believe there were roses in the garden last summer. "But," they say, "you don't really believe that the sun and moon stood still?" Yes, and if I had strength enough to create a sun and moon I could make them stand still, or cause the refraction of the sun's rays so they would appear so to do. "But," they say, "you don't really believe that the whale swallowed Jonah?" Yes, and if I were strong enough to make a whale, I could have made very easy ingress for the refractory prophet, leaving to evolution to eject him if he were an unworthy tenant! "But," they say, "you don't really believe that the water was turned into wine?" Yes, just as easily as water now is often turned into wine with an admixture of chemicals and dyes! "But," they say, "you don't really believe that Samson slew a thousand with the jawbone of an ass?" Yes, and I think that the man who in this day assaults the Bible is wielding the same weapon! There is nothing in the Bible that staggers me. There are many things I do not understand, I do not pretend to understand, never shall in this world understand. But that would be a very poor God who could be fully understood by the human. That would be a very small infinite that could be measured by the finite. You must not expect to weigh the thunderbolts of omnipotence in an apothecary's balances. Starting with the idea that God can do anything, and that He is present now, there is nothing in the Holy Scriptures to arouse skepticism. If you stand on this position I stand, a fossil of the ages, dug up from the tertiary formation, fallen off the shelf of an antiquarian, a man in the latter part of the glorious nineteenth century, believing in the whole Bible from lid to lid!

Some say there are things in the Bible unfit to read. Now I have to say that if a man is shocked with what he calls the inefficiencies of the Word of God, he is prurient in his taste and imagination. If a man cannot read the book of Solomon's Song without impure suggestion, he is either in his head or his life is ailing. The Old Testament description of wickedness, uncleanness of all sorts, is purposely and righteously a disgust account. Instead of the Byronic and the Parisian vernacular which makes sin attractive instead of appalling. When those old prophets pointed you to a harlot, it is a large harlot, and when a term of his biographer, had received a pious early training, and for years the

into wickedness and gives up his integrity, the Bible does not say he was overcome by the fascinations of the festal board, or that he surrendered to concubines, or that he became a little fast in his habits. I will tell you what the Bible says, "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." No gilding of iniquity. No garlands on a death's head. No pounding away with silver mallets of iniquity, when it needs an iron sledgehammer. I can easily understand how people brooding over the description of uncleanness in the Bible, may get morbid in mind, until they are as full of it as the wings and the beak and the nostril and the claw of a buzzard are full of the odors of a carcass, but what is wanted is not that the Bible be disinfected, but that you, the critic, have your heart and mind washed with carbolio acid! I tell you, that a man who does not like this book, and who is critical as to its contents, and who is shocked and outraged with its descriptions, has never been soundly converted. The laying on of the hands of Presbytery or Episcopacy does not change a man's heart, and men sometimes get into the pulpit, as well as into the pew, never having been changed radically by the sovereign grace of God. Get your heart right, and the Bible will be right.—Christian Herald.

#### THE ROUGH MAN CONQUERED.

There is in London a Thames Church Mission, which has its field of labor among the shipping of that great port. One day one of the missionaries visited a barque, and gave tracts to those on board, there being an opportunity for a general service. On leaving it occurred to him that the cook had been omitted, and he turned to seek him.

"He's in the galley," said the captain, "but you had better leave him alone. He's the most ill-conditioned fellow I ever had under me; no one can get on with him."

"Nonsense, Captain! I'm not going ashore till I've delivered my message to the cook," and he knocked boldly at the galley door. It was instantly swung back, and a tall, rufianly man roared out:

"Who are you, and what do you want?" "I'm a missionary, come to have a yarn with you." With an oath he bade him begone, or he would fell him where he stood. Unperturbed, the missionary, a short man, looked up into the giant's face, and said:

"Shall I tell you what I'd do if you did knock me down?"

"I'd knock the fellow," "as if I cared what you'd do! But what would you do?"

"Well, my Father in heaven tell me, 'He that toucheth you toucheth the apple of mine eye'; and if you carried out your threat, I'd go down on my knees on the deck and ask Him to forgive you for knocking His child down." Instantly the ruffian's countenance changed, and he said, "When a man is raised first, and saying, 'Come along, I didn't mean any harm,' he pushed the missionary before him down the companion into the forecastle, where he threw himself on the floor and burst into tears. Then it transpired that this drunken, depraved, and wicked man, a term of his biographer, had received a pious early training, and for years the

Spirit of God, amid all his wanderings and wanderings, and been striving in his heart. In the result he found peace with God, and for eight years has lived "soberly, righteously, and godly," so prospering in his profession that he is now chief officer of a large ship, and using every opportunity to win others to the Savior.

#### TAKE YOUR CHOICE.

God calls men to choose. "Choose you this day whom you will serve," Josh. 24:15. "Choose life, that both thou and thy seed may live," Deut. 30:19.

But it is a solemn thing to choose, for the choice for life may be the choice for eternity.

People often repent of their choice, like Isaac, who found no place for repentance when his choice was made, Heb. 12:16, 17. So in the end people usually get, with all suitable and necessary consequences, what they really choose and set their hearts upon.

Abraham chose God, and Abraham had God. Lot chose Sodom, and he lost Sodom. The man who chooses this world, must take it for what it is worth. He who chooses the world to come, makes a wiser and more permanent choice.

Take pains and time to make good and holy choices, for they are the mold in which your whole future will be cast. Heed well the voice of the Divine Spirit, for He is your competent instructor in this matter of vital and eternal importance.—*Sol. L. M. J.*

#### LIFE'S VOYAGE.

My bark is by itself the strand  
By breath divine;  
Above the roaring of the gale  
I have my Lord.  
He holds me when the billows smite,  
I shall not fall;  
If sharp, 'tis short; if long 'tis light—  
He tempers all.  
Safe to the land! Safe to the light!  
The end is this:  
And then with Him, go hand in hand,  
Far into life.  
—*Sol. L. M. J.*

#### HOLINESS IN THE THIRD CHAPTER OF COLOSSIANS.

My soul has been greatly blessed in studying this chapter. How wise are the words, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." We can hardly think of God as a Spirit, but we can fix our mind on Jesus, the Lamb of God, who is our prophet, priest and king, who sits at the right hand of God to intercede for us, who, when Stephen was stoned, rose up to stand by him and to give him a welcome to the skies when his purified soul escaped from his martyred and bleeding body. So Christ stands up to defend us and to help us in every hour of need, who was tempted in all points like as we are, yet without sin. Let us look always to Jesus.

"Set your affections on things above, not on things on the earth; for ye are dead and your life is hid with Christ in God." How blessed!

How much we need to obey the following: "Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry. For the which things' sake the wrath of God cometh upon the children of disobedience." How often are we reminded of this when some minister or child of God is led astray by fleshly lusts, which war against the soul. "But now we put off these things: anger, wrath, malice, blasphemy, filthy communication out of our mouths." How careful we ought to be along these lines and also in what follows.

"Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him."

There are we should put on as the clearest of God, a heart of compassion, humbleness of mind, humility, meekness, long suffering, loving one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

How families and churches and business men suffer for want of obedience to this divine injunction! What a fearful lack of forbearance and of forgiveness we find on every side, even among some that belong to the churches! Lord, have mercy upon us. "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

To help us in all this we must "Let the word of Christ dwell in us richly in all wisdom; teaching and admonishing one another in psalm and hymn and song, singing with grace in our hearts to the Lord."

Then our lives should be of all apiece, like the Saviour's garment, so that "whatsoever we do in word or deed, we should do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

If all did my many doubtful indulgences would be forever abolished, and many doubtful places would no longer be visited. "He that doubteth is damned if he eat." He that does or says things that he is not certain are right in the sight of God, is giving the devil the benefit of the doubt and will bring himself into condemnation. We are to do all in the name of the Lord Jesus. That is not to say nothing that we are not in His holy name. Would Jesus do or say this or that? Then may we; but if Jesus would not, then we should not. How much trouble and sin this rule would save us from. Let us try it.

Beloved reader, study the whole of this chapter on your knees, and yield your whole heart to all that it requires, and God will make it an everlasting blessing to your soul.—*E. Davies in The Way of Faith.*

#### A WILLING HEART.

"Are you willing to give up this thing which is displeasing to God?" said the evangelist.

The seeker nodded, but there was no flash of joy, no "squaring" of the jaws, no outward sign of inward determination.

It flashed across me then, that one might be willing without will-ling. That is to say, flabby. There is a great deal of "willingness" that is simply negative. Its strongest feature is the absence of active opposition. A feather bed is harder to carry than a good solid package of books of equal weight.

"Whoever is of a willing heart, let him bring it, an offering of the Lord; gold and silver and brass."

So the people willing to bring, and the result was that Moses had to send word through the camp a little later, saying: "Let neither man nor woman make any more work for the offering of the sanctuary." A willingness that merely did not refuse to give would never have brought forth the blue and purple and scarlet, rams' skins and oil and precious stones.

Note what David said to his son: "Know thou the God of thy father, and serve Him with a willing mind." He will not serve any but the true God. Negative and positive must go hand in hand.

"Who willingly offered himself to the Lord" is the characteristic of one. Amalek, one of the mighty men of valor who was with Jehoshaphat. No valorous deeds come of the soldier whose presence in the army is due alone to his non-refusal to serve.

"If there be a first willing mind, it is accepted according to that a man hath, and not according to that he hath not. He who searcheth the heart knows whether this willing mind is positive or negative, neither, or both.

The heart He honors is the one that wills to God His share of its possessions, and ways away from Satan any share therein.

One great trouble with the so-called church members is that they are not willing on God's side. They tell you, however, that they are not making any will movements on Satan's side either. That is what makes them so hard to reach. They are "neither hot nor cold," and the judgment on such was a casting forth.

A prominent evangelist said that one reason of "failures" in religious experience was "Indefiniteness in the act of taking Christ." It is a help to the will to say, "Now, at noonday, Thursday, November thirtieth, I do take Christ as my Saviour." A pledge of any kind is designed as a will stimulus. "Promise" means literally to send forward—an outpouring of the will to anticipate future possible lapses.

Oh, let us be willing-hearted Christians! Put that good servant, the will, in the citadel of being and make the servant king over us, but subject to Christ. Let us will to love, will to work, will to give. Let it not be said of us, "Ye will not come unto me that ye might have life."—*Sol.*

#### HOLY MATRIMONY.

Lord Jesus! Who art Christ turned  
The water into wine,  
I pray Thee now to sanctify  
This happiness of mine.

That marriage banquet set Thee placed  
Guest beside the Bride!  
O now in mercy let me feel  
Thy Presence at my side!

All Love and Gladness come from Thee,  
And I would seek thee hence,  
Straight from Thy blessed Hands, and  
breathe  
To Thee my marriage vow.

Let me renounce the world's false ways,  
And take Thy Holy Will  
To be my guidance, as I strive  
New duties to fulfill.

Grant me the meek and quiet heart,  
On others' welfare bent,  
Which is in God's All Holy eyes,  
Woman's best ornament.

And let me glory to obey,  
And quell all cause of strife;  
O no less precious  
That holy name of "wife!"

Pour Thy full blessing upon him  
Now knit to my own soul—  
With quickening step let us advance  
Into the heavenly goal.  
There, drawn by love shall not be lost,  
But wedded sweet constraint  
Into that higher Love, of which  
It is the image faint.

Prepare us, Lord, for that great Day,  
And let our marriage be  
A step by which our souls may rise  
Nearer to Heaven and Thee!

—*Caroline M. Noel.*

#### CHRIST IS ENOUGH.

When Ezra and his host, by permission of Artaxerxes, returned from exile to their own country, Ezra "was ashamed to ask of the king a band of soldiers and horsemen to help against the enemy in the way," because he had told the king how powerful was Jehovah, the God of the Jews. Would that all Christians might be seized by such a shame!

For we profess that Christ is enough; let us be ashamed, having Christ, to grieve because we lack what beside.

We claim Christ as our only Judge; let us be ashamed to bend our conduct to the opinion of the world. We assert that happiness is in self-denial; let us be ashamed to say by our actions that happiness lies in self gratification.

Every choice of mammon over righteousness; every discontented worry because of poverty or lowly station; every covetous glance at larger bank accounts, wider reputations, more beautiful faces, and more luxurious homes, is abandonment of our allegiance, is treason to our Lord. It virtually says to the world, after all, Christ is not enough."

Let us be ashamed—we who have declared that for us Christ shall be All—to live lives that give the lie to our words. Let us go tender unto Caesar the things that are Caesar's, that we may be able, in those deeds and in all others, to render unto God the things that are God's.

#### FAULT-FINDING.

Fault-finding is the most universal frailty of humanity, for which little can be said in apology and nothing in praise.

It is an enterprise requiring little capital and less brains. It has a wide field, embracing every human interest, and every active force in all the realms of attainable knowledge. In its scope it includes every subject from the mollusk to the great Creator of heaven and earth.

Every creature of nature, every work of Christ as faithful workers in His vineyard, and may their lives be crowned with abundant blessings from the Giver of every good and perfect gift. Con.

Fault-finding impeaches alike the government of God and the works of man. It criticizes and condemns the imperfections of humanity and the infinite perfections of the great Jehovah. It deals with the finite and the infinite

in all the realms of human thought and knowledge.

Fault-finding ignores every relation of life and every official position under the direction of God or man. The King and the beggar share alike vituperations. The infidel and the Christian, the philosopher and the savage, the genius and the dolt are alike the subjects of its poisonous thrusts.

The noble and the base are covered with its dimly exhalations. Friendship cannot restrain it, love cannot quench its consuming fire. Its victims are the innocent and the virtuous. It invades the sacred precincts of home and debases love. It sets in the pew and stands in the pulpit and alienates friends and creates enemies.

Fault-finding is both reactive and cumulative: it attracts and, unlike charity, brings a double curse, and, like the alpine avalanche, gathers volume and sweeps with destructive force into the smiling valley below.—*Zion's Watchman.*

The spiritual life may be clouded and depressed by the speculations of the mind as well as by the passions that are born of the flesh. There are useless accumulations of learning without wisdom, torture and harm the spirit. Many a scholar needs to be told that "It is the heart and not the brain that is the highest good of man."

There is a good deal of so-called Christian scholarship which is a sad weight and hindrance to spiritual sight and triumph, and which does not accord with Jas. 3:17.

#### OBITUARY.

PRE. JACOB WIDEMAN was born on the 19th of June, 1828. He united with the Mennonite Church in his youth and at the age of 33 he was ordained to the ministry, in which cause he labored faithfully until a slight apoplectic stroke two years ago affected his speech. Still he attended services until within about six months of his death. He was laterally afflicted with catarrh in the system. He bore his afflictions with exemplary Christian fortitude until on the 24th of August, 1899, the Lord called him home. He had reached the age of 71 years, 2 months and 10 days.

Though the tongue that so earnestly called sinners to repentance and proclaimed the Gospel of Jesus Christ is silent in the grave, yet it speaks to us. Funeral on the 31st from his late residence near Wideman's M. H., York Co., Ont. Buried in the Heise burying ground. Services at the house and in German at the church by Rev. Samuel R. Hoover and in English by Rev. John G. Hoover from Heb. 11:10, and by Rev. Fred Elliott from Rev. 14:13.

"Dearest father, thou hast left us, Here thy loss we deeply feel,  
But 'tis God that hath bereft us,  
He can all our sorrows heal."

#### MARRIAGE.

YODER-HEAVY-AL. At the residence of the bride's parents, in McPherson Co., Kansas, by Geo. R. Brunk, Pre. Charles Yoder and Sister Susanna Heavly. Bro. Yoder is one of our ministering brethren, and we trust that together they may labor in the cause of Christ as faithful workers in His vineyard, and may their lives be crowned with abundant blessings from the Giver of every good and perfect gift. Con.

Yoder-Heavly. At the residence of the bride's parents, in McPherson Co., Kansas, by Geo. R. Brunk, Pre. Charles Yoder and Sister Susanna Heavly. Bro. Yoder is one of our ministering brethren, and we trust that together they may labor in the cause of Christ as faithful workers in His vineyard, and may their lives be crowned with abundant blessings from the Giver of every good and perfect gift. Con.

Yoder-Heavly. At the residence of the bride's parents, in McPherson Co., Kansas, by Geo. R. Brunk, Pre. Charles Yoder and Sister Susanna Heavly. Bro. Yoder is one of our ministering brethren, and we trust that together they may labor in the cause of Christ as faithful workers in His vineyard, and may their lives be crowned with abundant blessings from the Giver of every good and perfect gift. Con.

Yoder-Heavly. At the residence of the bride's parents, in McPherson Co., Kansas, by Geo. R. Brunk, Pre. Charles Yoder and Sister Susanna Heavly. Bro. Yoder is one of our ministering brethren, and we trust that together they may labor in the cause of Christ as faithful workers in His vineyard, and may their lives be crowned with abundant blessings from the Giver of every good and perfect gift. Con.

Yoder-Heavly. At the residence of the bride's parents, in McPherson Co., Kansas, by Geo. R. Brunk, Pre. Charles Yoder and Sister Susanna Heavly. Bro. Yoder is one of our ministering brethren, and we trust that together they may labor in the cause of Christ as faithful workers in His vineyard, and may their lives be crowned with abundant blessings from the Giver of every good and perfect gift. Con.

Yoder-Heavly. At the residence of the bride's parents, in McPherson Co., Kansas, by Geo. R. Brunk, Pre. Charles Yoder and Sister Susanna Heavly. Bro. Yoder is one of our ministering brethren, and we trust that together they may labor in the cause of Christ as faithful workers in His vineyard, and may their lives be crowned with abundant blessings from the Giver of every good and perfect gift. Con.

Yoder-Heavly. At the residence of the bride's parents, in McPherson Co., Kansas, by Geo. R. Brunk, Pre. Charles Yoder and Sister Susanna Heavly. Bro. Yoder is one of our ministering brethren, and we trust that together they may labor in the cause of Christ as faithful workers in His vineyard, and may their lives be crowned with abundant blessings from the Giver of every good and perfect gift. Con.

Yoder-Heavly. At the residence of the bride's parents, in McPherson Co., Kansas, by Geo. R. Brunk, Pre. Charles Yoder and Sister Susanna Heavly. Bro. Yoder is one of our ministering brethren, and we trust that together they may labor in the cause of Christ as faithful workers in His vineyard, and may their lives be crowned with abundant blessings from the Giver of every good and perfect gift. Con.

Thomas. Born in Jennings County, Indiana, Dec. 12, 1832, aged 67 years, 5 months and 19 days. He suffered a long illness, but died in the blessed hope of the life beyond. On Sept. 12, 1892, he was married to Emily Hopkina. She with three daughters and one son survive him. We trust that their loss is his eternal gain. Funeral services by Simon Hettrich, from Job 19:25, 26.

For me to die is truly gain,  
My trials 'till the end are vain,  
But now with Christ I shall remain,  
Where trials come no more.

HISTAND.—On the 1st of August, near Athens, Michigan, of August, Moses Histand aged 66 years less 4 days. He was born in Bucks Co., Pa. His father was Pre. Jacob Histand of the Doylestown church. He leaves a sorrowing widow and two daughters to mourn his death.

HARTZELL.—On the 28th of August, in Colmer, Montgomery Co., Pa., a complication of diseases, Sallie, wife of Theodore R. Hartzell, and daughter of John L. and Susan Hartzell, aged 33 years, 11 months and 5 days. She leaves a husband and three daughters, a mother and two brothers and a sister.

WISLER.—On the 24th of August 1899, in Mammeshburg, Pa., Sister Susan Wisler wife of Pre. Martin Wisler. She was buried in the Mennonite burying grounds in Mammeshburg on the 27th of August. She reached the age of 61 years, 8 months and 28 days. Sister Wisler was a faithful member of the Mennonite Church for the last forty years. She had a strong desire to depart and be with Christ which is far better. The texts were selected by her husband of the deceased, Pre. Philip H. Parrel of Chambersburg, Pre. Samuel Hess of Shrewsbury from 2 Tim. 4:7-8. Jacob F. Bucher, the home minister, also spoke at the house and at the church. Sister Wisler lived in the bonds of matrimony about 30 years. There was born to this union nine children, five boys and four girls, all of whom with her husband survive her.

On wings of faith, and strong desire,  
Oh, may our spirits flit rise,  
And reach at last the shining choir,  
In the bright mansions of the skies!  
I. P. B.

LIND.—On the 10th of August, 1899, in Akron, Summit Co., O., after suffering for sixteen weeks of spinal meningitis, Noble L., son of Joseph and Lizzie Lind, aged 15 years and 7 months. He endured his suffering patiently. He was buried on Aug. 12th, at the Bethel church. Services at the house by Rev. Willard, and at the church by Ira Buckwalter. Text, "There is a friend that sticketh closer than a brother."

Let us look on earth to-day,  
A certain humble home,  
There are tearful swollen eyes,  
Where the mourners sadly roam;  
For from earth's dim and shadowy life,  
They have borne their loved away,  
And, lo, now in sleeping slumber,  
He doth in the churchyard lay.

And, lo, now these left behind him,  
Do not cease to mourn and weep,  
As about his lowly shroud,  
Angels safely guard his sleep.  
Mother, father, and the brothers  
All have left his parting sore;  
All have missed his kindly greeting  
Since he passed from earth's dim shore.

Oh! 'tis true we miss our loved ones,  
When they pass from earth away;  
Still, can we not look beyond us,  
Far beyond earth's fleeting day?  
Can we not in spirit travel  
To that land beyond the sun?  
Can we not behold our loved ones  
In that yonder shining One?

Yes, behold! 'tis his most surely  
That those bright and sparkling eyes;  
Noble, oh thou darling Noble!

Thou hast reached that Paradise,  
Yes, 'tis surely his in heaven,  
Shining brightly as the day;  
For we know 'tis but the earth, dust,  
Which doth in the churchyard lay.

KELLER.—On the 2nd of August, 1899, in Souderton, Montgomery Co., Pa., of summer complaint, Enos, son of Milton and Susan Keller, aged 2 months and 25 days. He was buried at Franconia on the 2nd. Services were conducted at the house by M. R. Moyer and at the meeting house by Rev. Lugehli. Text, Jas. 4:14.

NICE.—On the 4th of Sept., 1899, near Drake's Corners, Montgomery Co., Pa., of paralysis of the brain, Bro. Elias Nice, aged 70 years, 9 months and 9 days. He was born on the 27th of November 1828. He was a son of Pre. Henry Nice, of Franconia. He was united in marriage in his younger years to Hannah Krupp, and to this union were born two sons and one daughter, who with the surviving mother survive him. He was buried on the 11th, when a large concourse of relatives and friends were present. He was buried in the Franconia meeting house. Services at the house by Jos. Mininger, and at the meeting house by Henry Krupp, from Isa. 57:2. Peace to his ashes.

BRUTLER.—On the first of September 1899, in McPherson Co., Kansas, Mary, wife of Jacob W. Butler, aged 70 years, 1 month and 2 days. Daniel Butler was a daughter of Bro. Daniel Brundage. In 1869 she united with the church and lived a consistent member of the same until she died. She suffered severely since last February when she had an attack of grippe and lung fever, which left her with a running issue from her right ear until about the 8th of August when she was taken with a severe pain in the left eye, which she had extracted after which blood poison set in, which caused her death. Sister Butler lived in the bonds of matrimony about 30 years. There was born to this union nine children, five boys and four girls, all of whom with her husband survive her.

Also two brothers and one sister to mourn their loss, but their loss is not a grief, for they are in the triumph of a living faith in Christ. Funeral services were conducted by D. A. Deiter and C. W. Miller from the text, "Follow me," in the presence of a large concourse of friends.

C. BRUNDAGE.

SHANK.—On September 3, 1899, near Maugaville, Washington Co., Md., of inflammation of the stomach, Sister Susan, wife of Bro. Abraham Shank, aged 21 years, 6 months and 20 days. She died after an operation for appendicitis had been performed; but which disease proved not to be her ailment. She complained of not feeling well on Sunday the 27th of August while at church services, and continued getting worse until the following Wednesday. The operation was performed, which caused her intense pain. After the operation she seemed to be better until Friday when she made a change for the worse and died on Sunday evening. She leaves a husband and two small children, her parents, three sisters and one brother to mourn their loss. She died, not as one having no hope, but was willing that she will should be done. God is indeed no respecter of persons, calling the young as well as the aged. Funeral services at Reiff's home by the brethren, Rev. J. M. Strite, George Keener and Daniel Driver. The latter being on a visit from Missouri. Peace to her ashes.

JENK. B. WEBER.

MARTIN.—Mary, widow of Benjamin Martin, died at her home, near Chatfield, Ohio, August 25th, 1899, aged 75 years, 8 months and 3 days. She lived an upright life and before dying expressed her willingness to go, and was fully resigned to God's will. She united with the Mennonite church when young days and always lived a

Christian life. She was afflicted with cancer from which she suffered for one year and a half, but she bore her sufferings patiently. She was born Dec. 16th, 1824, in Cumberland Co., Pa. In 1842 she was married to Benjamin Martin, of Cumberland Co., Pa. She leaves seven children, sixteen grandchildren and a host of friends to mourn her departure. The services were conducted by Rev. D. A. Parks, of Bloomville, O., Text, 2 Tim. 4:6. After services the remains were laid to rest in Woodland cemetery.

"Farwell, farwell, dear mother,  
We hid you a sad farewell;  
But O! may we meet, and he complete,  
And long together dwell.  
We mourned to see you leave us,  
But the Lord knows best,  
So He gently called you away,  
And gave you peaceful rest."

CROOK.—Frederic Stanley Crook was born November 6th, 1896, in Jefferson Twp., DuBois Co., Ind. When about 21 years old he went west, first to North Powder, Oregon, where he taught school, and then to California. Then went to California where he taught school. About July 9, or 8, he went to Los Angeles, California, to attend a National Educational Association meeting. After attending this meeting he returned to his old home in DuBois Co., Indiana, to visit once more his father's family, friends and relatives, where the family was now more united, not a member missing. After visiting one month, he made all farewell, while many bitter tears were shed at the sad parting. He was by Indianapolis, visiting an aged aunt and cousins. While there he was stricken down with typhoid fever. His aunt and cousin, with the aid of the doctor did all that they could, but all in vain; on Sept. 8th at 11:45 A. M., he passed away, having accepted Jesus as his Saviour. His father took the remains back to his home, in DuBois Co., where Rev. S. Clark Hoover, pastor of the Mennonite church, conducted the funeral services on Sunday, Sept. 10th. His age was 32 years, 10 months and 3 days. He was the son of Bro. Andrew and Mary Crook, of the above named county, with whom quite a number of our readers are acquainted, and who always sympathized with our brother and sister in their sad affliction.

RINGENBERG.—Noah J. Ringenberg was born near Nappanee, Ind. Jan. 13, 1868; died in Nappanee Aug. 13, 1899, aged 31 years, 7 months and 3 days. Funeral services were conducted in the M. E. Church by Pre. Wozner. His body was laid to rest in the brick cemetery. He suffered much with Bright's disease for about nine months but bore it all with Christian patience and was fully resigned to the will of God. He said many times, "I would like to get well and stay with my family a while, but if it is not God's will I am ready to die." The last day he lived we stood around his bed, and he said that he would not weep for him, for he would be at rest. He fully realized that the time of his departure was at hand. He called for his little girl to him and asked her if she could be a good girl and mind her mamma when he was gone. A few hours before his death he said, "Jesus, Lover of My Soul." He leaves a wife, two little daughters, two brothers, two sisters and many friends to mourn his departure.

"Now take thy rest, dear brother,  
From pain and labor free,  
We hope some day thy smiling face to see,  
And with thee in heaven to be."

GRAYBILL.—On the 29th of July, 1899, near Richfield, Penna., of kidney trouble and dropsy, Joseph Graybill, aged 70 years, 6 months and 6 days. His wife preceded him to the spirit world less than seven months before. Both were members of the Mennonite Church. Bro. Graybill having united many years ago. He was strong in the faith and devoted to Christ's teachings, and was ever ready to maintain the principles to which he held by

Christian life. She was afflicted with cancer from which she suffered for one year and a half, but she bore her sufferings patiently. She was born Dec. 16th, 1824, in Cumberland Co., Pa. In 1842 she was married to Benjamin Martin, of Cumberland Co., Pa. She leaves seven children, sixteen grandchildren and a host of friends to mourn her departure. The services were conducted by Rev. D. A. Parks, of Bloomville, O., Text, 2 Tim. 4:6. After services the remains were laid to rest in Woodland cemetery.

"Farwell, farwell, dear mother,  
We hid you a sad farewell;  
But O! may we meet, and he complete,  
And long together dwell.  
We mourned to see you leave us,  
But the Lord knows best,  
So He gently called you away,  
And gave you peaceful rest."

CROOK.—Frederic Stanley Crook was born November 6th, 1896, in Jefferson Twp., DuBois Co., Ind. When about 21 years old he went west, first to North Powder, Oregon, where he taught school, and then to California. Then went to California where he taught school. About July 9, or 8, he went to Los Angeles, California, to attend a National Educational Association meeting. After attending this meeting he returned to his old home in DuBois Co., Indiana, to visit once more his father's family, friends and relatives, where the family was now more united, not a member missing. After visiting one month, he made all farewell, while many bitter tears were shed at the sad parting. He was by Indianapolis, visiting an aged aunt and cousins. While there he was stricken down with typhoid fever. His aunt and cousin, with the aid of the doctor did all that they could, but all in vain; on Sept. 8th at 11:45 A. M., he passed away, having accepted Jesus as his Saviour. His father took the remains back to his home, in DuBois Co., where Rev. S. Clark Hoover, pastor of the Mennonite church, conducted the funeral services on Sunday, Sept. 10th. His age was 32 years, 10 months and 3 days. He was the son of Bro. Andrew and Mary Crook, of the above named county, with whom quite a number of our readers are acquainted, and who always sympathized with our brother and sister in their sad affliction.

RINGENBERG.—Noah J. Ringenberg was born near Nappanee, Ind. Jan. 13, 1868; died in Nappanee Aug. 13, 1899, aged 31 years, 7 months and 3 days. Funeral services were conducted in the M. E. Church by Pre. Wozner. His body was laid to rest in the brick cemetery. He suffered much with Bright's disease for about nine months but bore it all with Christian patience and was fully resigned to the will of God. He said many times, "I would like to get well and stay with my family a while, but if it is not God's will I am ready to die." The last day he lived we stood around his bed, and he said that he would not weep for him, for he would be at rest. He fully realized that the time of his departure was at hand. He called for his little girl to him and asked her if she could be a good girl and mind her mamma when he was gone. A few hours before his death he said, "Jesus, Lover of My Soul." He leaves a wife, two little daughters, two brothers, two sisters and many friends to mourn his departure.

"Now take thy rest, dear brother,  
From pain and labor free,  
We hope some day thy smiling face to see,  
And with thee in heaven to be."

GRAYBILL.—On the 29th of July, 1899, near Richfield, Penna., of kidney trouble and dropsy, Joseph Graybill, aged 70 years, 6 months and 6 days. His wife preceded him to the spirit world less than seven months before. Both were members of the Mennonite Church. Bro. Graybill having united many years ago. He was strong in the faith and devoted to Christ's teachings, and was ever ready to maintain the principles to which he held by

Christian life. She was afflicted with cancer from which she suffered for one year and a half, but she bore her sufferings patiently. She was born Dec. 16th, 1824, in Cumberland Co., Pa. In 1842 she was married to Benjamin Martin, of Cumberland Co., Pa. She leaves seven children, sixteen grandchildren and a host of friends to mourn her departure. The services were conducted by Rev. D. A. Parks, of Bloomville, O., Text, 2 Tim. 4:6. After services the remains were laid to rest in Woodland cemetery.

"Farwell, farwell, dear mother,  
We hid you a sad farewell;  
But O! may we meet, and he complete,  
And long together dwell.  
We mourned to see you leave us,  
But the Lord knows best,  
So He gently called you away,  
And gave you peaceful rest."

CROOK.—Frederic Stanley Crook was born November 6th, 1896, in Jefferson Twp., DuBois Co., Ind. When about 21 years old he went west, first to North Powder, Oregon, where he taught school, and then to California. Then went to California where he taught school. About July 9, or 8, he went to Los Angeles, California, to attend a National Educational Association meeting. After attending this meeting he returned to his old home in DuBois Co., Indiana, to visit once more his father's family, friends and relatives, where the family was now





# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

### Semi-Monthly

ELKHART, IND., OCTOBER 15, 1899

VOL. XXXVI. No. 20.

ABRAM B. KOLB, Editor

new building is of stone. The congregation there is in charge of Bish. Andrew Mack.

man will at any time yield his opinions, but be will die rather than give up his convictions of right and duty. One of the greatest needs of the world to-day is more men of clear convictions of the great questions of moral reform—not men who will contend for opinions regardless of the injury inflicted by a

Good morals, but no respect for the Creator.—"The infidel and spiritualist

**A Question.**—What does Jesus mean when He says, Matt. 24:22. "Except those days should be shortened, there should no flesh be saved, but for the elect's sake shall those days be shortened."

Will some one kindly give us an explanation on this, short and to the point. It will not be necessary to write a sermon, or a long essay. Brethren who have an understanding of this text give it to us in simple language and as briefly as possible, and we may all learn something both beneficial and interesting.

**The Herald of Truth for 1900.** A few months more and we come to the close of the year and another volume of the **HERALD OF TRUTH** will be completed and a new volume begun. As the Lord gives His blessing so we hope to continue our publications. Our desire and our expectations are that the **HERALD** may, during the coming year, have a still more extended field of usefulness; that many new readers may be added to the large circle of readers who so earnestly await the arrival of each issue. The interesting articles from different writers, the correspondence from the various churches, the correspondence of our missionaries in Chicago, Philadelphia and India, the correspondence of Bro. Wenger from the various parts of the world through which he travels, the Sunday school lessons, and a variety of other good, useful, encouraging and edifying read-

**Sad and sudden death**—William A. DeCamp, a resident of Elkhart, Ind., an engineer on the Lake Shore and Michigan Southern R. R., was killed in a wreck at the 11th Street Crossing in Chicago, on Sunday morning September 24th, 1899. A Lake Shore and Michigan Southern suburban train crashed into a line of empty passenger

The minister who talks merely to "fill in" the time is perhaps not much better than the farmer who puts a few bags of hay and oats in the bottom of his load of wood to make it look the size of a cord, or than the merchant who puts sand or cornstarch into his customer's sugar to increase the bulk, or than the editor who serves his readers with a load of trash in order to fill up his paper.

Bro. Adam Mensch of Yerk  
Montgomery Co., Pa., recently visit  
Maryland, Washington, D. C., Dayton  
Ohio, and spent several days with th  
brethren at Elkhart, and at the Publi  
ing House. He left for home on Sep

## EDITORIAL NOTES

Light words often make heavy hearts

\*

To proclaim a good principle is good  
to practice it is better.

There can be no true or complete worship where the spirit of praise and thanksgiving is lacking.

No man is poorer than the Christless millionaire; no man is richer than the poorest laborer who has Christ in the heart and home.

To murmur is simply a way of expressing want of faith in God's providence. The Israelites murmured in the wilderness, and the record is that they entered not into Canaan because they lacked faith.

As we close the forms of the HERALD the ministers from abroad are gathering in to attend the Indian Annual Conference. Among those here are the bishops John Burkholder, Michael Horst and Ira J. Buckwalter of Ohio, and Isaac Eby of Lancaster Co., Pa.

**A new meeting house.**—The old meeting house used by our Mennonite brethren, at Bally, in Berks county, Pa. has been replaced by a new one during the last summer. The old building was a log house, was built in 1759, and was consequently 110 years old, probably the oldest meeting house and the oldest log house in the country. The

**Opinions vs. Convictions.**—Opinions are one thing, convictions another. The former are important, the latter essential. A reasonable, peace-loving

*Traitor of Jacob's ladder.* (1722)  
as these *which* are of the daughters  
of the land, what good shall my life  
do me?

25 I saw called Jacob, and  
blessed him, and clasped him  
and said unto him, Thou shalt now  
take a wife of the daughters of Ca-  
naan.

26 Arise, go to Padan-aram, to the  
house of Beth-el thy mother's father:  
and take thee a wife from  
thence: and the daughters of Laban  
thy mother's brother.

27 And God Almighty bless thee: that  
thou mayest be a fruitful man,  
and make thee fruitful, and multiply:  
that thou mayest be a multitude  
of people:

5 And Isaac sent away Jācob unto Jā-  
 6 ber, son of Beth-uel the Syr-  
 7 ean, the brother of Re-beckah, Jācob  
 8 and Esau's mother.

blessed Jācōb, and sent him away to Pādan-g'ram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Cānaan:  
7 And that Jācōb obeyed his father and his mother, and was gone to Pādan-g'ram;

19. Then went Elisha into Ashmole, and took with him the wives which he had; Micromah the daughter of Ishmael, a handmaid's son, the sister of his half-brother, to be his wife.  
20. And Jacob went from Beer-sheba, and went toward Hittim, and the lifted upon a certain place, and turned there at night; for he saw that the sun was set, and he took one of the stones of that place, and lay down *there* for his pillow, and lay down in that place to sleep.  
21. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and there stood the angels of God ascending and descending on it.

[illegible]

15 And behold, *I am* with thee  
and will keep thee in all *places*  
whither thou goest, and will bring  
thee again into this land: for I will  
not leave thee, until I have done  
*that* which I have spoken to thee of:  
16 \* And Jacob awaked out of his  
sleep, and he said, Surely the Lord  
is in this place; and I knew *it* not.

13 And he called the name of the  
top of it

20 And *elāhēg* roared a roar, saying, *I* God will be with me, and will keep me in this way that *I* go, and will give me bread to eat, and raiment to put on,  
21 So that *I* come again to my father's house in peace; *then* shall the Lord be my God!

17 **THEY** Jacob went on his journey  
18 and said to his sons, "I have  
19 found out what the Lord has  
20 done for me."  
21 And he said to them, "I have  
22 seen the Lord's face, and he has  
23 said to me, 'I will surely give  
24 thee the land which I have sworn  
25 to give to thee.'"  
26 And he said to them, "I have  
27 seen the Lord's face, and he has  
28 said to me, 'I will surely give  
29 thee the land which I have sworn  
30 to give to thee.'"  
31 And he said to them, "I have  
32 seen the Lord's face, and he has  
33 said to me, 'I will surely give  
34 thee the land which I have sworn  
35 to give to thee.'"

<sup>2</sup>people of the east.  
<sup>3</sup>And he looked and beheld a we-  
<sup>4</sup>ll in the field, and, lo, there were three  
<sup>5</sup>flocks of sheep lying by it; and for  
<sup>6</sup>that well they watered the flocks,  
<sup>7</sup>and a great stone was upon the well-  
<sup>8</sup>mouth.  
<sup>9</sup>And thither were all the flocks  
<sup>10</sup>gathered: and they rolled the stone

# DON'T MISS THIS

**20** Large-Type Self-Pronouncing Teachers' Bibles, type same as shown on opposite page, bound in Morocco, with red and gold edges, postpaid at

ONLY \$1.35 EACH.

**14** Self-Pronouncing Teachers' Bibles in nice, clear type, bound in Morocco, with fine linen lining, red and gold edges. Regular price \$8.00. Postpaid at

ONLY \$1.58 EACH.

**29** Self-Pronouncing Teachers' Bibles in nice clear type, bound in fine Morocco, with EXTRA GRAINED LEATHER FINING TO EDGE, red and gold edges—an especially handsome Bible. Regular price \$8.50. Postpaid a

ONLY \$1.84 EACH.

All these Bibles contain the latest Helps, Word-Books (Concordance), Colored Maps, etc. These prices are only for the above limited quantities. If there was ever an opportunity given to buy good Bibles cheap, this is the time.

This advertisement will not appear again because our limited supply will not last long. If you want a bargain, order at once.

**Memmonite Publishing Co.**

**ELKHART, IND.**

coaches, carelessly left on a curve at fifth street the day previous.

When engineer DeCamp saw the empty coaches before him there was no more time to jump, and as the crash came, he was half buried in coal and debris on the floor of the cab; in addition to the bruises he sustained, steam from broken pipes poured in on him, literally boiling his flesh. He was taken to Mercy Hospital, where he did not long survive. He served the railroad company over ten years and was 51 years old. He leaves a sorrowing widow, one son and a daughter. He was buried on the 25th. He was a good neighbor, a kind husband and father, and will be greatly missed. He was beloved and respected by all who knew him. His funeral was largely attended. This is another instance that shows us the danger to which railroad men are continually exposed. We seldom realize the self-denial that these faithful public servants practice, and the anxieties they and their families constantly endure, for the benefit of the traveling public. While we sit comfortably in the well furnished car, riding along pleasantly, we forget the care and anxiety that the faithful men who have charge of our train are continually exercising for our comfort and welfare. Let us ever think kindly of the men who have charge of the railroads and the trains.

**God's Word.**—God spoke to His servants and to His people in different ages of the world in different ways. The apostle says, Heb. 1:1, 2: "God who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things."

"This Son was Jesus, and He spake as man never spake before Him; 'the spake as one having authority'; He spake grand and glorious truths; He was the great teacher come from God; His words could not be controverted or resisted, because they were given by divine power. His words, His teachings with the teachings of the apostles and prophets, all of whom were inspired by the divine Spirit, give us the Bible, the word of God; and this word of God gives us a complete guide and instructor in all the ways of life; a full and complete rule of faith and practice.

"The divine word being given us by the inspiration of the divine Spirit, agrees with the Spirit which Jesus said He would send as the Comforter, to abide with His children forever and guide them into all truth.

"When a man claims to be moved and directed by the Spirit of God, he must always be sure that the promptings of his spirit agree with the written word.

Many false spirits have gone out; therefore we are to prove them whether

they be of God. And should any one profess to be prompted by the Spirit of God, and that spirit which he esteems as the good Spirit should lead or direct contrary to the teachings of the written word, then we must conclude that we are prompted by a false spirit, for the true Spirit always agrees with the written word. Therefore brethren and sisters, be not deceived. Our rule is a good one, is infallible; we need not be afraid of going wrong when we hold fast to the word. That word is always right and cannot be wrong, because it is the word of God.

**Where shall I work?**—A great many people are always in trouble about their work, and the place they think they ought to fill. With this class of people there is generally something wrong. The apostle tells us to "be content with such things as we have," and "contentment coupled with godliness is great gain." So when we have a place where we can do some useful work, and "make a living," even though our calling be an humble one, let us not despair, and not be dissatisfied, but go on and do our work faithfully, and when God has a place for us "higher up" and more honorable, He will open the way for us, and will find us, and give us the work that He has for us to do. God knows best what we are good for, and our neighbors and friends frequently know much better what we are adapted for than we do ourselves, and when a place opens, and God wants to fill that place He will lead us right into it, and so will let us find the positions He wants us to fill.

When God wanted a man to build the ark He found Noah, upright and just; when He wanted an obedient and faithful man in whose seed all the nations of the earth should be blessed, He found Abraham; when He wanted one to lead His people from Egypt to Canaan He found Moses the great Law giver, and the glorious type of the Savior of the world. Moses thought too with his wisdom and education he should occupy the position of a leader and a deliverer for his people; but God wanted him first to learn how; and forty years of precious time God required him to give, to the humble duties of a shepherd, before he could be fitted for the great work. But when the work was ready, God found His man. So will God find you, dear reader, when He has work to do and you have proved yourself worthy of the better place. God knows all these things best, and He will provide both work to do, and men to do it He sees fit. In His own good time He will lead you out and show where and what it is. As long as He does not give you a better place than the one you have, just keep that, and be sure that is the place

where the Lord wants you, and where He can use you best.

"I'll well the place you have and that will fit you for the place you hope to get, and for the place you think you should have.

**"Be not conformed to this world;** but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." These words of Paul are very often used to show that the Bible commands nonconformity to this world. The first part of the text looks like a command or an urgent admonition, but to make that part the chief or central thought of the verse is evidently not Paul's purpose, for he hinges the command on a truth uttered by Christ in His sermon on the Mount, when He said, "Let your light so shine before men," etc. Paul says, "Be not conformed to the world, but be ye transformed by the renewing of your minds." So far the command. But if we stop here we make the second part of the verse the real sequence and chief part of the verse of little meaning. Paul simply reasons from cause to effect, for in the preceding verse he appeals to reason, to common sense when he speaks of *reasonable* or consistent service. Paul appeals to human reason, to sober judgment, and for this cause he makes his command subject to a purpose. What is the purpose? "To prove what is that good, and acceptable, and perfect will of God." Notice the order and relation of the words *good, acceptable and perfect*. Paul then would have us present our bodies a living sacrifice to God, he would have us not conformed to the world, but transformed by the renewing of the mind, for what? In order that we may prove, testify, show, outwardly as well as inwardly, what God's will is concerning us. The glorious part of the Christian religion is its reasonableness and its *proof* of the truth of God's will. The reason why many people fail to prove this fact to themselves and others is because they do not obey the injunction to present themselves a *living sacrifice unto God*, because they are conformed to the world and therefore not transformed. According to Paul's way of reasoning it would be unreasonable to suppose or to expect that such people should prove what is that good, and acceptable, and perfect will of God. True nonconformity to the world is far more than outward appearance, it is inward nonconformity, of which the outward however is the inevitable, ever present fruit, and this fruit is action, conversation and appearance, every day of the week. This requires more than a profession, it requires the regenerating grace of God in the heart. The absence of this may, on the one hand, make it possible for a proud, pompous, self-willed and self-exalted man

or woman to parade around with a loud profession that is no more a disgrace to true Christianity than a counterfeit coin disgraces the genuine, or it may, on the other hand, make it possible for a man to be deluded into the idea that mere outward appearance and obedience to certain visible acts is all that is required to constitute a Christian. Paul's text tells us plainly, as it told the pomp and pleasure-loving Romans, that the true religion is to give daily *proof* of its reality and the only way in which we can prove it is to be separated from the world by being changed in mind,—or, as Christ says, we "must be born again."

#### For the Herald of Truth. NOTES BY THE WAY. No. XIV.

BY A. D. WENGER.

—In one day, August 16th, by starting at six in the morning and returning at half past seven in the evening, we made the trip to Hebron which is twenty-two miles south of Jerusalem. The day was a busy one and the writer not having yet fully recovered from a fever, was sufficiently tired when the journey was done. We had one of the best guides in the country, Mr. Rolla Floyd of Jaffa, formerly of Maine, who has been conducting parties through the "Land" for thirty years. He is much cheaper than Cook & Son whom I patronize in my travels only when they are as cheap as other parties.

Mr. Dickinson and wife of St. Louis, Michigan, who came here recently to make this their home, and Mr. Perry, an Australian, completed the carriage party except the driver who is from the island of Cyprus. Mr. Harley and family, of Germany, had planned for some time to be with us but he suddenly took a notion to go back to the fatherland. Why? because he went to extremes on prophecy and when some of his predictions did not come to fulfillment he lost faith by it and left disgusted with the place. He, like a number of other rather fanciful people, had come here to wait for the coming of the Lord, but he did not find the place so good to live and so holy as he had expected and decided two months ago already to return in the spring and enter the Moravian colony before then. When his prediction that the European powers would begin to wage a great war early in August failed, he at once started homeward. When the Lord does come with shout and trumpet and arch-angel voice to gather up together the righteous dead and living to meet Him in the air and to be forever with Him, it will make no difference, if we are His people, whether we are in Jerusalem, Germany, or even in America.

South by the Jaffa Gate but not through it we leave Mount Zion to enter the valley of Jehoshaphat and the Lower Pool of Gihon in which pool it is claimed Solomon was anointed king by priest Zadok and prophet Nathan. 1 Kings 1:32-45. Some distances far and near the crossing of the Jordan is another very large pool called the Upper Pool of Gihon whose waters are now

yet conducted by a subterranean conduit into the Pool of Hezekiah in the city. From the road the valley descends rapidly in a southeastern direction along the base of Mount Zion and meets the Valley of Jehoshaphat descending from the east side of the city just below the ancient site of Eusebius. On the right of the Valley of Gehenna against the hill, Solomon built high places for the idol worship of the Ammonites and Moabites. 1 Kings 11:7. Had he destroyed the idols afterward we might believe that he repented before he died. Other kings imitated the idolatrous practices introduced by fallen Solomon. Ahaz and Manasseh even burned their own children to appease the god Molech. 2 Kings 16:3; 2 Chron. 28:3; 33:6. Jeremiah cries against the fearful sin of burning their sons and daughters on the high places of Tophet. Jer. 7:31. The good king Josiah abolished the awful practices of burning infants for sacrifices and crushed to pieces the heathen altars, high places and idol images that Solomon built before Jerusalem. "And he defiled Tophet (or Tophet, place of fire) which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech." 2 Kings 23:10-14. "According to Jewish tradition the statue of Molech was of brass, with the body of a man and the head of an ox. The interior was hollow and fitted up with a furnace by which the statue was made red hot. The children to be sacrificed were then placed in its arms and drums were beaten to drown their cries." (Murray). The place was made so odious by this horrible idol worship that later the Jews began to call it Ge Hinnom or Gehenna, the Greek name for everlasting torment.

Arabs now call it Jebennan. When for nearly four hundred years such diabolical crimes were perpetrated just outside the walls of the Holy City by even those of highest rank, is it any wonder that it should become a symbol of the endless hell? The traditional site of Acedema is on the right near the lower end of the valley. There is no historical proof however that this is the Potter's Field that was bought with the thirty pieces of silver that Judas cast down before the priests in the temple just before hanging himself. On over the hill with the railroad depot, the German Colony of the Unitarian faith, the Moravian Lepers' Hospital and the palace of the Greek patriarch on the right and the English Ophthalmic Hospital on the left, we pass out of the land of Benjamin into Judah and enter the beautiful plain of Rephaim where the American Cemetery now is and where David once routed the Philistine army. 2 Sam. 5:17-25. Next we pass the Convent of Mar Elias where to said Elijah rested on his way to Beersheba when fleeing from Jezebel. 1 Kings 19. Along the road we meet women from the villages on their way to Jerusalem market carrying on their heads large baskets of not "untimely" figs (Rev. 6:13) but well ripened ones, and grapes.

What tomb is this by the road-side covered by a small modern building with a dome? This is undoubtedly the same old way the patriarchs traveled nearly four thousand years ago. Is it not then the place where Rachel was buried when she died at the birth of Benjamin while Jacob was journeying from Bethel toward Hebron? It is only "a little way" less than a mile, from here to Bethlehem or Ephrath. The traditional site of Zelzah is quite near against the hill on the right. We go into the building and walk around the tomb and perhaps around the very pillar that Jacob's hands put upon her grave. Gen. 35:16-20. Many years ago was drawing to a close, Jacob recalled with touching remembrance the sorrowful event. Gen. 48:7. Jews, Mohammedans, and Christians agree that this is Rachel's tomb, and all alike reverse the spot. Over six hundred years later, when Saul went in search of his father's asses and found a kingdom instead and was returning home he met two men by Rachel's sepulchre at Zelzah seeking him. 1 Sam. 10:2.

Leaving Bethlehem a little to our left we pass on a mile or more upon the road greatly improved for carriages for ten years already, by the Pools of Solomon and then cross hills and dales with here and there some acres smooth enough for cultivation. The great wonder is how did these rocky hills ever produce enough to feed the great population that once inhabited them? The only solution seems to be that these hills were once terraced and the numerous rocks, none of which are more than a few feet high, were then covered with soil. When the country was depopulated by cruel wars of course the walls fell down and the soil washed from the hills during the winter rains of many centuries. In fact out the land the hills be a single cluster from Eshol upon a staff between them? Num. 13:23.

We walked into Hebron, ate our lunch beneath a tree, read Scriptures for awhile and then visited a large and deep pool in Hebron over which it is thought David hanged two corpses. 2 Sam. 4:12.

The cave of Machpelah is the chief place of interest in Hebron. It is no longer a lonely cave in the end of a field as when Abraham bought it of Ephron but around it is a solidly built city, and over it stands a great Mohammedan mosque built of massive stones. Who lies buried there? Jacob says, "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Gen. 49:31. Jacob died out in Egypt and a large funeral procession followed his embalmed body to be buried also in the cave of Machpelah. Would you enjoy a walk into the cave to see where these remarkable six were laid to rest thousands of years ago? That would cost you your life. Only a few rulers and other noted men of other countries have been permitted to enter and then only with a special written permit from the Sultan of Turkey. We were allowed to go just so near and I did not wish to go nearer. The others employed a soldier for their safety for that.

We walked around and viewed from a house-top the great mosque with its two tall minarets and then proceeded through the bazaars to where they were very dexterously making pottery by hand just as described by Jeremiah 18:3, 4. To see it here reminds one so forcibly of the spiritual lessons to be drawn from it and of the words of

our carriage. They called us in Arabic, "Christian dogs all going to hell."

Trusting the carriage with our noon lunch and extra wrappings for the cool evening breeze to the care of the driver, we walked across the valley of Eshol and the plains of Mamre to Abraham's Oak. In the midst of vineyards with a high iron fence around it, the venerable old terebinth oak more than twenty feet high in circumference spreads itself into four huge and clumsy branches. It evidences a wonderful age, and great care is taken of the trunk to preserve it from decay. It certainly did not stand in Abraham's time, but I believe it is likely a remote descendant of the original tree near which Abraham pitched his tent and under which he so generously entertained the heavenly messengers and heard from them the promise of a son; when he went with them from the tree "to bring them on the way," as the custom here still is when they "see you off," he learned the terrible fate of Sodom and Gomorrah. Gen. 18.

We ascended to the top of a Russian hospice erected for the accommodation of pilgrims to the oak and viewed the land and looked beyond the mountains and the Plain of Sharon into the Mediterranean Sea. Next we visited some of the vineyards of Eshol, and measured some of the clusters of grapes which we found to be twenty and twenty-one inches long. We were told that the crop is exceedingly poor this year on account of a late frost and that often a single bunch is three and four feet in length. Can we wonder that two of the spies that Moses sent to spy out the land of Canaan carried a single cluster from Eshol upon a staff between them? Num. 13:23.

We walked into Hebron, ate our lunch beneath a tree, read Scriptures for awhile and then visited a large and deep pool in Hebron over which it is thought David hanged two corpses. 2 Sam. 4:12.

The cave of Machpelah is the chief place of interest in Hebron. It is no longer a lonely cave in the end of a field as when Abraham bought it of Ephron but around it is a solidly built city, and over it stands a great Mohammedan mosque built of massive stones. Who lies buried there? Jacob says, "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Gen. 49:31. Jacob died out in Egypt and a large funeral procession followed his embalmed body to be buried also in the cave of Machpelah. Would you enjoy a walk into the cave to see where these remarkable six were laid to rest thousands of years ago? That would cost you your life. Only a few rulers and other noted men of other countries have been permitted to enter and then only with a special written permit from the Sultan of Turkey. We were allowed to go just so near and I did not wish to go nearer. The others employed a soldier for their safety for that.

We walked around and viewed from a house-top the great mosque with its two tall minarets and then proceeded through the bazaars to where they were very dexterously making pottery by hand just as described by Jeremiah 18:3, 4. To see it here reminds one so forcibly of the spiritual lessons to be drawn from it and of the words of

Isaiah 61:8, "But now, O Lord, thou art our Father; we are the clay, and thou our Potter; and we are all the work of thy hand."

Hebron or Kirjatharba located in the mountains of Judah but apparently only among the hills, is one of the oldest cities of the world. It was walled in the time of Abraham and when Josephus wrote in the first century it was 2300 years old. Here Jacob lived when his sons came home bearing the blood-stained garment of Joseph. Here Joshua came long years after and put the city to its utter destruction, and it became later on a city of refuge to the manslayer. The reign of David over Judah for seven and a half years, the birth of Abimelech, the death of Abner, and many other Biblical events are associated with this sacred site selected by Abraham the father of the faithful and the friend of God. Hebron now has a population of about 15,000, of which there are 1000 Jews, all the rest being Moslems of a most fanatical type whose boast is that no Christian has ever been able to build a house in the place.

Upon returning we visited the Pools of Solomon and Bethlehem on the way; though having been there before, my interest in them was still very great. These descriptions of old things may seem uninteresting if some dry to come, but to those who read the Scriptures I hope they will be of some interest. I am sure if you should look upon them and take them seriously they would interest you much. We talk of old things in America. The house that great grandfather built when there were still some Indians in the forests around seems very old to us, but in the old world things are old indeed. Look upon the handiwork of men of Holy Writ of two, three and almost four thousand years ago and you will get a better conception of age and of the Bible.

The largest of the three great pools is 582 feet long, 118 feet wide at the west end and 207 feet wide at the east end where it has a depth of 20 feet. The name of Solomon's Pools is taken from Eccles. 2:4-6. King Solomon made great pools for the irrigation of the fruit-lands. "I made me great works, . . . I made me pools of water to water therewith the wood that bringeth forth trees." As we stood by these great works of art the thought came that these are a result of the answered prayer of Solomon for wisdom. Much might yet be written about their structure and preservation and about the conduit that still conducts some of the water from the springs (that supply the pools) all the way to Jerusalem more than seven miles distant, but we must yet give something of the birthplace of our Saviour.

Bethlehem, a town of about 800 inhabitants, is situated six miles south of Jerusalem on a hill with terraced sides planted in vines and fruit-trees. The people are noted for their pious beauty, supposed to result from commingling with the European Crusaders of the Twelfth century. The Moslem quarter was destroyed in 1834 and it now consists of only Christians so-called—Latins, Greeks, Armenians and a few Protestants. The Arabs call it Beit Lahm which is the same as the Hebrew name Bethlehem.



to Bethlehem Naomi and Ruth came from the land of Moab, and from the same place comes the romantic history of Ruth and Boaz. Here Jesse the Bethlehemite lived and brought up David the shepherd boy whom Samuel anointed king and to whose honor it was frequently called the "City of David." From here the young went forth to slay the giant champion of the Philistines; near here are the fields in which his great grandmother Ruth, also the ancestress of Christ, gleaned after the reapers of Boaz; and yonder, on the east, a mile or more away, are the plains on which it is claimed the shepherds were keeping watch over their flocks by night when an angel of glory heralded to them the joyful tidings of the infant Savior and the gladsome chorus came from the angelic host, "Glory to God in the highest, and on earth peace, good will toward men." The well of David and other objects of interest all paid in importance before the Church of the Nativity built over a rock-cut stable, to which we went our way through narrow, winding and uneven streets. Nearly all agree that here the Son of God was born and laid in a manger. Justin Martyr who lived in the second century states that the stable of this inn was a rock-cut cave such as there are a number of others in Palestine. The inns for the accommodation of travelers were situated at the most convenient places on the caravan roads and remained at the same locations century after century. We go beneath the floor of the church into a chamber in the natural rock. A silver star is pointed out as the place of the birth and a stone manger is shown, but it seems painful to see it all so changed and embellished by the hands of idolizing sects. It seems more painful however that the Christianity of the land has so degenerated since the Pentecostal shower of heavenly grace that Mohammedan soldiers must be kept on the spot to keep peace among the Christians—to keep even priests from lying at each other's throats. Since 1871, when three Catholic and two Greek priests were killed, two soldiers fully armed, with others near at hand, stand at their posts day and night, winter and summer, year after year, to prevent and quell the dreadful outbreaks that occur from time to time among the Armenians, Greeks and Catholics who each own a part of the buildings and the grottoes and worship there. The misplacing of a candle or the least trespass on another's possession may result in bloodshed. "Many a bitter contest there has been for a few inches of wall or the fraction of an altar; and moreover once the question of the opening and shutting of one of the doors has well-nigh involved Europe in war!" (Murray). What a shame to the Christianity of the day and what a pity these Mohammedans have not bright Christian lights around them! Is it any wonder they call us Christian dogs? But we must look beyond all this sin and remember that here or somewhere quite near Jesus actually made His advent into the world to live and die for the human family.

I have felt very sad at the loss of friends, especially when I recall how I, J. S. Coffman gave up worldly and selfish aspirations and spent his life's energies for the good of others and to

the glory of God. So fresh in memory is our little trip together to fill appointments in Garrett Co., Md., just before I came away. Joyful or sorrowful news have an intense effect when there are none around you capable of sharing the news with you. Recently I went out and sat down on Mount Calvary, the place I have come to believe strongly, is the place of the crucifixion, and sought comfort in the promises of Him who said after His own last sunset, "Let not your hearts be troubled."

August 30th. Last week my fever returned and I had a temperature of about 101 degrees Fahr. for four or five days but kept on my feet. I am very thankful that my affliction has been so light. Two other young ministers here from America have had the Syrian fever most of the summer.

To-day a party of us went out to Emmaus, Mizpeh, Gibeah, Irtah, Gibeah and Noh and saw at a distance during the trip nearly a dozen other sacred sites. The Lord willing, September 2nd, I start for Egypt and then sail from Port Said for Bombay, India, September 20th on the ship "Carthage" of the P. & O. Co., reaching the latter place about October 7th.

For the Herald of Truth.

#### AUTUMN DAYS.

BY A. H. LEAMAN.

Autumn days have come again,  
With leaves for us to fall,  
Uniting summer's last farewell  
With winter's early call.  
The marks that summer left behind,  
When it had laid its robes away,  
Are like the stars at break of morn,  
When fading from our view.  
We see them in the harvest field,  
The sheaves are stored away  
Beneath the roof of Father's barn,  
Beside the mown hay.  
Some marks are in the garden bed,  
Where mother's flowers grew,  
Among the lilies and the phlox,  
Among the daisies too.  
Across the meadow by the brook,  
Among the woodland trees,  
The print that summer left behind  
Is marked upon the leaves.  
The chestnut tree with scalloped leaf,  
The hickory and the oak,  
Have laid aside their robes of green  
And taken autumn's cloak.  
The cherry and the apple tree,  
The peach, the pear, the plum,  
Bear the marks that summer's gone  
And autumn's just begun.  
The weeping willow by the church,  
His whippers in the air,  
That summer days are fading fast  
And autumn days are here.  
The robin in the tall elm tree,  
Where oft he used to sing,  
Has told us by his ceaseless tone,  
That summer's taken wing.  
The bee from out the clover field,  
His wings and huming as he flies,  
Whispers in its gentle buzz  
"Summer is gone again."  
The marks that summer left behind  
No one can ever restore,  
No fancies will, no summer dear,  
We open autumn's door.  
Autumn's door swings open wide;  
A peep behind the screen  
Tells forth a splendid world beyond  
The grandest summer scene.  
Autumn with his coat of brown,  
So sombre, yet so fair,  
Is Nature's herald, bidden to bring  
For winter to prepare.  
His step is quick, his voice is firm,  
He dare not yet delay,  
His warning message he must tell  
Before his hour is o'er.

He travels over land and sea,  
With messages for all,  
Never failing to give each one  
A kind and loving call.  
He grasps the school bell in his hand,  
And with a tone so clear,  
Reminds the children at their play,  
That school days now are here.  
He whispers in the father's ear,  
"Your work is almost done,  
But gathering in the golden corn—  
A schoolboy's joy and gain."  
His message sounds across the sea  
And brings the homeward home,  
The bars are closed, the gate is locked,  
And herds no longer roam.  
He lingers by the wayside now,  
His feeble step is slow,  
With hair so white with morning frost,  
He sees 'tis time to go.  
Autumn's work is done at last;  
He crowns it with success,  
And with a bright Thanksgiving day,  
He sinks away to rest.  
The autumn days of life have come  
To many a burdened soul;  
The sowing and the reaping time  
To Satan have been sold.  
Nothing prepared for future life  
But memories of the past—  
Of mispent days and years gone by  
Which lead away so far from God.  
With flocks toward the setting sun  
They view the Benish land,  
And just across the sea of death  
They see the Savior's hand.  
He whispers in a voice of love,  
"My child, where are thy sheaves?"  
And with a sad and shameful face,  
They offer Him the leaves.  
Chicago, Ill.

For the Herald of Truth

#### THE BIBLICAL HISTORY AND SPIRITUAL SIGNIFICANCE OF THE PRAYER HEAD-COVERING.

BY S. F. COFFMAN.

Please refer to your Bibles, read the passages of Scripture mentioned and study them carefully in connection with this subject.  
That men should uncover their heads and women should cover their heads has frequently been proven a scriptural practice and ordinance, by a careful analysis of 1 Cor. 11:1-16. But special attention is given in this article to the *reason why* the apostle classes it with ordinances, verse 2.

There must be a fundamental truth for every doctrine, else it will not stand. The communion, baptism, foot-washing and the holy-kiss all have their fundamental principles and stand upon them, not upon the arguments and practices of the church; for the church itself could not stand were it not based upon those principles. If "all scripture is given by inspiration," this passage is also a product of the Holy Spirit and must be interpreted by the interpreter,—"the Word." Therein we find the principles of this ordinance. Many scriptural truths are spoken of as mysteries, because they were not and could not be understood until the time of their revelation by the Spirit 1900 years ago. 1 Pet. 1:10-12; 1 Cor. 2:10. Paul wrote things hard to be understood, but they were not misunderstood by every one. 2 Pet. 3:16. Let us thank God for revealing some of those mysteries.

The key which unlocks the mysteries of this subject and reveals to us the foundation truths is Eph. 5:22-33. The head of the key which fits into all of

the intricate passages and touches the many responsive springs of the Biblical lock is found in verses 22-31. The band of the key which enables us to turn it through the various passages of Scripture without "wresting them" is verse 32. This key unlocks one of the deepest mysteries and reveals the most glorious truth of the Bible.

The principal theme of the Bible is "CHRIST AND THE CHURCH." Many other things are mentioned, but the Scriptures declare that God had plans concerning the church and Christ "before the foundations of the world." 1 Pet. 1:3, 19 and 20; Eph. 1:4 and 5 and many others. Those things which God has "foreknown," "fore-ordained," "chosen," "elected," "chosen before the foundation of the world," and "predestinated," in nearly every instance refer either to Christ or to the church, the redeemed ones.

"God, at sundry times and in divers manners, spake in times past." Men, institutions and events were God's spokesmen. Institutions of the past were figures of things present and many divine institutions of to-day are symbolic of things to come. Throughout the Scripture the institutions of life and worship are typical of great spiritual truths which God has revealed or will reveal. The most common institution (divinely given) among men to-day began in Eden and ends with Christ receiving His glorious bride in the New Jerusalem. Matrimony of the marital state, strange as it may seem, is one of the most common and expressive symbols in the Bible. Read it on every page, find it in every phase; but God holds it up and defends it against the abuse of men with the punishment of death.

The "first Adam" was provided with a companion suitable for him. She was a part of himself, "bone of his bone and flesh of his flesh." Gen. 2:23. This is the way God began to unfold the mystery of the ages. 1 Cor. 2:7. This couple typified Christ and the church as we shall see more clearly farther on. Not incidentally it is recorded in Gen. 19:12 that Sarah called Abraham "Lord." Peter understood the sacred relationship existing between this venerable couple and makes mention of it in 1 Pet. 3:5 and 6, in connection with his admonitions on adornment. Isaac and Rebekah afford another beautiful type of the sacredness and significance of marriage. Gen. 24. Isaac, the "Master," loving his expected companion goes out to meet her. When she beholds him she alights from her camel and veils herself.

Many times does God appeal to Israel as her husband. "Thy Maker is thy husband," Isa. 64:5. "Turn, O backsliding Israel, saith the Lord; for I am married unto you," Jer. 3:14; and many other passages. That the church is the bride of Christ, see John 3:29. "He that hath the bride is the bridegroom." As the bridegroom or husband, Christ is spoken of as being the "head of the church," Eph. 5:23.

In these instances we find that God continued to unfold His plan beginning with man and woman, until He declares Himself to have chosen a people for Himself and again choosing a people or companion for His Son, concluding with the Bride, the Lamb's wife in Rev. 21. Is not matrimony significant

of more than a spiritual unity of husband and wife? God has ever held matrimony sacred. Divorce was only permitted to Israel on account of the hardness of their hearts. He held it sacred because it was a figure of an eternal bond made between Christ and His elect Bride. Jer. 31:33. From these passages we learn that marriage, with man, is a spiritual symbol and that the woman's veil is mentioned in connection with her relationship with man, which fact will be more definitely shown.

God has given to mankind emblems for their respective sexes. Man wore his hair polled (trimmed) and his beard; woman wore her hair long, 1 Cor. 11:14. Only in times of sorrow and calamity, did men shave their heads and closely cut or mar their beards, Jer. 48:36, 37; and only when fulfilling a vow or by direct commandment of God did any man permit his hair to grow long or untrimmed. Num. 6:5; Judg. 13:5. Women wore their hair long. 1 Cor. 11:15; John 12:3; Luke 7:37, 38; Song of Sol. 7:5. R. V. etc. Only in case of captive women were the heads shaved and then as an ordinance of purification. Deut. 21:2. The apparel of men and women was to be distinctive of their sex. Deut. 22:5. By the manner of wearing the hair and the apparel, the Word teaches a natural and social distinction of the sexes, which distinction nature teaches us to observe at the present time. Nothing so graces manhood as manliness; nothing so glorifies womanhood as womanliness.

The veiling of women was a special token of marital relationship. Scripture is silent as to when the custom of the bride veiling herself was instituted; even as it is silent regarding the institution of sacrifices and other ceremonies of worship. The earliest account of the use of the veil is that of Rebekah when she met Isaac.

In Marion Harland's book "The Home of the Bible" she mentions the custom of the Oriental women covering their faces. The Mohammedan, Syrian and Arabian women have somewhat different customs. The Moslem women cover their faces, except the eyes, in all public places, while the Syrians and Arabians have veils of light materials, which, conveniently worn, are quickly drawn before the face, often covering but the chin and mouth. Little girls but eight years of age, have fastened on the back of their heads little white veils, one end of which they quickly draw before their faces when in the presence of strange men and boys. These veils are used by the women of the East only in the presence of strange men, not in the privacy of the home with brothers, sons and husbands.

Foreign born women, immigrants at Jerusalem, are recognized by their uncovered faces, when in public. The complete veiling of the face, concealing all the features, (Gen. 38:14, 15) was not in Scriptural days and is not now customary.

The face of the Eastern bride is never by the prospective husband, except by chance, until he removes the veil from her face in the home to which he has taken her as his wife. Ever afterwards she is unveiled to him, but veils herself in the presence of other men. All of these facts please bear in

mind while reading the rest of this article.

Since woman is a spiritual emblem of the people of the Lord and man a spiritual emblem of the Lord, Eph. 5:25, the marital emblem, the veil, is also spiritually expressive. Israel is the bride, the betrothed of the Lord. Not until in the presence of the Lord, when He shall reign in Mount Zion, gloriously, will the covering,—the veil, be taken away. Isa. 24:23-26; 14; especially Isa. 25:6, 7. The betrothed may have waited long for the Bridegroom, but at His coming and only in His presence is the veil removed from all nations, of His people.

In the Jewish priesthood the spiritual emblems of Christ and the church are also manifested. The high priest is the representative of Christ. Heb. 8:1-5. The priests under him represent the church, the body of God's people. Isa. 61:6; 1 Pet. 2:5, 9; note Heb. 10:22. The insignia of the high priest were his special robes, the breast-plate and plate of gold or crown upon his forehead. His sash, girdle, mitre (or turban R. V.) and bonnet (head tie R. V.) were the same as that of the common priests. All of these garments were made after the pattern of things in Heaven. In this the high priest, Ex. 25:19; 1 Chr. 28:19, represented Christ, one with His people, ministering for them. In the sacrifices and duties in the tabernacle he represented Christ. Lev. 16:32-33; Ex. 28:36-37; 29:4-9. The ministry of the priests with the high priest was in a sense typical of Christ as mediator. But the sons of Aaron and the Levites represent the church, in its subordination in service, submission and dependence to its head, Christ. The covered heads of the priests was the token of their relation to God. They represented His people in their service before Him. He dwelt in the Most Holy Place and they could not serve before Him with uncovered heads, Ezek. 44:17, 18. Israel was the chosen one, the bride of the Lord. Not in times of greatest sorrow could her representatives, the priests, uncover their heads, Lev. 10:6; 21:10. In this we see the attitude of the church to the Bride in the Bridegroom. In all things were the priests subject to the high priest and were covered, and all, the high priest included, were subject to their Lord.

Note. The uncovering of the head mentioned in Lev. 10:6, etc., does not refer to the custom of shaving the head practiced by many as a token of sorrow and distress. Compare carefully Lev. 21:6; Deut. 14:1; Ezek. 44:20, with Lev. 10:6; 21:10; Ezek. 24:16, 17 and 44:18, 19.

The Aaronic priesthood was looking forward to the coming of the Messiah, but it was not the custom of shaving the head practiced by many as a token of sorrow and distress. Compare carefully Lev. 21:6; Deut. 14:1; Ezek. 44:20, with Lev. 10:6; 21:10; Ezek. 24:16, 17 and 44:18, 19.

The face of the Eastern bride is never by the prospective husband, except by chance, until he removes the veil from her face in the home to which he has taken her as his wife. Ever afterwards she is unveiled to him, but veils herself in the presence of other men. All of these facts please bear in

See Miriam. Num. 12. Christ is represented by man. But the priests covered their heads in that they represented the church. The social symbol of the church, the veiling of the women, was also maintained under the law.

In our dispensation there is no place for the priesthood after the law. Christ himself would not be a priest after the law of Moses. Heb. 7:11-14. The whole order is then changed. Heb. 7:12. There are none set apart to mediate or represent Christ or the church in any special priestly office. Christ is the High Priest, and His own representative. Heb. 5:6; 8:1-6. The symbols of priesthood have all passed away, all have been fulfilled. The Bridegroom came to His Bride. "Can the children of the bridechamber mourn as long as the Bridegroom is with them?" Matt. 9:15. The Pharisees fasted, waiting for the Lord to come. He was now with them and so His disciples did not fast. The priests had no longer any reason for covering their heads. Their Lord was present. He had come, and in His presence they could remove the veil. So the priest-hood and ordinances of Moses were all removed. But we have a new law. Heb. 7:12.

There are three facts with which we have yet to deal, and they all have to deal with the spiritual significance of the prayer or devotional head-covering of the Gospel dispensation, spoken of in 1 Cor. 11.

1. The state of matrimony symbolizes the relation of Christ to the church. Eph. 5.  
2. Christ is the head of the church and our High Priest, believers being priests under Him. Col. 1:18; Eph. 1:22; 2; 1 Pet. 2:9.  
3. Our Bridegroom is yet to come. Matt. 9:15 (last part); John 11:3; Acts 1:11, etc.

1. While matrimony was instituted in Eden and was then a spiritual symbol, it is no less so at the present time. Then it was said that woman was flesh and bone of the man. Gen. 2:23. Paul speaks of the relation of man and woman and repeatedly shows that their relation is typical of Christ and the church; ending with the strong statement that their spiritual unity is symbolic of the real unity of the church and Christ. "For we are members of His body, of His flesh and of His bones," Eph. 5:23. "I speak concerning Christ and the church." Then matrimony is just as symbolical as ever and the marital relationship of man and woman is still significant.

"The head of the woman is the man" 1 Cor. 11:3. "For the husband is the head of the church, even as Christ is the head of the church," Eph. 5:23. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman; but the woman for the man." 1 Cor. 11:7-9.

Man is no longer in a position to represent the church by virtue of the removal of the Jewish priesthood. The Adamic position and significance is his. Man is first by creation, and glorious in design, image of God. He can only glorify God by occupying the place God has given him,—headship. This position is signified by the uncovering of

the head when praying or prophesying. "Every man praying or prophesying with his head covered dishonors his head." 1 Cor. 11:4. Man represents Christ, the head of the church, in all his relations to his wife. Truly it is a sacred and responsible position.

"In husbands, love your wives, even as Christ also loved the church and gave Himself for it," etc. "So ought men to love their wives even as their own bodies,"—"nourish them and cherish them, even as the Lord the church," Eph. 5:25-29.

Let us not look upon headship in the sense of a daily newspaper joke, but as a sacred position of responsibility and privilege for the blessing and happiness of others. In God's order man ranks next to Christ. 1 Cor. 11:3. He is created in the image of God. Nature teaches the headship of man. Then, teaches the headship of Christ. When a man prays with uncovered head he points to Christ, for Christ is the head of the church, and man honors Christ in His position by his own symbolic position as head of the woman.

Nature signifies man's qualification for headship by his wearing short hair. It is the badge of his manhood. His apparel also is a social distinction of his sex. The uncovered head in devotion is a spiritual symbol of his headship pointing to Christ and His pre-eminence and headship over all things to the church. Col. 1:18; Eph. 1:22.

If a man wears long hair he disgraces himself. "It is a shame unto him" 1 Cor. 11:14. If he prays and prophesies with his head exposed, (with artificial covering) he dishonors Christ—"his head," for Christ is not subordinate but pre-eminent. If a man proves unfaithful to his wife, Eph. 5:25, who is to him as the church is to Christ, he commits a gross sin in that he violates the spirit of Christ's faithfulness to the church.

"The head of the woman is the man." "Wives submit yourselves unto your own husbands, as unto the Lord." "Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything." "And the wife see that she reverence her husband."

Inasmuch as the wife typifies the church, her position is not one of abasement, but is most glorious. Woman was never intended to be a slave of man, but a companion. Gen. 2:18, 24. She was and is a suitable, worthy companion. Any man who thinks woman his inferior must be reminded that God made the woman according to the requirements of the man. If the man is the image of God's image, the woman is also glorious. Everything that woman symbolizes is glorious.

Why was woman placed after man in rank? God planned it so. Christ did exist before the world was created. God arranged to have a companion suitable for His Son. Eph. 5:23. "The church is the body of Christ, which He saved with His blood, that he might present it to Himself without blame before Him in love, predestinated unto us unto the adoption of children by Jesus Christ to Himself to the praise of the glory of His grace." "That in the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth—that we should be found to the praise of His glory," etc. Christ's representative was therefore first created, then the represent-

tative of the glorious church which was afterward chosen. In this sense Sarah called Abraham "Lord" and Hiebekah called Isaac "Master." In this sense also did holy women in old times adorn themselves in modesty and did veil themselves.

Christ's bride is not yet fully prepared for Him. He has left His Father's house and has found her but she is yet to be adorned. Eph. 5:25, 27. As Isaac sent adornments to Hiebekah so Christ gloriously adorns us with His own gifts, and when all things are prepared we will meet Him, and dwell with Him. (See Isaac and Rebekah.)

Note. Contrary to expectation, instead of teaching women to wear outward adornments to show forth the glory of the Bride of Christ, the Word says "Modest apparel, shamefacedness, sobriety, good works, as becometh women professing godliness." "Let the adorning be the hidden man of the heart, a meek and quiet spirit which is in the sight of God of great price." 1 Tim. 2:1 Pet. 3. A woman who would truly represent the church in her obedience, subjection and loyalty to Christ, will not consider the appeal of the world to follow after its fashions for the sake of the approbation of those who are worldly minded. Loyalty to Christ, the husband, will be manifested by Christian apparel as well as by Christian works.

It is inconsistent with her fullest representation of the church for a woman to appear masculine in attire; for that would represent headship and Christ instead of the church. God has designated the manner of her appearance so that she be a perfect representative of Christ's bride. Nature's distinction for the woman—her long hair, is a peculiar glory of her own. To cut it off or shave her head would rob her of her feminine characteristic; it would be a shame to her, 1 Cor. 11:6. Her long hair is a natural covering which would not glorify her "head," but herself, as the verse plainly states. See verse 15, reflecting womanliness, qualified to represent the church.

The spiritual significance of matrimony and the relation of the woman to the man is clearly brought out by the covering of the head of the woman when she prays and prophesies. This ordinance has plainly to do with Christian worship, "praying and prophesying," thereby showing that the covering of the head of the woman and the uncovering of the head of the man has some definite spiritual meaning. In her devotions the woman is not to think only of her own glory and the holiness of the church, but also of her relation to man, and Christ the head of the church. In order to honor Him she covers (veils, R. V.) her head, a token of submission, dependence and reverence to her head. Eph. 5:22, 24, 33.

Note. That a special covering is needed to express this spiritual truth is evident from the fact that the veils of the women of old time were separate articles of apparel, the bonnets of the priests were worn besides the turbans worn by all men, and 1 Cor. 11:10 mentions a special *symbolical* covering (power). The Greek word translated "covering" in the authorized version is *peribolē*, 5, 6, 7 and 13 conveys the idea of veiling with a veil. The word translated "power on her head" in verse 10 is plainly a "woman's veil," the emblem of honor-

able dependence." The word "covering" in verse 1, where the natural covering—the hair—is spoken of, is not the same as the strong words used in the previous verses, but conveys the idea of "encompassing," "throwing around," as the hair loosely falling around the head and shoulders, in a sense covering or veiling, but quite distinct from the others as will be shown.

As the "holy women" gave honor to her husband in all reverence, as the priests failed not to honor their Head (covering their heads when at service in the temple) so ought women now, as the true and only representatives of the church, manifest the submission and dependence of the church to Christ with the proper spiritual symbol, a covering on the head which expresses this relation. The hair shows a woman's own glory; the hair bonnet is a natural protection, which is removed when not needed as such. But the veiling is put on at the times of prayer and devotion.

Although the covering of the head is mentioned as showing the relation of the woman to the man, yet the woman looks beyond the man and sees Christ even as the man sees Him. "For neither is the man without the woman, neither the woman without the man, is the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God." 1 Cor. 11:11, 12.

This ordinance need not necessarily apply to married people only. The woman does not cover her head because of her husband, but to show her relation to man also, and "because of the angels." Isa. 6:1-3. "The seraphim, each one had six wings; with twain he covered his face and with twain he did fly, etc." The idea presented is that of giving proper honor and dignity to God and all His plans and teachings; obeying our Lord and Master as obedient subjects. The woman who has not an husband, who is betrothed by faith to Christ, must recognize Him as the Head; and so long as there are male members in the congregation who represent Christ, the Head, she, as a sister in the church, will represent the Bride of Christ, and the covering of her head will be essential in manifesting to the church this spiritual relationship to Christ.

The Christian woman who unnecessarily cuts off her hair *dishonors herself*, laying aside the natural mark of womanhood, putting off her own glory. "It is a shame for a woman to be shorn or shaven." "If a woman have long hair it is a glory to her." 1 Cor. 11:6 and 15.

The woman who prays to God or prophesies with her head unveiled, dishonors the Christian man and Christ whom she cannot represent because her duty is to represent the church. "Is it comely (seemly R. V.) that a woman pray to God uncovered?" "Every woman that prayeth or prophesieth with her head uncovered dishonors her head." 1 Cor. 11:5, 13.

The woman praying or prophesying with unveiled head dishonors herself and the church which she represents as well as her head. For that is even all one (one and the same thing R. V.) as "If a woman be shaven, she is as if she unveils her head in times of devotion, is committing the same shameful breach of Christian propriety as the woman who cuts or shaves the hair of

her head would commit a shameful deed of natural or social propriety. Every little reader knows what the social position of a woman was understood to be who cut her hair short.

The woman who dishonors her head by neglecting or refusing to cover her head, may as well dishonor herself by intent in cutting off her hair. 1 Cor. 11:6.

The woman who proves disloyal to her husband sins against the church and Christ, having forsaken the husband to whom she has pledged her love as the church to Christ. She may as well be uncovered. Num. 5:18 with context, and Eph. 5:34.

2. As the head of the church, Christ is the head of the man and the woman. The man and the woman comprise the church, the body of Christ. Male and female are without distinction. "All things of God" 1 Cor. 11:13. "Likewise, ye husbands, dwell with them (wives) according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being *hers* together of the grace of God, etc." 1 Pet. 3:7. God makes no distinction as far as privileges or responsibilities are concerned. The weaker vessel is as important as the stronger, the stronger as responsible as the weaker. But in their types and representations there must necessarily be and there is a difference. The man is under as much obligation to maintain his position as is the woman to keep her particular rites. The high priest must wear his special garments as Christ's representative. He could not serve as a high priest in the Most Holy place, in the garb of a common priest. The sons of Aaron and the Levites who represented the church, could not put on the high priest's attire in serving in their sphere. It would be death for them to do so. Even so now in the church the representative of Christ in this our spiritual priesthood, man, has his way of serving and worshipping the Lord, and showing his relation to Christ by uncovering his head, and woman, representing the Levitical priests and the church, worships and shows the headship of Christ with covered head.

3. The veiling of the woman has in it a very important significance in that it represents the Bride as attired, waiting for the Bridegroom. Already has he arranged for the marriage. "I go to prepare a place for you." He has provided the robes, the adornments and all that is needed to present her to Himself. Col. 1:22; Eph. 5:25-27. He has given instructions in the Word in regard to the purification of His Bride (which instruction we have received if we have heard) so that when He comes she will be glorious in His sight.

Oh, what folly for us to dictate in anything in regard to our preparation to meet the Bridegroom. Eph. 5:27. If there is anything in the whole plan of salvation that should inspire us to holy living and consecration to the will of God, to self-denial and abasement it is this: "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblemished and unspotted in His sight." Col. 1:21-22. For the Son of God left His Father's house and went into a far country for the Bride whom God had chosen for Him. He found

her defiled, at enmity with God and Himself and under the sentence of death. But He loved her and gave His life to redeem her, reconciling her again to God. The preparation of the Bride is now taking place, choosing her out of the world and separating her from the darkness and sin of this life, 2 Cor. 6:14-18; for we will not only be the Bride of Christ, but also the sons and daughters of God.

When Jesus comes again to receive us unto Himself we will all be caught up together to meet Him. 1 Thess. 4:14-18. His Bride and the marriage feast will comprise all things in Heaven and on earth which are *in* Christ. This is the mystery of God's will which He hath "made known unto us," Eph. 1:9, 10. Shall we be found "to the praise of His glory" trusting in Christ? Eph. 1:12. Then let the Bride "love His appearing," 2 Tim. 4:8. Are we waiting for "His coming from Heaven?" 1 Thess. 1:10. "Watch, therefore," "Ye ye also ready!"

When John saw the New Jerusalem descending from Heaven, he saw the city descending as a Bride adorned for her husband. Nor could he see the city, seemingly veiled with the bridal veil, until the angel said "Come hither and I will show thee the Bride, the Lamb's wife." Then by special permission could he look upon the Bride, and her mysterious, incomprehensible glory, which glory will be the eternal joy and beauty or Heaven. Rev. 21:2, 9, 10; Eph. 2:6, 7.

Is there anything in all the Scripture that shows forth more clearly this sacred, precious and beautiful relation existing between Christ and the church? Is there any ordinance besides this that does manifest it? Then let the woman be covered, and the man uncovered when they appear before the throne of God to worship Him, or when they stand in the congregation to testify of Christ and His love.

He found faithful, oh Bride of Christ, when they Bridegroom shall come. He veiled, separated from all the vain, defiled and defiling lovers of the world, who, knowing thy beauty, would draw thee away from thy Beloved to gratify their carnal minds, their lustful hearts and their sin-smitten souls, and who would destroy thy beauty, stain thy purity, and rob thee of thy glory and the love of the Lord, and who would not be able to give thee life or reward. Oh, do not commit such spiritual adultery! They, false lovers, will turn from thee with loathing, oh church, when they shall have had their pleasure in thee.

Uncover not thy head, Bride of Christ. Thou art the glory of Christ. Let thy God behold thee bowing before His throne, veiled and waiting for His Son from Heaven. When thou prophesiest, let thy head be veiled that the world may know that thou art the betrothed of the Glorious Son of God. When Christ shall come in His glory and beauty, He will convey thee to His home and there remove the veil which will reveal thee to God and the angels thy glory and beauty, and manifest thy faithfulness, confidence, love and obedience to Himself. Let the man proclaim with uncovered head the grace, love, glory and headship of Christ, the coming Bridegroom, and the woman with veiled head reveal the patience, meekness, submission and obedience of His waiting Bride, the church. "For a man loved right not

to cover his head. 1 Cor. 11:7. Judge in yourselves, is it comely that a woman pray to God uncovered? 1 Cor. 11:13. This is a great mystery, but I speak concerning Christ and the Church. Eph. 5:32.

Masonstown, Pa.

#### FOR THE HERALD OF TRUTH. NEGLECTING THE YOUNG CHILDREN.

BY A YOUNG DISCIPLE.

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them."

But when Jesus saw it he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not: for of such is the Kingdom of God.—Mark 10:13, 14.

How often do we meet instances at the present time of parents neglecting their children, and not bringing them to Christ while they are young. Frequently, too, we find persons who would yet hinder those who have a desire to come. Christ was displeased with those disciples who would have hindered those Jewish mothers who desired to have Jesus touch their children.

The children should be taught in early years the principles of religion, and the blessings which the Savior has promised to all His children. Solomon says: Train up a child in the way he should go, and when he is old, he will not depart from it. Prov. 22:6.

Cau children praise God: We read (Matt. 21:10) what Jesus says referring to the declaration of the Psalmist: "Out of the mouth of babes and sucklings thou hast perfected praise," and the children in the temple cried out, saying, "Hosanna to the Son of David." Matt. 21:15.

Samuel, the great prophet, was brought to the temple by his mother when he was quite young, and the Lord was pleased with him.

Oh, that there were now more such mothers like Samuel's. Our hearts are often made sad when we see young people wasting their precious time in serving the lust of the flesh and the pride of life even on the Lord's day, when they should be engaged in church and Sunday school work.

Christ compares His children to branches on the vine, and says they should bear much fruit. In order to bear fruit and continue to do so until the end. A fruitful vine is one that receives proper training and care, and it will, from time to time, bear more fruit; but the unfruitful vine will be cut off and cast into the fire. Let us therefore be fruitful vines, bearing much fruit, and let us not despise the young and tender branches, and train them and care for them so that they may become fruitful and everbearing vines. When we are in Christ and He is in us, then do we receive strength from the true Vine, and we will delight ourselves in the law of the Lord and meditate upon His blessed precepts day and night.

We wish to extend our sincere thanks to the congregation of Spring City, Chester Co., for the liberal donation. Also the many other friends who have so kindly remembered the work.

The 3d of September we enjoyed having with us friends from Salunga, E. Pottersburg, Lancaster City, Treasden, Pottersburg, Kliner, Intercourse, New Holland, and Blue Ball, Lancaster Co., Danboro, Silverdale, and Dean, Bucks

County, Pa.

In reading over the Pauline epistles, so full of inspiration, our eyes are

greeted with many a warning and admonition concerning saint and sinner, which would require volumes to describe. They clearly point out the way to heaven and the road to destruction, each enduring all eternity the same. One thing that I have learned from Paul's teachings is, that from the time of his conversion, on his way to Damascus, until the time of his martyr-death he was always found steadfast to the gospel's high calling. We find him the same in Athens, Corinth, Ephesus and Rome; the same in bonds or free, on land or on the sea, among the rich or poor, in field or garden, or by the river side with a few followers worshipping on the Lord's day.

Let each one pause for a moment and ask himself: Does my daily life correspond with the teachings of Paul? Can we say with him, "The world is crucified unto me and I unto the world." "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth."

He was willing to bear on his body the marks of the Lord Jesus. Are we bearing marks for Christ? It is to be feared that we sometimes act similar to the man who wanted to have the small pox, but disliked the idea of being marked thereby. We are so apt to imitate the world in her various forms of conduct and conversation whereby the spiritual life is quenched and falls to a low ebb.

Oh, for more steadfastness among the children of God! Let us as a church stand close together and edify and encourage one another in the faith once delivered to the saints. Let us strive to keep out the little foxes which spoil the vineyard. May we so live that our departure from this world may be crowned with the hope of glory, and that like Paul we may be able to say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give to me, and not to me only, but to all them that love His appearing."

Let us take heed unto the word as unto a light that shineth in a dark place, for it is an anchor to the soul, both sure and steadfast.

Smithville, Ohio.

## MISSIONS.

### PHILADELPHIA MISSION.

NOTE.—The following item came too late for insertion in last issue.—Ed.

Menonite Home Mission, 1309 E. York St., Philadelphia.

Dear HERALD Readers:—Again, "The Lord hath done great things for us, whereof we are glad." We have had many pleasant visits by brethren, sisters and friends since our last writing, and we can see by the donations those interested, work, as well as pray.

We wish to extend our sincere thanks to the congregation of Spring City, Chester Co., for the liberal donation. Also the many other friends who have so kindly remembered the work.

The 3d of September we enjoyed having with us friends from Salunga, E. Pottersburg, Lancaster City, Treasden, Pottersburg, Kliner, Intercourse, New Holland, and Blue Ball, Lancaster Co., Danboro, Silverdale, and Dean, Bucks

County, Pa., and friends from the Elkhardt Institute. Bro. W. P. Coffman gave an interesting talk to the children on Sunday evening. He was very pointed in warning them of their habits. He took things in every day life and showed that many things are made up of little things. And so are their lives. He thought to them was, *Isaiah* is a thread; we weave a little every day, and it at last becomes a cable that cannot be broken.

Among those from Ohio was Bro. Calvin Geiger who was one of the first workers of the mission. Bro. Daniel Brunck also was here and was welcomed again to the mission as he had labored some time in the past with us. These visits often bring sunshine into our home, even if they are short.

We are also glad for the donations received from brethren and sisters. The brethren, Jacob Eigel, John Eigel and Christian Burkey, from Ill., kindly remembered us with gifts for the poor. Sister Jno. Kaufman and Bro. Samuel Fletcher, of Indiana, also remembered the poor by gifts of charity. Sister Annie Seiler, from Pennsylvania, is with us for a week. We are glad for her help as she takes the place of the absent workers. She also remembered us with a personal gift. May God bless each with a blessing that may be used to His glory.

A nice basket of provisions was sent to us from Goshen, Ind., and brought here by Bro. Smucker. "Country things" taste good to us.

We are confident of this fact, that many dear brethren remember us in our temporal needs. But our spiritual need is greater. We ask to be remembered at the throne of grace, that we may be used as instruments in doing good, and that we may be able to turn many from darkness unto light.

A few suggestions may be helpful in the line of sending goods to us. Address it to the persons named and not to Home Mission. Sometimes we have a little difficulty in receiving it when addressed to Home Mission. Always send the bill of lading when anything is sent.

Clothing of any kind will be accepted to meet the demands of the people as cold weather is coming on. Jesus said we have the poor with us always. Yours in Jesus, A. H. LEAMAN.

SOMETIME WE'LL UNDERSTAND.

Not now, but in the coming years, it may be the better land. We'll read the meaning of our tears. And there, sometime, we'll understand. We'll know why clouds instead of sun Were over us when we were young. Why sun has ceased when sorrow began. 'Tis there, sometime, we'll understand.

Why wait we longed for most of all? Evidences of our eager heart. Why hope we are crushed, and castles fall? 'Tis there, sometime, we'll understand. God knows the way, He holds the key. He guides us with unerring hand. Sometime with tearful eyes we'll see, 'Tis there, up there, we'll understand. —Sel. by L. M. J.

Bro. J. P. Smucker of Goshen, Indiana was with us and preached some helpful sermons in English and in German. The people were glad to see him again as he was with us last winter.

A number of visitors were with us from different places. Elkhardt, Ind., Allen Co., Ohio, Millersville, Pa., Canada, Illinois and Virginia. Among the brethren and sisters from Elkhardt



## HERALD OF TRUTH.

October 15, 1899.

## SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. For *Herald of Truth*, one dollar per year. For *Herald of Truth*, one dollar per year. For *Herald of Truth*, one dollar per year. For *Herald of Truth*, one dollar per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite churches.

1. Lancaster, Pa.
2. Eastern District (Franklin).
3. Franklin Co., Pa. & Washington Co., Md.
4. Millville District, Pa.
5. Virginia.
6. Canada.
7. Ohio.
8. Ohio Mennonite.
9. South Western Pennsylvania.
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District.
13. Missouri.
14. Kansas and Nebraska.
15. Nebraska German.
16. Minnesota District.

## BUSINESS NOTICES.

The Family Almanac for 1900 is ready. See price list in another column.

Every reader should take advantage of our offer on a good commentary.

Send in your orders for Family Almanacs. See our large advertisement elsewhere.

Get your friends to subscribe for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. The church paper will interest them.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colporteur Hooks listed elsewhere.

Let every reader of the HERALD make an effort to introduce the Family Almanac into new homes. See price list elsewhere for inducements to agents.

Stock for Sale.—Four shares of Mennonite Publishing Co. stock. Any one desiring an investment of this kind will please address Mennonite Publishing Co., Elkhart, Ind.

A large shipment of fine Gift Books, and Calendars, ranging in price from 10 cents to 50 cents each, has been received. These are used extensively as "rewards of merit" in Sunday school. Send us your order.

There are only a few of those elegant Self Pronouncing Teachers' Bibles left that we offered in the last number of the HERALD. By ordering immediately, you may be able to procure one. Better give your prompt attention and secure a bargain.

Our new large, illustrated catalogue is well under way. It will contain about 100 pages, and will be welcomed everywhere. The greatly reduced prices on books will immediately convince those who see it that the Mennonite Publishing Co. is the place to buy. If in need of books, write us. If you will write us that you want a catalogue, we will enter your name and send you one as soon as ready.

**Ingersollism.**—The article that appeared in the Sept. 1st issue of this paper is now published in tract form, and will be sent gratis to all who wish to read or distribute it. Stamps to pay postage will be acceptable.

For Bibles and good religious books of all kinds call on or write us. We have on hand a large assortment of books, Sunday school cards, etc., at sufficient variety of prices to meet the different requirements.

**Workers Wanted.**—To secure subscribers for the HERALD OF TRUTH. Remember, that every family should have their church paper, and every body is interested in the church news. By all means send for it. A number of new subscribers have been added to our list lately. Price \$1.00 a year.

**Sunday school teachers and workers** who are contemplating purchasing rewards for their classes, should become acquainted with our superb line of books, booklets, etc. Our variety is larger than ever, and our reduced prices are sure to give satisfaction. Those who have already placed their orders are well pleased.

**To Those in Arrears.**—Our dear brethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations. Those interested will kindly excuse us for presenting the matter so urgently.

**Gospel Call** is steadily taking the lead among Song Books for Sunday schools. The letters we are receiving testify to its high merits. It is very good all through, and very low in price. Sunday schools that are contemplating making a change in their song books, should by no means forget to give **Gospel Call** a fair examination. Price only 30 cents per copy, postpaid.

**The "Marked New Testament"** is having a good sale. It is a valuable little book, being very helpful in finding leading texts bearing on the Divinity and Death of Christ, Faith, Repentance, Obedience, etc. The price being so low places it within the reach of everybody. If you haven't a copy, send for one. Price 10 cents, Postage extra, 3 cents; 10 copies, \$1.00, Postage extra, 25 cents.

It is encouraging to note how rapidly the book "Dying Testimonies of Saved and Unsaved" sells. Agents are selling hundreds of them. The present edition is nearly exhausted and we are arranging to get out several thousand at once, expecting to follow more later on. Who wants to be an agent and share in the harvesting of Testimonies should be sent us early, for now is the time to begin work. Write us at once.

**Don't miss the grand Family Bible Offer on the last page.** It is the greatest bargain sale in fine Family Bibles that has ever been offered to our readers. Every Bible is first-class in every particular, and only a limited quantity of each will be sold at the reduced

prices. We need room for other goods, hence have decided to reduce our large stock of Family Bibles.

We have a limited number of "The Christian's Secret of a Happy Life," standard edition, in cloth binding, which we will offer for 35 cents postpaid. The regular price is 75 cents. This reduced price holds good only while the present stock lasts. Order this excellent book at once and take advantage of the reduction.

A new supply of 160,000 tracts is being printed. As soon as they are ready, we will add the titles to our present list. The new supply will embrace sixteen different tracts. As all the tracts are sent out free, and as the publishing of them amounts to quite an item, all contributions to the "Tract Fund" will be greatly appreciated. Remember, we send tracts free, all we ask is that our friends send enough stamps to pay postage.

MEMNONITE PUBLISHING CO., Elkhart, Ind.

**Letters on Baptism**, by Edward B. Fairfield, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author, who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by affusion.

**Send Names.**—Send us the names of the families who do not take the HERALD OF TRUTH, in your neighborhood, and we will send them sample copies for examination. Do not be afraid to ask your neighbors to subscribe. The paper is well worth the price and if you are interested in the prosperity of your church you will certainly enjoy reading it. It is a source of great comfort to invalids and persons who for other reasons cannot attend public services on Sunday.

**The Words of Cheer.**—Is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

**India, the Horror-Stricken Empire**, has by no means lost its hold on agents as a favorite book to canvass. It continues to find its way into new homes, and since the prices have been reduced, it should become even more popular than ever. Any one wishing to get acquainted with the customs, religions, etc., of the Hindoos, will be amply repaid for the outlay necessary to procure a copy of this valuable book. It will help greatly to better understand the letters of our missionaries which are published regularly in the HERALD. We want still more agents to help sell it. Write us for liberal terms.

A great remedy for kidney and chronic troubles is the noted Bowden Lithia Water of Austell, Georgia. It flows out from large granite rocks in the very heart of the Mennonite colony in the Sweet Water valley, 18 miles from Atlanta, Georgia. This water has many curative properties, and has gained a world wide reputation, and is now for sale at the Mennonite Publishing Co., Elkhart, Indiana, and at Lancaster, Pa., by R. F. Hertz, 37 N. Prince St., for single gallon, 50 cents; in 12 gallon car boys, \$4.75, free on board at the above places. Empty vessels must be returned, prepaid. Write for booklet of testimonials from the most noted physicians of the country.

Our Family Almanac for 1900 is now completed and ready for delivery. Our patrons who have used this almanac during the past years will need no word of explanation, or commendation. The calculations made by H. L. J. Heston of Harrisonburg, Va., whose work for completeness and accuracy is not superseded by anyone. It shows the eclipses, constellations, astronomical characters, planets and aspects, chronological cycles, ember days, movable feasts, centennial almanac, seasons, remarkable days, moon's signs, rising and setting of sun and moon, moon's phases, weather forecasts, etc. It also contains a good selection of reading matter, with several fine and interesting illustrations, several original articles, etc., ministers' names and addresses, meeting calendar, etc. etc. The almanac deserves a place in every family, and we ask our friends to favor us with their orders, early.

Price per copy, by mail, 6 cts.  
" dozen, 45 cts.  
" hundred, by mail, \$3.50  
" by express, not paid 2.50  
Address all orders,  
Mennonite Publishing Co., Elkhart, Ind.

## TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secretism.
- No. 6. The House of Darkness.
- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Scriptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.

Address all orders to  
MEMNONITE PUBLISHING CO., Elkhart, Ind.

## SUNDAY SCHOOL LESSONS.

LESSON IV.—OCTOBER 22.

EZRA'S JOURNEY TO JERUSALEM.—Ezra 8:21-32.

(Read chapters 7 and 8: 15-36. Memory verses 21-32.)

GOLDEN TEXT.—The hand of our God is upon all them for good that seek him.—Ezra 8:22.

## INTRODUCTION.

TIME.—Ezra left Babylon in March, B. C. 458, and reached Jerusalem four months later in July.—*Peloubet*.

PLACE.—Babylon and Jerusalem.

PERSONS.—Ezra, Priests, Levites, Jews.

EZRA was born B. C. 498; by some, thought to be the son of Sennah, the high priest, who was put to death by Nebuchadnezzar, after the capture of Jerusalem. He was about twenty five years old when Haman laid his infamous plot against the Jews, B. C. 473. This would make him about forty years old when he left Babylon with a large delegation of Jews, to go up to Jerusalem to reinforce and reform the feeble nation of Jewasat Jerusalem. He was skillful in the law of Moses, and was very zealous for God's service. Artaxerxes, the king of Persia, gave him permission to raise volunteers to go up to Judah, and labor for the reformation of the Jews at Jerusalem. The king gave Ezra great treasures of silver and gold, and every desirable help for his great undertaking. "Seventy-eight years passed between the permit of Cyrus for the Jews to return to Jerusalem and the grant of Artaxerxes to Ezra."—*Arnold*. The first company went to rebuild the temple and walls of Jerusalem, also to set up again the true form of worship in Jerusalem. The second company went to establish needed reforms among the people. Ezra is said to have lived nearly 120 years; place of death and burial uncertain. According to Josephus he was buried at Jerusalem. The Jews claim that he died in Persia, in a second journey to Artaxerxes, and show his tomb in the city of ZANUZA.

PLACE.—Canaan.

fast by the river Abana, through which they were led to surrender all into the hands of the Lord, who led them safely into the desired haven.

OCT. 2. HOME READINGS.  
16. M.—The king's decree. Ezra 7:6-20.

17. T.—The king's gifts. Ezra 7:21-28.

18. W.—Ezra's journey to Jerusalem. Ezra 8:21-32.

19. Th.—Ezra's prayer. Ezra 9:1-9.

20. F.—The prayer continued. Ezra 9:10-15.

21. S.—God our refuge. Psalm 46.

22. S.—Be separate. 2 Cor. 6:11-16.

LESSON V.—OCTOBER 29.  
PSALMS OF DELIVERANCE. Ps. 55 and 126.

(Read Jeremiah 31. Memory verses Ps. 126.)

GOLDEN TEXT.—They that sow in tears shall reap in joy.—Ps. 126: 5.

## INTRODUCTION.

TIME.—The exact date of these Psalms is unknown; they are supposed to belong to the times of Nehemiah, B. C. 445.

PLACE.—Canaan.

PERSONS.—Israel.

SURVEY OF PSALM 126.—Interpreters are generally of the opinion that Psalm 126 was penned after the return of the Jews from Babylon, when they still remained under some token of God's displeasure, for the removal of which they pray. The public interests lie near the Psalm. Let's heart here, and the Psalm is written for the great congregation.—*Henry*. We have in this Psalm, let Israel's recognition of the many favors, mercies and blessings that he had received from God. 2d. The evidences of God's displeasure abiding upon them. 3d. Earnest petitions are sent as a dove to the throne of grace, imploring God for mercy and grace. Former blessings and present needs inspire them to urgent pleading for a glorious revival among them. 4th. The dove returns with an olive branch of peace and good tidings, not only to satisfy Israel's present needs; but gives unto them the assurance of perpetual prosperity, throughout all generations of those who fear God and keep His commandments.

SURVEY OF PSALM 126.—This is one of the Songs of Degrees, probably composed by Ezra the scribe, or some one that returned with him from Babylon. It is written with reference to some great deliverance of the people of God that this Psalm was penned. While Israel was in bondage and captivity in Babylon, they hung their harps upon the willows and refused to sing, because they were called to mourning and weeping instead of singing and dancing. In this Psalm, however, we have a condition just the reverse, from the condition of Israel in Babylon. The Lord had turned again the captivity of Zion, and great is their rejoicing because of the great things that the Lord had done for them. There is no doubt that Israel often sang this beautiful Psalm of praise in the great congregation. It was not only appropriate on those occasions, but it applies equally as well for us to sing it in offering praises to God for our deliverance from the bondage of sin and Satan.

OCT. 3. HOME READINGS.  
23. M.—Psalms of Deliverance. Ps. 55.

24. T.—Psalms of Deliverance. Ps. 126.

25. W.—Promise of Deliverance. Jer. 30:18-21.

26. Th.—A Joyful prospect. Jer. 31:1-13.

27. F.—Pardon and Restoration. Jer. 33:1-14.

28. S.—A Joyful City. Zech. 8:1-8.

29. S.—The Great Deliverer. Ps. 124.

LESSON VI.—NOVEMBER 5.  
NEHEMIAH'S PRAYER. Neh. 1:1-11.

(Read chapter 2. Memory verses 8-10.)

GOLDEN TEXT.—Prosper, I pray thee, thy servant this day.—Neh. 1:11.

INTRODUCTION.

TIME.—December 11. B. C. 445 to March 444, the twentieth year of Artaxerxes, thirteen years after Ezra first went to Jerusalem.—*Peloubet*.

PLACE.—Shushan, the chief of the three capitals of the Persian Empire, situated 250 miles east of Babylon.

PERSONS.—Nehemiah, Hannani, men of Judah, Artaxerxes, Longimans.

NEHEMIAH was the son of Hachabiah, and probably was of the tribe of Judah; he was born at Babylon during the captivity of Judah. He was "cup-bearer" to King Artaxerxes at Susa the capital. The title "Cupbearer" is misleading to us. It really implies that Nehemiah was a councillor, statesman, courtier, and favor. But it was not a political office. He was a man of great ability, wealth, and influence. The cupbearers had a special privilege of admission to the august presence of their sovereign in his most private seclusion; the king's life was in his hands. *Adeney*. Though his position was honorable from its royal standpoint, and his environments idolatrous and heathenish, yet Nehemiah was a noble example of true patriotism and piety. The luxurious surroundings of a heathenish court had no tendency to weaken Nehemiah's firm faith in God, or quench his burning love for his people. He had a great affection for the country of his fathers, although he had never seen it. He made inquiry concerning the condition of Jerusalem, and when he heard of the miserable state and condition of things in the holy city, he before the Lord, beseeching the Lord that he might meet with the king's favor, when asking of him permission to rebuild Jerusalem. After revealing his purposes to Artaxerxes, the king, he, with the king's authority, goes to Jerusalem to repair its walls and gates. For twelve years he was governor of Judea, during which time he rebuilt the walls of Jerusalem and brought about a great religious revival among the people.

THE BOOK OF NEHEMIAH was written by Nehemiah, and is a continuation of the history of the captivity of the Jews, as given in the Book of Ezra. Nehemiah came into Judea about thirteen years later than Ezra, and succeeded him in the government of Judea. In this book we have a further account of their settlement in Jerusalem and the city, an account of the opposition and difficulties with which Nehemiah was obliged to contend while he was rebuilding the walls

of the city, also an account of the wonderful reformation brought about in the morals of the city and the temple service. This is the last historical book of the Old Testament Scriptures.

OCT. 4. HOME READINGS.  
30. M.—Nehemiah's Prayer. Neh. 1.

31. T.—The request granted. Neh. 2:1-11.

Nov. 1. W.—A Good Resolve. Neh. 2:12-20.

2. Th.—Confession and Forgiveness. Lev. 23:40-46.

3. F.—Precious Promises. Dent. 30:1-10.

4. S. Solomon's Prayer. 1 Kings 8:45-53.

5. S.—Turn us O Lord. Ps. 80.

## CORRESPONDENCE.

FROM WEAVERLAND, LANCASTER CO., PA.—The church here had a refreshing time the past few weeks. Twenty-three precious souls have lately come out on the Lord's side. On Sunday, Sept. 10th, they were received into the church by baptism and confession of faith. Bro. Martin Root of Maytown, solicited. During these solemn and impressive services the house of worship was crowded to its utmost, and many outside were not able to enter. How anxious the people are to see these solemn rites performed on others, but manifest no desire to have it administered to themselves. Christ said, "He that believeth, and is baptized, shall be saved. He that believeth not shall be damned." This is so simple a command that any one can understand it, and yet so greatly neglected.

Why is it? Is it not because the people are not willing to humble themselves, and come to a meek and lowly Savior, and learn of Him and accept His word for their guide? I hope and pray that these precious young souls who have united with us have also been grafted on the true vine, which is Christ, and that they may become fruitful, ever-bearing branches, and that their fruits may be the means of nourishing others; and that the Father, which is the Husbandman, will purge them so that they will still bring forth more fruit. On Sept. 13th Bro. Daniel Driver of Missouri paid us a visit, and held a few meetings here, all of which were interesting and instructive. On Sunday, Sept. 24th, Bro. John Bucher from Clay, Pa., was with us and preached from Matthew 11. We had our council meeting at the same time and all acknowledged peace and harmony. The new church building at Goodville is nearing completion. May God bless the efforts put forth there in His name, and may souls be won to Christ, so that the brethren and sisters, and the Christian friends who have labored so earnestly for peace and harmony to the building, may see and feel that their labors were not in vain and that their prayers are answered.

On Sept. 25th Bro. Allen Rickert from Columbiana, O., came into our midst and filled two appointments. The services were well conducted and refreshing. Come again, brethren.

D. S. WENGER.

NAMPA, IDAHO, SEPT. 20th, 1899.—Greeting to all, in the Master's name,



and I wish to announce to all those who are thinking of changing locations, that, if the Lord will, there will be a "Home-seekers' Excursion" from Chicago, Ill., to Naupa, Idaho, about Nov. 7th, but for particulars and full information, call on or address A. M. Garber, Nappanee, Ind.

We believe this to be an excellent climate for those suffering from lung troubles and with its kindred diseases; there is also work to do for "Myrrill" workers. Such especially are always welcome in our midst. I pray for you, that we may continue to be "heavenly minded."

Yours for the Master,  
DAVID GARBER.

FROM MIFFLIN CO., PA.—On Sept. 17th seventeen young people "joined the church" at Belleville. Let us refresh our memories by thinking over a few of the great steps in our spiritual life which we have taken if we "joined the church" truly. "Joining the church," that means that each one of us had come to the point where we felt lost—lost! We needed a Savior—a God. To Him we turned in faith and repentance. Turned from darkness to light; from death to life. Happy change! Turned from the husks of the world, the flesh and the devil, to the bread and the water of life which God gives. We turned, too, with such earnestness that we entered into a covenant with God, renouncing everything but God, and promising Him to live for Him let come what will, whether life or death, or the smaller things we are so apt to shrink from, the sneers of the worldly, the contempt of the proud and fashionable, and sometimes the misunderstanding and opposition of those who love us. If there is any such in our church. Have I lived up to my covenant? Or have I been inclined to forget it? If I have been too careless about it, let me be more faithful henceforth.

FROM CANTON, KAN.—Bro. Geo. R. Brunk writes under date of Sept. 27th, 1899: "Bro. D. G. Lapp and I were together in Colorado for two weeks. I then returned to Kansas to work in Reno Co. among the Anish brethren, while I, at the urgent request of the neighborhood, remained in Colorado a week longer. Great interest was manifested, especially in the Bible instructions which were given each evening for half an hour, before the regular services. The attendance kept increasing until the close. Two professed conversions, and many were taught the way of the Lord more perfectly, in which they promised to walk."

"The field here is new so far as our peculiar doctrines are concerned, and great interest was taken in them. Many were surprised that such things could be found in the Bible, as they had heard preaching all their lives, but had never heard these doctrines."

FROM ROARING SPRINGS, PA., OCT. 2nd, 1899.—Believing that those things should be published which may be of benefit to our fellow workers in the field of the Lord, I am persuaded to

send you this account of the advantages of this section as a location for people of our church who desire, or are compelled, to make a change.

Roaring Springs is situated at the northern outlet of the far famed "Morrison's Cove"—the most fertile and beautiful valley in the central-western part of Pennsylvania. In this cove there are a number of good, rich farms for sale at reasonable rates, and others may be by spring. There are several for sale quite near to this town—one of 115 acres and one of 40 acres, in good cultivation.

This section is unsurpassed as a dairy and grazing country—and no better markets exist for the sale of these products. Eighteen miles away is Altoona, in which are situated the shops of the Pennsylvania Railroad Company, the largest shops in the world, devoted exclusively to railroad work. There the farmer can market his products at good prices. Butter is in demand at 25 cents the year round and the demand for milk is unceasing; over a hundred gallons a day are sent to Altoona from this station alone.

There is also a fine field for the truck gardener, as Altoona can consume all their products at good prices. Its 70,000 people earn high wages and live on the best the market affords.

The contiguity to Altoona affords a good chance to those of our church who are good mechanics, such as machinists, wood workers, blacksmiths, etc. Many such live here and go in and out on the train at an employee's rate of \$3.00 a month, thus enabling them to get the benefit of city wages and the superior advantages of country life and cheaper and better living.

But our town also offers good inducements to wage earners. We have a large paper mill, running day and night, in which employment can be had at good wages. They also employ a number of girls. Over two hundred men are employed in this mill.

There is also located here the largest blank book factory in the country, employing, when they can get them, one hundred and fifty boys and girls from 14 years up; but the demand is always greater than the supply.

Here your young folks can find employment at fair wages to start with, which are increased as they acquire skill and learn one of the various trades plied therein.

There are two churches of the brethren in this section. One, the older, at Martinsburg, five miles distant, in which services are held every Sunday, and at this town, where there is a small, energetic congregation, which has a church building which they will have some day. The doors with His chosen people. Services at present are held every second Sunday and Sunday school every Sunday, with an average attendance of forty persons.

The people of this town and vicinity are generous, kind and mostly God-fearing. They are anxious to help make his home among them. Our industries are owned by men who serve the Lord and are never allowed to be operated on Sunday. We have electric lights and pure running water, piped to every house, and our graded schools are not excelled by any in the country.

We will have a series of meetings commencing Nov. 5th, under the leadership of Bro. S. F. Coffman of Elkhart,

which we hope will lead many unsaved souls to find that peace which surpasseth all knowledge. We are able to meet the needs of the people, which otherwise could not be met. We must have a zeal for souls; and be able to give them a yearning for better things. We must be led by the Holy Spirit. Eloquence is not the principal qualification for this work, but a knowledge of God's word.

Socialism is a fever; and where Christ's power is felt, His name will be confessed. Sincerity is honesty of thought. The sincerity of a mother's prayers is a helpful influence in bringing God's word to bear upon their unsaved children.

Were we as ready to labor spiritually, as we are naturally, God's house would be filled with golden sheaves. Promptness gives life to the work.

This is an age of literature. The press is mightier than the pulpit; therefore great care should be exercised in selecting the literature which we place before our young people. We should not allow any reading to come into our homes that is objectionable; as the mind is susceptible to all impressions. We had better not have any literature, than to have that which is objectionable; as our characters are largely moulded by the literature which we read. We should be cautious with the so-called religious literature, for much of it is little less than religious novels; and has an undercurrent which is misleading. Let your literature be elevating.

V. Character is not what man sees us to be; but what God sees in us. The building of character begins early in life upon the mother's knee. Therefore we need to look well to the influences we throw around them in the home; our thoughts, words, and actions should be so tempered by the Holy Spirit that they will not mar their reverence for God.

VI. "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake shall find it." Luke 9:24. Here we have a picture of two lives, Christ life and self life. To have the Christ life we must deny self. The amount of Christ manifest in our life, determines to what extent we have lost our self life, and without cross bearing, there will be no crown wearing. Let us take up our cross and bear it for the Lord. Often in our conversation, impressions are made which are not elevating. Again, the adorning of our bodies needs our personal attention, because self dictates all the superfluities of dress, and along these lines we need to make denials.

SEPT. 25, 26, 1899.

Session opened at 9 o'clock A. M. with devotional exercises by J. L. Shober.

Organization: Moderator, J. S. Shoemaker; Secretaries, A. I. Yoder, L. J. Lehman.

Twelve schools were represented with a combined average attendance of 479. Interest generally good, evergreen, with the exception of several union schools which were on the decline.

I. The object of holding S. S. and S. S. conferences, to educate the children in the ways of the Lord. To make personal workers. To instill a reverence for God and His word, and strengthen them in the peculiar principles which we hold dear. One of its prime objects should be to bring to the neglected, the salvation of souls being the great and final object. We get inspiration by coming in touch with one another and with God. We need to "wait on the Lord." If we meet the pentecostal conditions we will also meet the pentecostal blessing. This cause may be defeated by using unconverted teachers. Unless a full Gospel is taught, the true purpose of home training is defeated. We need to use caution, and have courage.

"We are laborers together with God." "Ye are the Light of the World." We are responsible for His work, as God has given us the light. "Ye are the salt of the earth." Our duties are not alone confined to the small circle in which we move; but as the Lord said, "Go out quickly into the streets and lanes of the city and bring in hither the poor and maimed and lame and blind."

II. The child is important, not because of its material worth, but because of its future. It should be trained to make advancement in the cause of God. Its mind is susceptible to impressions. Youth is the critical period of life. Its duty and relation to the young. For importance of child training see Deut. 6.

Impress them with a missionary spirit; help them to feel they are needed in the Sunday school, and that their presence is a matter of great importance. Our duty and relation to the child is important, as it affects it for time and eternity.

III. One of the traits of Paul's teaching is thoroughness. He especially calls attention to the neglected part of the Gospel. As a teacher of humility his view of himself is small, while his view of God is exceedingly broad, and the secret of God's working through him, was his childlike obedience. It became it teaches Repentance to

ward God, and a Regeneration of heart and life.

IV. Personal work is helpful, in that, we are able to meet the needs of the people, which otherwise could not be met. We must have a zeal for souls; and be able to give them a yearning for better things. We must be led by the Holy Spirit. Eloquence is not the principal qualification for this work, but a knowledge of God's word.

Socialism is a fever; and where Christ's power is felt, His name will be confessed. Sincerity is honesty of thought. The sincerity of a mother's prayers is a helpful influence in bringing God's word to bear upon their unsaved children.

Were we as ready to labor spiritually, as we are naturally, God's house would be filled with golden sheaves. Promptness gives life to the work.

This is an age of literature. The press is mightier than the pulpit; therefore great care should be exercised in selecting the literature which we place before our young people. We should not allow any reading to come into our homes that is objectionable; as the mind is susceptible to all impressions. We had better not have any literature, than to have that which is objectionable; as our characters are largely moulded by the literature which we read. We should be cautious with the so-called religious literature, for much of it is little less than religious novels; and has an undercurrent which is misleading. Let your literature be elevating.

V. Character is not what man sees us to be; but what God sees in us. The building of character begins early in life upon the mother's knee. Therefore we need to look well to the influences we throw around them in the home; our thoughts, words, and actions should be so tempered by the Holy Spirit that they will not mar their reverence for God.

VI. "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake shall find it." Luke 9:24. Here we have a picture of two lives, Christ life and self life. To have the Christ life we must deny self. The amount of Christ manifest in our life, determines to what extent we have lost our self life, and without cross bearing, there will be no crown wearing. Let us take up our cross and bear it for the Lord. Often in our conversation, impressions are made which are not elevating. Again, the adorning of our bodies needs our personal attention, because self dictates all the superfluities of dress, and along these lines we need to make denials.

SEPT. 25, 26, 1899.

Session opened at 9 o'clock A. M. with devotional exercises by J. L. Shober.

Organization: Moderator, J. S. Shoemaker; Secretaries, A. I. Yoder, L. J. Lehman.

Twelve schools were represented with a combined average attendance of 479. Interest generally good, evergreen, with the exception of several union schools which were on the decline.

I. The object of holding S. S. and S. S. conferences, to educate the children in the ways of the Lord. To make personal workers. To instill a reverence for God and His word, and strengthen them in the peculiar principles which we hold dear. One of its prime objects should be to bring to the neglected, the salvation of souls being the great and final object. We get inspiration by coming in touch with one another and with God. We need to "wait on the Lord." If we meet the pentecostal conditions we will also meet the pentecostal blessing. This cause may be defeated by using unconverted teachers. Unless a full Gospel is taught, the true purpose of home training is defeated. We need to use caution, and have courage.

"We are laborers together with God." "Ye are the Light of the World." We are responsible for His work, as God has given us the light. "Ye are the salt of the earth." Our duties are not alone confined to the small circle in which we move; but as the Lord said, "Go out quickly into the streets and lanes of the city and bring in hither the poor and maimed and lame and blind."

II. The child is important, not because of its material worth, but because of its future. It should be trained to make advancement in the cause of God. Its mind is susceptible to impressions. Youth is the critical period of life. Its duty and relation to the young. For importance of child training see Deut. 6.

Impress them with a missionary spirit; help them to feel they are needed in the Sunday school, and that their presence is a matter of great importance. Our duty and relation to the child is important, as it affects it for time and eternity.

III. One of the traits of Paul's teaching is thoroughness. He especially calls attention to the neglected part of the Gospel. As a teacher of humility his view of himself is small, while his view of God is exceedingly broad, and the secret of God's working through him, was his childlike obedience. It became it teaches Repentance to

#### TUESDAY.

ward God, and a Regeneration of heart and life.

X. In our short life, shall we labor for dollars and neglect the perishing souls around us? What does the Word say regarding these earthly treasures, "They shall eat as doth a canker." When we see the impress upon the faces of men we must conclude that the masses are after the dollar. Much spiritual power is taken away by seeking after riches "which while some coveted after, have erred from the faith, and pierced themselves through with many sorrows."

Many people measure a man's success in life by the wealth he has amassed; while God and the angels measure it by the amount of treasures he has laid up in heaven. "Godliness with contentment is great gain." There is a reward that is awaiting the soul winner and that is to "shine as the brightness of the firmament" forever. When rich men get religion and the love of God in their hearts, then the money problem will be solved, then will the hungry be fed.

XI. We have no use for the past, only as it serves to our profit in the future. What the result of this Sunday school conference will be, can only be told as we go to our respective fields of labor, and there in active earnest work, bear fruit of the truth which we have heard. Satan's forces are always active, therefore let us work while it is day.

The outlook is always bright; no matter what the circumstances are that surround us; for God is ever able to help us overcome the enemy and suppress all his forces. God is with His people.

GEMS OF THOUGHT.

Some fathers are very diligent in teaching their children how to reap and sow, but they fail to instruct them in the way of righteousness.

Caution and courage are the keystones of life.

The "water of life" satisfies thirst better than ice cream.

Children are the preface to the book of life.

Many people are inclined to take humility for timidity. There is a great difference between the two.

There is a worldly sociability that is not safe for us to follow; for it leads to many questionable things.

Our sociability should be of such a character that as we come in contact with others, they will be impressed with the fact that Christ is uppermost in our minds.

Human life is not an open prairie over which we may roam at will.

A form of report was submitted and adopted as follows:

1st. Average enrollment for quarter.

2nd. Average attendance, 3rd. Number of classes, 4th. Number of sessions during the year, 5th. Literature used, 6th. Additional information.

Moved that the time of reckoning the Sunday school year date from the beginning of this fourth quarter. Adopted.

A spirit of love and harmony prevailed throughout, and all present were edified, and much encouraged to go forward in the work of the Lord.

L. J. LEHMAN } Secretaries.  
A. I. YODER }

CONFERENCE OF MISSOURI MENNONITES.

Conference met with the Mt. Pisgah congregation near Cherry Box, Mo.

Convened at 10 A. M. Thursday, Sept. 21, 1899. Brother A. I. Yoder conducted the devotional exercises, after which the conference was organized by electing Bro. Andrew Shenk, Moderator, and L. J. Lehman and Daniel Kauffman Secretaries.

Bro. J. S. Shoemaker delivered the conference sermon, during the course of which he clearly set forth the teaching of the Gospel on consecration, self-denial, repentance, conversion, separation from the world, non-resistance, and other important topics. The objects of conference, and our duty in carrying out the work suggested by the conference was dwelt upon.

The Moderator followed with brief but forcible remarks, after which the whole conference signified, by a rising voice, their oneness with the thoughts presented, and their willingness to follow in the old and trodden paths.

Morning session closed with prayer led by Bro. L. J. Lehman.

The afternoon session was opened by singing, followed by prayer led by Bro. J. M. Kreider. The various congregations then reported as follows:

White Hall, Jasper Co., Mo.—No counsel meeting held yet this fall. Membership apparently at peace. Four accessions during the year. One applicant at present.

Mt. Zion, Morgan Co., Mo.—Counsel held. Peace expressed. Two accessions during the year.

Palmyra, Marion Co., Mo.—Counsel held. Peace expressed. One accession during the year.

Mt. Pisgah, Shelby Co., Mo.—Counsel held. Peace expressed. One accession during the year. Desertions, five.

Berea, Shannon Co., Mo.—Counsel held. Peace expressed. A meeting house built during the year.

Locust Grove, Keokuk Co., Iowa.—Congregation small but growing. Four accessions during the year. Members all in good standing.

Bro. Shoemaker also submitted a brief report from his home congregation near Freeport, Ill., and Bro. L. J. Lehman did the same for his congregation near Cullom, Ill. Bro. A. I. Yoder reported from the congregation in Iowa and Johnson Co., Ia.

Following the report from the congregations came the consideration of questions. Four questions were discussed, answers framed, and adopted by the conference. The discussions were earnest, the spirit of unity prevailed throughout, and all seemed strengthened by the thoughts presented.

Afternoon's session closed by singing, and prayer led by Bro. A. I. Yoder.

FRIDAY.

Forenoon session opened with singing, and prayer led by Moderator, after which the conference proceeded with the consideration of questions. Questions 5, 6, and 7 were considered and disposed of. Question 5 was discussed in part, and pending an answer to the question, a recess was taken for the noon hour. Session concluded with singing and prayer led by Bro. J. S. Shoemaker.

After a short song service, the afternoon session was opened with prayer led by Bro. Jno. L. Irubaker. Following this was a discussion of questions. All the questions were disposed of, and answers given. The discussions throughout were earnest and spiritual,

and harmony and good will prevailed.

After the questions were disposed of, conference proceeded with the consideration of miscellaneous business.

Bro. A. D. Driver submitted a report from our "Local Mission Board" created by our last conference. Moved that the field members of the Evangelizing Board from our conference district be made ex-official members of this local board or committee. Carried.

Daniel Kauffman asked privilege to ordain minister or deacon in any congregation under his charge, calling for the same during the coming year. Granted.

Moved that a home evangelist be selected for the coming year. Carried. On motion, Bro. A. I. Yoder was chosen evangelist.

Moved that the next conference be held in Shannon Co., Mo. Carried. In case the congregation there decide themselves too weak to care for a conference, it was decided to hold the conference in Morgan Co. The visiting members gave a vote of thanks to the local congregation for hospitality shown them. Bro. L. J. Johnson, on behalf of the local congregation, extended thanks to the visiting members.

After brief, but appropriate remarks by the Moderator, and prayer and song, the conference adjourned to meet Sept. 27, 1900.

After the questions were disposed of, conference proceeded with the consideration of miscellaneous business.

Bro. A. D. Driver submitted a report from our "Local Mission Board" created by our last conference. Moved that the field members of the Evangelizing Board from our conference district be made ex-official members of this local board or committee. Carried.

Daniel Kauffman asked privilege to ordain minister or deacon in any congregation under his charge, calling for the same during the coming year. Granted.

Moved that a home evangelist be selected for the coming year. Carried. On motion, Bro. A. I. Yoder was chosen evangelist.

Moved that the next conference be held in Shannon Co., Mo. Carried. In case the congregation there decide themselves too weak to care for a conference, it was decided to hold the conference in Morgan Co. The visiting members gave a vote of thanks to the local congregation for hospitality shown them. Bro. L. J. Johnson, on behalf of the local congregation, extended thanks to the visiting members.

After brief, but appropriate remarks by the Moderator, and prayer and song, the conference adjourned to meet Sept. 27, 1900.

SECRETARIES.

Following is a list of questions and answers, together with a list of ministers and deacons present.

Q. 1. What is the object of conference rules and decisions? How make them practical?

A. The objects of conference rules and decisions are: (1) To make clear the position of the church on all Bible doctrines. (2) To give advice to seekers after truth regarding questions which arise in daily life. (3) To insure unity of thought and action in the part of the brotherhood. (4) To encourage earnestness and obedience and righteousness in Christian living.

Conference rules can be made most practical (1) by exercising care that none are adopted which cannot be sustained by scripture, expressed or implied. (2) By every member of the church standing to their respective duties in putting our precepts into practice.

Q. 2. Is there sufficient teaching in the cardinal doctrines of our church? or, are we sufficiently "able to give a reason for the hope that is within?"

A. We believe that one of the great needs of the present is a more complete indoctrination of all our people. We would, therefore, recommend, (1) that applicants for admission into the church should be thoroughly instructed before they are admitted; (2) that the doctrines taught in the Bible with reference to the plan of salvation, ordinances, restrictions, etc., should be presented and explained in the church, Sunday school, young people's meetings and other religious gatherings; (3) that Bible study be encouraged in the home and in the meetings designed especially for Bible study; (4) that care should be exercised that all our members and members' families be supplied with sound literature.

Q. 3. Is the spirit of sacrifice possessed as fully by our people as it should be?

A. The spirit of sacrifice is never possessed as fully as it should be until we have made a full consecration to God, and dedicated our all to His service.

Q. 4. What is the mold of this conference with reference to lifting as a means of supporting the charitable and mission or evangelic work of the church?

A. This conference commends this subject for the consideration of all who are interested in the question of systematic giving into the treasury of the Lord.

Q. 5. What is the standing of a brother who receives his church letter and fails to hand it into some other congregation?

A. There is but one use for a church letter; viz., to be used for admission into some other congregation. A member removing from one congregation to another shall be considered a member of the congregation which he left until he unites with another congregation, or is excommunicated from the church. A failure to present a letter promptly should be considered as evidence that something is wrong and should be looked into.

Q. 6. Is it consistent for non-resistant people to accept pensions for former military service?

A. It is inconsistent for the following reasons: (1) It is inconsistent for a man to accept a bounty for sin repented of. (2) Christians should depend upon the Lord rather than upon questionable gifts for support. (3) Pensions for military service encourages war.

Q. 7. Is a church or an individual member of the church justifiable in reporting to the authorities the names of those who are guilty of disturbing religious meetings?

A. No. Matt. 2:23; 14; Rom. 12:17-21; 13:10; 1 Cor. 4:12; 13; 2 Cor. 10:4; 1 Thess. 5:15; 1 Pet. 3:9; Prov. 16:7.

Q. 8. Shall a brother who is addicted to the use of tobacco be taken into the lot for minister or deacon?

A. Inasmuch as ministers and deacons should be examples to their flocks, it is recommended that no habitual user of tobacco be ordained to those positions.

Q. 9. What forms of worldliness are noticeable in the church to-day? What can be done to eradicate them?

A. Among the various forms of worldliness to be found among professed Christians, we notice covetousness, carnal pleasure, politics, fashionable attire, idle talk, etc.

To eradicate these forms of worldliness it is important that we use our utmost endeavors to get all our people to clearly comprehend that the Kingdom of God and the kingdom of this world are entirely separate kingdoms. 2. That a deeper work of grace be wrought in the soul. 3. That ministers, Sunday school superintendents and teachers, and other leaders in church work, set proper examples. (4) That all the people be thoroughly instructed in the ways of righteousness. (5) That the church take a firm position on the Solid Rock, and insist that all communicants conform to the principles of the Gospel. (6) That the children be brought up in the nurture and admonition of the Lord.

Q. 10. In case a person should fall in business, is it right for him to claim and

hold the property which the law exempts from seizure for indebtedness?

A. Every honest man pays his debts as long as he has anything to pay them with. Our brethren are entrusted to be careful not to incur obligations which they cannot meet; but should misfortune overtake them to the extent that they are unable to pay their debts, they should consider no sacrifice too great to be as nearly able as possible to comply with the scriptural admonition, "Owe no man anything."

Q. H. Does this conference approve of the work of the General Conference? A. Rejoiced. That this conference heartily approves of the work of the General Conference, and looks with pleasure upon the fact that another meeting of the same has been called.

MINUTES PRESENT.  
 Andrew Sheak, Orondo, Mo.  
 J. S. Shoemaker, Dakota, Ill.  
 Jno. L. Brubaker, Birch Tree, Mo.  
 A. L. Yoder, Kalona, Ia.  
 J. M. Kreider, Palmyra, Mo.  
 C. S. Haider, Garden City, Mo.  
 L. J. Johnson, Cherry Box, Mo.  
 L. J. Lehman, Cullom, Ill.  
 Dan'l Kaufman, Versailles, Mo.

DEACONS.  
 Jno. L. Dettweiler, Cherry Box, Mo.  
 Jno. C. Driver, End, Mo.

For the Herald of Truth,  
 "BEWARE OF IMITATIONS."

BY J. W. MAINTIN.

We often notice on the labels of Medicines: "Beware of Imitations." When some one has invented a great remedy, another soon follows up with an imitation, and frequently the imitation is so near like the original that even an expert can hardly detect it, and many are deceived thereby.

Hence in order to protect the people and prevent his customers from being deceived, he puts on the genuine article the caution: "Beware of Imitations. None genuine without this signature." Jesus Christ came from heaven, and has become the Author of eternal salvation. But as soon as Jesus had introduced the great remedy for sin, the devil came with many imitations and, behold, hundreds and thousands have been deceived by his spurious Cordials and are still to day led into the ways of death by these same subtle medicine.

Jesus, like the genuine medicine manufacturer, did not forget to add this caution: "Beware of counterfeits or imitations." He says: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves; ye shall know them by their fruits."

A wolf with a sheepskin on would make a fair imitation, and at first sight might deceive some unwary one, but when he is prodded a little with the sword of the Spirit, (which is the word of God) he will soon show his true nature.

We need to study well the word of God, in order to be able to detect the many imitations of religion which are to-day hawked about the land with the plea, "Lo, here is Christ; lo, there is Christ." We are warned not to give heed to these cries. We must look sharp and compare well with the word of God, lest we be deceived.

But listen to what the false prophet says: "There is so much danger in study-

ing the word of God that you had better let it alone, for the more you know the more will be required of you."

Let us remember, however, that we are responsible for what we know, and also for that which we have the opportunity to find out. The Apostle Paul says, "They that are such, serve not the Lord Jesus Christ, but their own bodies, and by good words and fair speeches deceive the hearts of the simple."

Such is the way for the lust of the flesh, for themselves, and by their good words and fair speeches, they deceive men and women by the thousand.

These same false prophets will tell you, if you become a member of some church, it will be all right; then you can go hand in hand with the world; you need make no special sacrifice, you need not give up your vain adornments of the body, your theatre-going, your card playing, your beer-drinking, your ungodly society and other like things. This is however contrary to God's word and a great deception.

Others, like Satan of old, mix truth and falsehood, and mislead the sincere seeker after the truth in another way. They say, "Oh! if only the heart is right," then all is right. This is one of the very worst subterfuges the devil ever invented. They forget that if all is not right, the heart never can be right. The "all things" must be right as well as the heart, in order to be a true child of God.

Again, Jesus says: "Beware of the leaven of the Pharisees." They were a religious sect; they were blind leaders of the blind just the same as many are now; they say and do not, that is they profess much but by their works deny their profession. When they do the work with an impure motive—to be seen of men, in order that they may receive them; they shut up the kingdom of God against men, for they neither enter themselves, nor suffer those that would to enter. Paul says "After their own lusts, they make to themselves teachers having itching ears, and turn away from the truth unto fables." Surely they are wolves in sheep's clothing.

If you go to the popular churches, you will find that pomp and pride and high church taxes have driven the poor (to whom Jesus says, the Gospel shall be preached) away; only the rich can worship there.

These are sad facts, but sadder of all is, that this same sin is manifesting itself in our own dear church. The spirit of arrogance and pride is among our people too, and is becoming more manifest every day.

Let us beware, brethren, lest we be making imitations that will deceive the people. A little leaven leaveneth the whole lump. But "pure religion and undefiled before God, and the Father is, To visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world."

When we visit the sick let us not forget also to minister unto them such things as we need, according to that which God has blessed us with.

James says: "If we say, I am filled and warmed with wisdom, as thou give them not these things that are needful to the body, what does it profit?"

Let us not forget that all we have comes from God, and we are only stewards, and as stewards must give an account of our stewardship. The Savior

says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let us not forget this very excellent admonition of the apostle, to keep ourselves unspotted from the world. The church needs to recognize this admonition very closely, for we see such a strong tendency to worldliness among the people of God, then in looking over a congregation sometimes we are at a loss to know whether it is a religious meeting spotted all over with worldliness, or whether it is a worldly organization with here and there a spot of Christianity.

If we walk in the light, as life is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanse us from all sin. The blood of Jesus will take away all our spots, and by continually applying the same we may be kept unspotted from all the defilements of sin.

James further says: "Whoever will be perfect in this world, is the enemy of God." Therefore let us come out from among them, and be a separate people, and we will be a power that can withstand all the assaults that the enemy of souls can bring upon us.

Farmersville, Pa.

For the Herald of Truth,  
 WHY ARE THERE SO MANY CARELESS PROFESSORS?

BY LOMA DETWEILER.

This seems to me a very hard question, and yet one of great importance. I can come to no other conclusion, but that persons who profess to be Christians, and yet care only for the pleasures of the world, for popularity, for display, for the gratification of the lust of the eye, the lust of the flesh and the pride of life, that such people are not converted; they are yet in the gall and bitterness of their hearts.

The Apostle says: "Therefore if any man be in Christ, he is a new creature; old things are become new," 2 Cor. 5:17.

This passage shows us the condition of the converted. The love of the world, pride, haughtiness and vanity, anger, envy, strife and such like things belong to the old and sinful life. You will find a good list of these old-time characteristics in Gal. 5:19-21.

The Apostle calls them the works of the flesh, and as long as a man is not converted he is carnal, (fleshy), and as long as he is thus fleshly he will love the works of the flesh, and do the works of the flesh; and these all belong to the old fleshly life, and prove him to belong to that class which has never been renewed or born again.

On the church books and among those who profess Christianity we find many, many such people and this, in brief, will answer the question: Why are there so many careless professors, or why are there so many people who live such careless lives and yet profess to be Christians?

Other reasons may be mentioned. One of these is that the church people, the acknowledged Christian church, either through worldly influences, or a disregard for the true teaching of God's word, or the love of ease, have so lowered the standard of Christianity, and by common consent, as it were, gone to

sleep on their arms; the watching all night required too much self-denial for this ease and pleasure-loving generation; they want to be carried to heaven on their "flowery beds of ease, and enjoy the world while they are here just as well as heaven hereafter; they want all joy, joy for the natural or temporal man, and the Bible teaches that all they who would live godly must suffer persecution; the flesh must be crucified, the whole body with its lusts and affections must be brought unto death, and buried with Christ. This is what the apostle means when he says, "buried with Him by baptism into death." The old man must be condemned, crucified, dead and buried away, that with Jesus we may rise to newness of life.

Again, Christianity in our day has become popular, or in other words, a popular Christianity has been brought to the surface. The same Christianity that Christ taught, the apostles preached, and the martyrs suffered for, that Christianity is just as unpopular with the world as it ever was. But a popular Christianity has been developed, that can meet the popular demand, and this kind seems much more effective than that which Jesus taught. A man may be worldly, dishonest, vain, indulge in all the desires of the flesh, and yet tell the people of his high standing with God and his fellowship with heavenly things. It is the same in kind as that of the Pharisees of old; it is different in form, but the same in quality and character. In olden times we heard more of confession, more of penitence, more of humility, more of self-denial—the publican in the temple would not even lift his eyes to heaven, but the Pharisee, and said, "Lord, be merciful to me a sinner." Now Christians have become saints, and they have risen above these humiliating confessions, and religion has lost its unpopular and self-abasing features, and this is another great reason why there are so many careless ones.

They fall into the popular current, and esteeming themselves above these debating things, lose the very essence and spirit of that soul-cleansing religion which Jesus and His apostles, the martyrs and our faithful forefathers taught and adhered to, and rather than give up their religion they gave up their lives.

Let us throw aside the "new resolutions" we have so often made and as often forgotten, and lean entirely on the "everlasting arms," reaching up to that higher plane of Christian life which consists in growing more humble, more Christ like, more submissive to the divine law, knowing that His "grace is sufficient for us."

The apostle speaks of joy, and of rejoicing always in the Lord. While we have a true confidence in God, we have hope, while we have hope we have reason to rejoice, and this should fill our hearts with sunshine continually.

In the 33d chapter of Isaiah we have a grand description of the righteous man. "He shall dwell on high; his place of defence shall be the muniton of rocks; bread shall be given him; his waters shall be strong." Every word of this is worth studying; it tells the secret of spiritual strength and security, which is a divine support and a divine supply. It cheers us on our way from earth to heaven.

There are yet many souls to be saved, and God is not willing that one soul shall perish, but that all should repent and live. Inasmuch then as we have a work to do, let us not be weary in well doing, but do with our might what the Lord gives us.

When the shades of earthly night appear and the darkness of death deepens, how well it is then to light our lamps early and have them ready when we are called to pass through the valley and the shadow of death.

Cherry Box, Mo.

THE MODEL CHURCH.

Well, wife, I've found the model church, And worshiped there to-day.

It made me think of good old times, Before my hair was gray;

The meeting house was finer then Than they were years ago,

But then I found when I went in, It was not built for show.

The sexton did not meet me down, A way back by the door,

He knew that I was old and deaf And saw that I was poor;

He must have been a Christian man He led me softly through

The long aisle of that crowded church To find a pleasant pew,

I wish you I heard the singing wife, It had the same old song,

The preacher said with trumpet voice, Let all the people sing;

Old Coronation was the tune; The music upward rolled,

Until I thought the angel choir Struck all the harps of gold.

My dearest seemed to meet me away My spirit sought the fire,

I joined my feeble, trembling voice With that melodious choir;

And sang as in my youthful days, I let angel voices fall;

Bring forth the royal gladness, And crown Him Lord of all.

I tell you well, it did me good To sing that hymn once more;

I feel like some wrecked mariner Who gets a glimpse of shore;

I almost want to be a sailor, This weather-beaten form,

And anchor in the blessed port, Forever from the storm.

'Twas not a flowery sermon wife, But simple gospel truth;

It fitted humble men like me It suited people true;

To win immortal souls to Christ The earnest preacher tried;

He talked not of himself or creed But Jesus crucified.

Dear wife, the toll will soon be o'er, The victory soon be won;

The shining land is just ahead, Our race is nearly run;

We're nearing Canaan's happy shore, Our home so bright and fair;

Thank God we'll never sail again; "There'll be no sorrow there."

SEL. L. M. J.

For the Herald of Truth.

COMFORT IN TRIBULATION.

BY S. Z.

(Jn. 16:20.)

How true it is that "We must through much tribulation enter the kingdom of God."

While journeying through this gloomy world, we meet with many sorrows, bereavements, disappointments, trials and afflictions. Dark clouds often gather thickly around us, and all looks dark and gloomy. Our hearts melt away in sorrow; we sigh and weep; perhaps mourn the loss of dear friends whom we dearly loved, and our hearts are so filled with sadness that we find no comfort anywhere or in anything. While in this sad condition we call to

mind the cheering words of our Savior: "Your sorrow shall be turned into joy."

This gives us comfort in our afflictions, and we take new courage and with Paul we can say: "We glory in tribulation also."

"Therefore let us not be weary in well doing, for in due season we shall reap if we faint not." Let us run with patience the race that is set before us. Satan may also cast his fiery darts at us, and try his utmost to lead us astray, but if we are the servants of God, let come what will, we need not fear.

God has promised to be to us a very present help in time of trouble, and he will call upon His name. He will not forsake us; He will lead us safely through every trial, and at the close of this life of conflict, He will receive us with "Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."

This is indeed a blessed comfort, a blessed promise. Then shall our labors end, and all our troubles cease, and all our sorrows be turned into joy.

Let us not be discouraged, although God's ways may seem mysterious to us, for He overrules all things for our good. What He doeth is well done, and when He chastens us, He does it to draw us nearer to Him.

The apostle says: "Whom the Lord loveth he chasteneth." "Now no chastening for the present seems to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

David says: "Before I was afflicted I went astray, but now have I kept Thy word. It is good for me that I have been afflicted, that I might learn Thy statutes."

Let us therefore remember the comforting words: "Your sorrow shall be turned into joy."

East Lexington, O.

OBITUARY.

THE CHRISTIAN IMHOFF

was born on the 24th of September, 1801, near Treadon, Butler County, Ohio; died on the 17th of September, 1899, at his farm near Washington, Ill. He was received into the Mennonite Church on the 14th of September, 1846. He was married to Anna Guth on the 30th of December, 1841. To this union were born seven daughters; one daughter died some years ago. His companion and six children are now living, and six children, two brothers, and five sisters, survive him to mourn his death.

Brother Imhoff was chosen by the congregation which he served to the time of his death as minister, on the 14th of September, 1898. He had much sickness in his family and especially himself. He bore his sufferings with patience, and desired that he might die and be released from the sufferings of his present time. He preached his last sermon on Sunday, September 3d, from Matthew 9:13. He was always ready to do his duty. He was buried at the Washington meeting house, followed to his last resting place by a large congregation of mourners. Services were held by John Smith in English, and Christian King, Joseph S. Kinsinger, and M. Kinsinger in German.

OBITUARY.

MR. WALLACE KAUFFMAN

was born in Michigan, on the 19th of Feb. 1865; died Sept. 10th 1899.

On the 19th of Dec. 1890 he was married to Sister Mollie Kauffman, in Cass Co., Mo. He was converted in early years and was chosen and ordained to the ministry, in Shelby County, Mo. He faithfully attended to the duties of his office until within a week of his death, which was caused by stepping on a nail and running it through his foot.

He was sick only a few days, during which time his sufferings were indeed terrible. He however was very patient. His last words told us that he was ready to go to his Father. "Heaven is a happier place than this." He committed his soul to the Father of all grace, told his little daughter to be good to his parents, "Weep not for me." In death as in life he was much concerned for the property of the church—the beloved church. He said, "Let you lights shine brighter. He desired to talk to the young people but could not. He had however so often admonished them "to live wholly for Christ," that they should profit by that.

He left behind him a faithful minister and friend, the wife a loving husband, and little Grace a kind father. May God's will be done, for His Father of all grace will be with them, and His services were held at the M. E. Church by Rev. Daniel Kauffman, from 2 Tim. 4:7. A sermon was preached by Rev. Orchard of the M. E. Church, from Rev. 14:13. He leaves a widow and five children who were all present at the funeral except one. He lived and died a Christian, with the full assurance of a better life.

NANCY HARTZLER.

On the 24th of Sept., 1899, in Mahoning Co., O., Barbara Hartzler, aged 72 years, 6 months and 27 days. Internment at the Middle church where services were held by Daniel J. Johns, of Goshen, Ind., and John Burkholder. She leaves a husband and one son to mourn her departure. She was at one time a member of the Catholic Church.

KOLB.—On the 23d of Aug., 1899, near Mt. Eaton, Ohio, suddenly, Henry C. Kolb, aged 22 years and 11 months, 16 days. Funeral services were held by Rev. J. F. Funk at the Olive meeting house on Sunday Oct. 1st, from Matt. 13:42. May God comfort these sorrowing hearts and lead us all nearer to our Savior, and when God calls us to rest from our labors, we shall meet again those we have loved on earth, who have fallen asleep in Jesus, and gone before to the blessed beyond.

SMITH.—In Nappanee, Ind., Aug. 27, 1899, the passing away of R. Smith, aged 73 years, 10 months and 16 days. He was married to Susan Gruver, in York Co., Pa., Feb. 12, 1853. To this union were born ten children; four sons and five daughters survive him. His companion preceded him Feb. 16, 1898. He united with the Amish Mennonite Church, March 19, 1888. Funeral services were held by Jas. H. McGowen and Daniel Wyson, from Rev. 1:7.

We miss thee from our home, dear Father,

We miss thee from thy place.

A shadow o'er our life is cast, We miss the sunshine of thy face.

We miss thy kind and willing hand, Thy fond and earnest care.

Our home is dark without thee, We miss thee everywhere.

DEFFRIES.—Nora H. Fisher was born in Nappanee, Ind., Feb. 18, 1816. Died near Holland, Ind., Sept. 3, 1899, aged 81 years, 8 months and 17 days. Was a member of the Deffries, Aug. 12, 1899. To this union were born eight children, four of whom died in infancy. Fourteen years ago her husband preceded her to the spirit world and left her with three sons and one daughter, who survive her. She was a devoted mother, she was a devoted Christian in the Mennonite Church. Funeral services were held by David Burkholder and Jas. H. McGowen, from Matt. 21:44.

Weep not that her toils are over, Weep not that her race is run, We grant thy may rest be calmly, When our work like hers is done.

'Till then we yield with gladness, Our mother's rest to God we sleep, And rejoice in the sweet assurance "He giveth His loved one sleep."

BRINK.—On the 20th of Sept., 1899, in Elkhardt, Ind., of kidney troubles, Sister Mary L. Kreider, widow of Frederick

W. Brink, aged 52 years, 6 months, 18 days. She was born in Lancaster Co., Pa., Mar. 11, 1817, and in her marriage with her surviving husband, July 25, 1871, and soon after settled in Elkhardt, Ind. She united with the Mennonite Church, of which she was a faithful member, in 1875. At the close of the year 1888 they removed to Harrison Co., Mo., arriving there on the last day of the year. On the first of October 1891 they settled in Elkhardt where they have since resided. She was the mother of 11 children, three sons and three daughters, all of whom survive her. She was a devoted mother, a consistent Christian, a kind neighbor, and leaves a large circle of friends to mourn her early death. She was buried on Sunday Oct. 1st.

Funeral services were conducted by J. S. Hartzler, from 1 Cor. 5:10, and John F. Funk, from Phil. 1:1-21. The funeral was largely attended. May God bless and comfort the sorrowing hearts of the bereaved family.

"Dearest mother thou hast left us Here thy loss we sorely feel, But 'God who has bereft us, He can all our sorrows heal."

ENOS HARTZLER died in Sherman Co., Kansas, Aug. 21, 1899, aged 50 years, 5 months, and 27 days. A sermon was preached by Rev. Orchard of the M. E. Church, from Rev. 14:13. He leaves a widow and five children who were all present at the funeral except one. He lived and died a Christian, with the full assurance of a better life.

NANCY HARTZLER.

On the 24th of Sept., 1899, in Mahoning Co., O., Barbara Hartzler, aged 72 years, 6 months and 27 days. Internment at the Middle church where services were held by Daniel J. Johns, of Goshen, Ind., and John Burkholder. She leaves a husband and one son to mourn her departure. She was at one time a member of the Catholic Church.

KOLB.—On the 23d of Aug., 1899, near Mt. Eaton, Ohio, suddenly, Henry C. Kolb, aged 22 years and 11 months, 16 days. Funeral services were held by Rev. J. F. Funk at the Olive meeting house on Sunday Oct. 1st, from Matt. 13:42. May God comfort these sorrowing hearts and lead us all nearer to our Savior, and when God calls us to rest from our labors, we shall meet again those we have loved on earth, who have fallen asleep in Jesus, and gone before to the blessed beyond.

SMITH.—In Nappanee, Ind., Aug. 27, 1899, the passing away of R. Smith, aged 73 years, 10 months and 16 days. He was married to Susan Gruver, in York Co., Pa., Feb. 12, 1853. To this union were born ten children; four sons and five daughters survive him. His companion preceded him Feb. 16, 1898. He united with the Amish Mennonite Church, March 19, 1888. Funeral services were held by Jas. H. McGowen and Daniel Wyson, from Rev. 1:7.

We miss thee from our home, dear Father,

We miss thee from thy place.

A shadow o'er our life is cast, We miss the sunshine of thy face.

We miss thy kind and willing hand, Thy fond and earnest care.

Our home is dark without thee, We miss thee everywhere.

DEFFRIES.—Nora H. Fisher was born in Nappanee, Ind., Feb. 18, 1816. Died near Holland, Ind., Sept. 3, 1899, aged 81 years, 8 months and 17 days. Was a member of the Deffries, Aug. 12, 1899. To this union were born eight children, four of whom died in infancy. Fourteen years ago her husband preceded her to the spirit world and left her with three sons and one daughter, who survive her. She was a devoted mother, she was a devoted Christian in the Mennonite Church. Funeral services were held by David Burkholder and Jas. H. McGowen, from Matt. 21:44.

Weep not that her toils are over, Weep not that her race is run, We grant thy may rest be calmly, When our work like hers is done.

'Till then we yield with gladness, Our mother's rest to God we sleep, And rejoice in the sweet assurance "He giveth His loved one sleep."

BRINK.—On the 20th of Sept., 1899, in Elkhardt, Ind., of kidney troubles, Sister Mary L. Kreider, widow of Frederick

W. Brink, aged 52 years, 6 months, 18 days. She was born in Lancaster Co., Pa., Mar. 11, 1817, and in her marriage with her surviving husband, July 25, 1871, and soon after settled in Elkhardt, Ind. She united with the Mennonite Church, of which she was a faithful member, in 1875. At the close of the year 1888 they removed to Harrison Co., Mo., arriving there on the last day of the year. On the first of October 1891 they settled in Elkhardt where they have since resided. She was the mother of 11 children, three sons and three daughters, all of whom survive her. She was a devoted mother, a consistent Christian, a kind neighbor, and leaves a large circle of friends to mourn her early death. She was buried on Sunday Oct. 1st.

Funeral services were conducted by J. S. Hartzler, from 1 Cor. 5:10, and John F. Funk, from Phil. 1:1-21. The funeral was largely attended. May God bless and comfort the sorrowing hearts of the bereaved family.

"Dearest mother thou hast left us Here thy loss we sorely feel, But 'God who has bereft us, He can all our sorrows heal."

ENOS HARTZLER died in Sherman Co., Kansas, Aug. 21, 1899, aged 50 years, 5 months, and 27 days. A sermon was preached by Rev. Orchard of the M. E. Church, from Rev. 14:13. He leaves a widow and five children who were all present at the funeral except one. He lived and died a Christian, with the full assurance of a better life.

NANCY HARTZLER.

On the 24th of Sept., 1899, in Mahoning Co., O., Barbara Hartzler, aged 72 years, 6 months and 27 days. Internment at the Middle church where services were held by Daniel J. Johns, of Goshen, Ind., and John Burkholder. She leaves a husband and one son to mourn her departure. She was at one time a member of the Catholic Church.

KOLB.—On the 23d of Aug., 1899, near Mt. Eaton, Ohio, suddenly, Henry C. Kolb, aged 22 years and 11 months, 16 days. Funeral services were held by Rev. J. F. Funk at the Olive meeting house on Sunday Oct. 1st, from Matt. 13:42. May God comfort these sorrowing hearts and lead us all nearer to our Savior, and when God calls us to rest from our labors, we shall meet again those we have loved on earth, who have fallen asleep in Jesus, and gone before to the blessed beyond.

SMITH.—In Nappanee, Ind., Aug. 27, 1899, the passing away of R. Smith, aged 73 years, 10 months and 16 days. He was married to Susan Gruver, in York Co., Pa., Feb.



**LEHMAN.**—On the 13th of September 1899, in Port Twp., Marshall County, Ind., of heart disease, Lewis Lehman, aged 50 years, 5 months, 1 day. He was born in Allen Co., Ind. Three sons, two daughters, and five brothers and sisters survive him. He was engaged in making cider. He shoveled out the apples and drove round where the cider was being put into the barrels. He was in the front part of the wagon box, looking on, while the boy was working and died without a moment's warning. He made no profession. He was a reserved in the war three years. His wife and two sons preceded him. Funeral services by Henry Wely from Heb. 9:27.

**GRAYBILL.**—On the 21st of September, 1899, in Elkhart Co., Ind., of a lingering disease, Catharine, wife of Ephraim Graybill, aged 43 years, 3 months, 29 days. She was a daughter of Hish, J. M. Christy, and a faithful and devoted sister. She was buried at Yellow Creek M. H. on the 2nd of October. Funeral services were conducted by Noah Metzler and Henry Wely from Isa. 64:1-20.

**ANSTUTZ.**—On the 20th of September, 1899, in Allen Co., Ind., Joseph Anstutz, aged 55 years, and 10 days. He fell from the overhead to the threshing floor in the barn, twelve weeks before and broke the spinal column from which paralysis ensued. He was taken to the hospital at Fort Wayne four weeks before his death and an operation performed, but without benefit. He was taken home a week before he died. He was born in Stark County, Ohio, came to Allen County when about 10 years old, where he lived till death took him. He was married May 13, 1875, to Catharine Rich. They had seven children. His wife, one son and one daughter preceded him to the spirit world. An aged mother, five children and many friends are left to mourn his death. He died in a living hope of future happiness. He united with the Mennonite Church in his youth and lived a devoted Christian life. He was always ready to help the poor; and during his sickness was resigned to the will of God. He was buried Oct. 1st, followed by a large circle of friends. Services by Eli Stoffer in English, from Num. 23:10, last clause, and by Andrew Gerig in German. May God's grace lead these sons and daughters to accept Christ, and obey their father's God.

"Dearest father thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God who has bereft us;  
He can all our sorrows heal."

**BLOUGH.**—On the 3d of October, near Geistown, Cambria Co., Pa., John S. Blough, aged 67 years, 10 months, 12 days. Just one week before his death he left his home as usual to visit his sister and friends in Somerset Co., Pa. While being with his sister, Mrs. Gindesberger, on the evening of the 26th of September, he had a paralytic stroke which made him helpless and unable to speak, from the effects of which he gradually became weaker until death relieved him of his suffering. On the 4th they took the corpse to his home. Funeral services on the 5th at his home conducted by Saml. Gindesberger, Jonas Blough, and L. A. Blough. Truly, in the midst of life we are in death. May God bless the sorrowing friends.

**SHETLER.**—On the 20th of September at Holopole, Somerset Co., Pa., Rena Mabel, daughter of Pre. S. G. Shetler, age 3 months and 18 days. Little Rena was a twin child; her little twin brother also being sick at the time. Little Rena suffered a great deal in her short life but we have the consolation that she is now at rest in the arms of Jesus. She was buried on the 20th at the Stahl church. Funeral services were conducted by Saml. Gindesberger, Jonas Blough, Alex. Weaver and L. A. Blough from the text, Mark 10:11. God bless the surviving brother and sister in their bereavement.

We are not saved by nations, or by churches or by families, but by individuals, through a personal interest in a personal Saviour. JOHN JAMES.

**FREELIVE OFFERINGS**  
For the Mennonite Orphans' Home in Wayne Co., Ohio.

(THIRD QUARTER.)	
A Friend, Wooster, O.,	\$6.00
Metzner S. S., Ill.,	5.45
A Sister, Massillon, Ohio,	2.60
A Friend, Wooster, "	6.00
A Brother, Orrville, "	2.00
Two Sisters, "	2.00
A Brother, "	5.00
Four brethren, Columbiana, O.,	5.00
per A. Metzler,	
A Friend, Wadsworth, O.,	8.80
A Sister, Garden City, Mo.,	5.00
A Brother,	
per L. J. Lehman, Culm, Ill.,	5.00
A little girl, Garden City, Mo.,	2.00
A Friend, Wooster, O.,	6.00
A Friend, Wadsworth, O.,	5.00
South Union S. S., Logan Co., O.,	5.00
Total	\$74.00

A Brother, Orrville, for watermelon, Soc. A Sister, Smithville, 1 Doz. all-ink knives and forks.

A Sister, Elkhart, Ind., one quilt.  
A Sister, Elkhart, Ind., one quilt.  
Gratefully acknowledged,  
S. K. PLANK,  
Orrville, O.

**What An Octogenarian Says.** Lick Creek, Ill., Oct. 27, 1898. Rev. Joseph Moss, writes: "Your Blood Vitalizer was received in due order, and has been thoroughly tried. I am now 81 years old, and your medicine has helped me wonderfully. I was down with kidney disease and general debility. I had very severe pains in my back and hips. Your Blood Vitalizer has completely restored me and made me fat and healthy. I weigh more now than when I was in the prime of life. I am thankful to God for your wonderful medicine."

In old age when the natural strength begins to give way, a mild invigorating remedy becomes an actual necessity. Dr. Peter's Blood Vitalizer is especially adapted for such cases. Its salutary effect is noticeable after a few doses—not a drug store medicine—sold to the people directly by the proprietor or through local agents. Address Dr. Peter Fahrney, 112 114 So. Hoyle Ave., Elkhart, Ill.

**TO CALIFORNIA.**  
via the midland route.  
Every Friday night, at 10:25 p. m., a through Tourist Car for San Francisco, carrying first and second class passengers, leaves the Chicago, Milwaukee & St. Paul Railway Union Passenger Station, Chicago, via Omaha, Colorado Springs and Salt Lake City (with stop-over privileges at Salt Lake City) for all points in Colorado, Utah, Nevada and California.

The Tourist Car berth rate from Chicago to San Francisco is on \$80 and the sleeping car berth should be reserved a few days in advance of departure of train.

Through tickets and sleeping car accommodations can be secured from any agent in the east, or by applying at the Chicago, Milwaukee & St. Paul Depot or City Ticket Office in Chicago. Send for our free illustrated California folders. Address Geo. H. Heafford, General Passenger Agent, Chicago, Ill., or E. G. Hayden, Traveling Passenger Agent, 131 Arcade, Cleveland, O. 17-22

## STILLINGIA COMPOUND

### Nature's Great Blood Purifier

cures Cancerous Affections, Scrofula, Sores, Tetters, Eczema, (Salt Rheum), Pimples, Itchiness, and all Cutaneous Eruptions, arising from impure blood, especially valuable for female weakness, building up the debilitated and all gone feeling with the combination of Sassafras, Aconite, and Stillingia. It is astringent, to contract the flabby membrane lining of the diseased secretory organs, and put up in full pint bottles. The dose is small. The Compound is prepared in accordance with the formula of Dr. J. S. Kneass of Marietta, Mich., and labeled from a copy which he endorsed and sealed with his own hand writing.

For this medicine I have testimonials from J. S. Coffman, Elkhart, L. A. Kessler, Naperville, and Jacob Davidstetter, Wadsworth, Indiana.

I also put up one of the most reliable **Throat and Lung, Healing Syrup**. Excellent for coughs. Price 25 cts. per bottle. Also **Adhesive Plaster** to apply over seat of pain or boils of all kinds. Price 10 cts. per roll.

My "**Good Samaritan**" with full receipt for preparing and using the same with each bottle, is a valuable remedy. Price 50 cts. per bottle. Also **White Liniment** with receipt for preparing and using the same with each bottle. I also put up a **Compound Rheumatism Expectorant**. Price \$1.00 for large bottle. All these remedies are prepared and sold by **ELIZABETH GARDER & Co., Elkhart, Ind.** See "Send for Agents" Terms.

## Cleveland, Cincinnati, Chicago & St. Louis

### RAILROAD

#### ONE FOUR ROUTE

#### MICHIGAN DIVISION.

#### Condensed Schedule of Trains.

#### Effective Jan. 1, 1898.

GOING NORTH.		STATIONS.		GOING SOUTH.	
No.	Mo.	No.	Mo.	No.	Mo.
104	104	104	104	104	104
am	pm	am	pm	am	pm
5:50	2:10	6:45	2:10	1:30	5:30
1:22	5:45	Niles	8:02	1:57	6:50
7:20	6:57	Granger	8:24	2:28	7:20
12:38	5:07	Elkhart	8:48	2:48	8:17
12:17	4:47	Jackson	9:08	3:08	
1:52	4:24	Midford Jct.	9:31	3:27	
11:27	5:58	Warren	10:02	3:56	
10:05	5:35	Wabash	10:25	4:19	
8:15	5:24	Marion	10:48	4:42	
8:15	5:24	Anderson	1:40	7:15	
6:35	12	Indianapolis	3:10	8:45	
11:02	12	Kansville	3:30		
10:25	12	Greensburg	3:50		
9:30	12	N. Vernon	4:20		
8:30	12	Clarksburg	4:40		

All trains daily except Sunday.

Ticket Agent, Elkhart, Ind.

Osceola G. Murray, Traffic Mgr.,

Cincinnati, Ohio.

Chicago, Ill.

St. Louis, Mo.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

## Catarrh Inhaler Free.

### Dr. Peter's Blood Vitalizer

Dr. Peter's Blood Vitalizer is a new scientific Catarrh Inhaler, with medicine for one year, on three days trial, free. Cure Catarrh, Colds in Head, Asthma, Bronchitis, and all Diseases of the Air Passages. Satisfactory results. If not, return to Dr. Peter Fahrney, 112 114 So. Hoyle Ave., Elkhart, Ind.

Within the Capes of Virginia.

The greatest Trucking and Farming Centre of the Atlantic Seaboard. Superb Facilities and Transportation Facilities. Uninterrupted and impartial statement of facts. 48 page Pamphlet bristling with information for parties seeking residence in the south. 12 cents in stamps.

MONITOR PUBLISHING CO., Richmond, Va.

Stop That Cough

by using Lehman's Indian Cough Balm, the unparalleled remedy for the healing of the throat, chest and lungs. A few doses of this cough balm will alleviate the most distressing cough, cure croup, and if continued will subvert any tendency to consumption.

Agents Wanted Everywhere.

For further particulars and terms, address,

MENNONITE PUBL. CO.,

Elkhart, Indiana.

Write for Our

SPECIAL TERMS

on Club Orders

for Martyrs' Mirror, Menno Simons' Complete Works, Manual of Bible Doctrines, Journeys of Jesus, Confession of Faith, Plain Teachings, History of the Mennonites, and our new book on Immersion.

No family library is complete without these very valuable books. Address

Mennonite Publishing Co.,

Elkhart, Indiana.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

## When the Blood Is Bad

### Dr. Peter's Blood Vitalizer

The entire system suffers. The vital fluid fails to nourish and cleanse the system, and a hold that is hard to break.

purifies and invigorates the blood. It is the discovery of an old German physician—has been in use for more than a century.

No Drug-Store medicine is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer, by sending a postal note to the proprietor (that notes direct from the proprietor) they can obtain only once by the same person.

Write to Dr. PETER FAHRNEY,

112-114 South Hoyle Ave., Chicago.

IMMERSION

PROVED TO BE

Not a Scriptural Mode of Baptism

—BUT A—

ROMISH INVENTION,

BY W. A. MACKAY,

is one of the oldest treatises on this subject that has ever been compiled. Every one who reads it will be interested in the convincing proofs which are so clearly presented, and a copy of same should be in every home. This is one of the fastest selling books that we ever published. It is eagerly read by members of various denominations. Will you help to increase its sales? Bound in paper cover, 86 pages, 10 cents. Liberal terms to agents. Address all orders to

MENNONITE PUBLISHING CO.,

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

Elkhart, Ind.

## The Colportage Library.

A series of books selected and edited with the greatest care. In attractive paper covers. About 125 pages in each.

Authors: Spurgeon, Chapman, Talmage, Murray, Meyer, and others.

15 cents each. Two for 25 cents. Any for \$1.00

1 All of Grace. By C. H. Spurgeon

2 The Way to God; How to Find It.

3 Pleasure and Profit in Bible Study.

4 Life, Warfare and Victory.

5 Heavens. By D. L. Moody.

6 Praying Prayer. D. L. Moody.

7 The Way of Life. Marked out by Spurgeon, Chapman, Mills, etc.

8 Secret Power. D. L. Moody.

9 To the Work! To the Work!



# ANOTHER OFFER.



Our offer of Teacher's Bibles in the preceding number of the HERALD was just what some of our patrons were looking for. There are a few left yet and any one wishing to take advantage of the very low prices, should order quickly. Don't put it off. Our offer this time is on

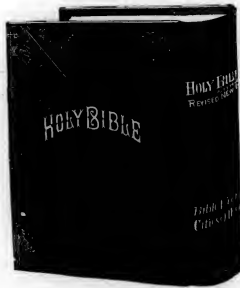
SELF-PRONOUNCING

## Family Bibles.

Every proper name is divided into syllables and contains accents and vowel-marks according to the standard authorities. The King James and Revised Versions are arranged in parallel columns, line for line, upon each page, for convenience and reference, making practically two Bibles in one volume.

The bindings are strong, handsome and durable. The engravings are magnificently executed. The paper is fine, and they possess thorough excellence in manufacture.

- No. 1P. Bound in American morocco, crushed panel sides, gold back stamp and side title, comb edges, containing history of the Bible; marriage certificate; family record; 28 full-page illustrations; 1,000 pages; 40 Scriptural tables; colored maps of Palestine; parables of our Lord, illustrated with ten full-page engravings and 32 pages of antique text; a complete concordance; Psalms in meter, and many other valuable helps to Bible students.  
List price \$ 6.00 **Our Price, express not prepaid, \$2.90**
- No. 2P. Bound in American morocco, raised panel sides, gold centre stamp, comb edges. This Bible contains all that is in the above style, and in addition, the Ten Commandments and Lord's Prayer, brilliantly illuminated; biographical sketches of translators, reformers, and martyrs; seventy-two scripture illustrations; Natural History of the Bible; a description of the Israelitish Tabernacle in the Wilderness, illustrated with four superb chromatic plates; the Hoffman gallery of prototype engravings; proverbs of Solomon; the parables of our Lord, illustrated; Smith's Bible dictionary; many Dore engravings, etc.  
List price \$ 8.00 **Our Price, express not prepaid, \$3.35**
- No. 3P. Same binding and contents as preceding Bible, with Gold Edges.  
List price \$ 9.00 **Our Price, express not prepaid, \$3.60**
- No. 4P. Bound in American morocco, calf finish, raised panel sides, beautifully ornamented with emblematic designs, embossed in gold, with gold edges. This Bible contains all that is in the preceding styles, and in addition, the parables of our Lord, explained and illustrated with ten magnificent engravings printed in rich colors; steel plate engravings; scripture difficulties explained; Bible stories for the young; temples of Herod and Solomon, etc.  
List price \$10.00 **Our price, express not prepaid, \$4.45**
- No. 6P. Bound in French morocco, embossed in gold, with gold edges. This Bible contains all that is enumerated in the preceding styles, and in addition, Cruden's concordance; Sacred Biography and History; lives of the holy apostles and evangelists, illustrated; a passage of Scripture in one hundred and three languages; additional steel plate and Dore engravings; fac-simile of the well-known Codex Argenteus (silver Bible) of Upsala, etc.  
List price \$12.00 **Our Price, express not prepaid, \$4.85**
- No. 7P. Bound in German morocco, massive raised panel sides, beautifully ornamented and embossed in gold, with gold edges, contents same as in preceding Bibles, and in addition, illustrated life of St. Paul; patriarchs, prophets, and kings, of the Bible; specimens of ancient manuscripts of the Holy Scriptures, additional Dore engravings, etc.  
List price \$13.50 **Our price, express not prepaid, \$4.55**



This is the grandest offer we have ever made on Family Bibles, and any one desiring to procure one of the above superb self-pronouncing Parallel Family Bibles at such exceedingly low prices, should **Order at Once** since our stock is limited. **THIS ADVERTISEMENT WILL NOT APPEAR AGAIN.** Cash must accompany all orders. This is the greatest Family Bible offer of the season. Order to-day.

**MENNONITE PUBLISHING COMPANY, ELKHART, INDIANA.**

# HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., NOVEMBER 1, 1899.

VOL. XXXVI. No. 21.

ABRAHAM B. KOLA, Editor.

Entered at the Post Office at Elkhart, as second class mail matter.

### Contents of this number.

Editorial Notes.	321
Notes by the Way.	322
Joy in Service.	324
How to use our Influence.	325
The Three-fold Deliverance.	326
The Power of Prayer.	327
Unity in the Church.	328
Our Trip to Jugdarpur.	329
Fowl of every wing.	330
Satisfied.	331
Sunday School Lessons.	332
Correspondence.	333
Paul as a Teacher.	334
Report of Ind.-Mich. Conference.	335
Minutes of Ohio N. S. Conference.	336
Report of Kan.-Neb.-Okla. Conference.	337
Non-conformity to the World, a Bible Command.	338
The old Man in the Siphil Church.	339
Cure for Forgetfulness.	340
Marriages and Deaths.	341

### EDITORIAL NOTES.

"A little word in kindness spoken, A motion or a tear, Has often healed the heart that's broken, And made a friend sincere."

Order is heaven's first law; therefore "let all things be done decently and in order."

We can limit even God's power to help us by not choosing to be guided by His counsels.

He that despiseth his neighbor sinneth; but he that hath mercy on the poor, happy is he.—Prov. 14:21.

The pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered.—Jer. 10:21. Woe be unto the pastors that destroy and scatter the sheep of my pasture.—Jer. 23:1.

The Martyrs Mirror was first published in 1662, and has since passed through twenty-one editions. There are probably few books of that size that have been so often reprinted. It required one man's labor for three years to translate it into the German language, and the same time to translate it into English.

A correspondent from Oklahoma asks: Why are our Sunday school lessons, referring to the life of Christ, dated, A. D. 30, when we are told that Christ was about thirty-three years and six months old when He was crucified, and that time was reckoned from His

birth? Who can explain, in simple language, the difference that presents itself to us in this connection?

The first formal persecution of Christians against one another, was in consequence of Arianism, which is said to have done more harm to the church, than all the ten persecutions to which she was exposed by the heathen. The contentions and divisions of those who called themselves Christians, began in the fourth century.—Rev. Robert Adams.

It is not sorrow for the consequences of sin that constitutes true repentance; in fact that would be any thing but true repentance. It is sorrow for sin itself, the realization of the awful sinfulness of sin and of the utter need of a power beyond that of man, that constitutes true repentance. Such a sorrow is of the kind which the apostle says need not be repented of.

Sister Minnie Stauffer who has been an employee in the office of the Mennonite Publishing Company for about three years, and during that time had charge of the books, and the subscription lists of the HERALD, WORDS OF CHIEF, and other papers, left Elkhart on the 25th of October for Lancaster, Pa., by way of Cincinnati, Washington, Baltimore and Philadelphia, on a vacation for the benefit of her health. While she remains in Pennsylvania she will look after the interests of the Mennonite Publishing Company, and those who are in arrears, those wishing to subscribe for the HERALD, WORDS OF CHIEF, YOUNG PEOPLE'S PAPER, etc., or those who desire to order books of any kind, will have the opportunity to transact their business with Sister Stauffer, and will have the assurance that all will receive prompt attention. Her address will be, Elizabethtown, Pa.

It would have been strange indeed if the lump of clay which Jesus put upon the eyes of the blind man who received his sight had jumped up and said, "Behold what we have done! We have given sight to this blind man!" Do not many who profess to be as lumps of clay in the potter's hand, to be made use of to His glory, rise before the world and say, "Behold what I have done! Give me the honor for this, that

and the other thing, "for it was my work, my words, my influence, etc., that brought it all about." What amazing vanity, what assumption! Look out for such people. Their presence in a church threatens her very bulwarks, and opens the door for that Satanic influence—vanity, selfishness, pride of position or whatever else it may be called—to gain a stronghold in a congregation. God made us, God made everything we have at our command in the material and spiritual world, therefore all glory belongs to Him, and the highest position we can attain is to approach His throne in praise and thanksgiving for His goodness and mercy to us, and for so much as noticing—not to say using—us for His glory.

The Position of the Herald of Truth.—It seems that it is necessary sometimes also to define the position of our paper. While it is the acknowledged organ of sixteen conferences, it is not a law-maker; and we do not wish the people to accord to it greater authority than it possesses. It is simply an advocate of the truth; it explains, teaches, maintains, advocates, reproves, exhorts, and entreats, as the apostle says, "with all long-suffering and doctrine." It encourages, warns, sounds the trumpet of alarm unto all that are disobedient to the law of God. It reflects also the teachings, doctrines and ideas, of the church. It is, in brief, a herald of the truth as Mennonite people understand and live it, and as it is in Christ.

If in its endeavors to awaken new thoughts, inspire new resolutions to do good; if it leads the sinner from his sleep of sin to arise to newness of life, to purity and holiness; if in any way it is instrumental in converting sinners to God; to fill the Christian with more life and activity in his efforts to serve God, if it aids in spreading the precious seed of the word of truth, if it helps to extend His kingdom among the children of men, then it fulfills its mission, and all who have a desire for this should help to circulate and support it.

The paper has no ecclesiastical authority, and assumes nothing of this kind; its views on doctrines and teachings are not infallible, and we hope none will receive or accept them any further than they correspond with the

word of God. If, however, the doctrines taught and maintained by our paper are truth and agree with the word of God, they will stand; it is not then our say—it is the teaching of God's word and we can neither change nor set it aside. It will stand, it must stand, and whether men accept it or reject it, it will stand even when heaven and earth shall pass away.

A Word for the Girls.—It is supposed that editorials are always original and written by the editor. We always expect that of the editor, and that is the reason we call them "editorials." But we often find real good things written by the editors of other papers, that we would like to have our readers know, and here is a case in point:

The following talk of a father to his daughter, which we find in the "Union Gospel News," is just such a talk as will be good for many a young girl who reads the HERALD, and so we were tempted to cut it out and insert it right here. Girls, read it; read it carefully and see how much you can do to take away the wrinkles, the careworn look, and the tired feelings of your good faithful mothers. God bless the girl that is kind to her mother.

"I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to morning morning and get breakfast; and when your mother begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

"Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was, to purify and to cheer. You were not as attractive then as you are now. Then, through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands, when they were injured in those skrambles with the rough old world. Then, too, the midnight kisses with which she soothed so many bad dreams as she leaned over your pillow have all been of interest these long, long years.

"Of course, she is not so pretty and kissable as you are; but if you had done your share of duty during the last ten years, the contrast would not be so marked. Her face has more wrinkles than yours, and yet, if you were sick,

that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine catching each other over the dear old face.

"She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands, that have done so many necessary things for you, will be crossed upon her lifeless breast; those neglected lips, that gave you your first baby kiss, will be forever closed; and those sad, tired eyes will have opened in eternity. Then you will appreciate your mother, but it will be too late."

—Ladies' Home Journal.

A Brother from Pennsylvania writes as follows:—I wish to add a few words of encouragement, and if I could express my feelings I might write several sheets, but I will give just a few thoughts. "I was made to shed tears when I read in the September 15th number a statement in which a brother expressed himself that the work of the Mennonite Publishing Company was only a money making or a speculating business. I believe on the contrary that the HERALD OF TRUTH and the good books circulated by the Mennonite Publishing Company have been the cause of hundreds, perhaps thousands, fleeing from the wrath to come, and I pray the Lord that the good work may go on, and that those who have for so many years labored so faithfully toward this end and who have done so much for the promotion of the cause of Christ, may not heed anything of this kind, but try to do still more for the great cause of the Lord." \*\*\*

We have from time to time referred in our columns to facts, just such as are given above. In many a lonely cottage on the Western prairies, and in many a far away home in some secluded valley, or on some rugged hillside, from which the inmates could not go to the house of worship, on account of the distance, or on account of old age, or sickness, there the HERALD came, as a welcome visitor, and silently did its work of comfort and instruction. I have in my mind now an invalid, for thirty years, not able to go from home at all, and in that lone chamber the HERALD has been for many, many years a source of consolation to a sad and suffering soul.

In another part of the country where books and tracts with the paper have done their good work, two precious souls stand, and have been standing for many years, witnesses for the truth.

In a western home, as by accident, hearts were cheered and lifted up and made strong and earnest in the work, by a few stray coffee falling in the way."

Even in far off Germany, Switzerland, France and Russia, this silent messenger finds its way to the homes

of God's people and cheers them on their Christian way.

There is no telling how much good the paper has done. There is no telling what the books and tracts that have been sent, have done. Thousands upon thousands of dollars have been laid out in producing the books and tracts that have been circulated. There is no telling how much good has come even to the employees who have worked in producing these things. Every one that is honest and unprejudiced, and who has some knowledge of business knows full well that a regular publishing business, such as the Mennonite Publishing Company is, can under no circumstances be a speculating scheme, and any one who would venture such a declaration among business men, would be looked upon either as weak-minded or altogether ignorant of the business.

**Humbug.**—This may seem like a strange subject to discuss in a paper so conservative as the HERALD OF TRUTH has always been, but the duty of the Christian church to-day is to reprove sin wherever found, so if under this name we find what is necessary to discuss before the people, we believe it is right we should use a term even as commonplace as the title of this article. The word "humbug" is only another name for deception. The often repeated saying that the American people love to be "humbugged" is only a different way for saying that the American people love to be deceived, which is really not true. We must consider this as a false assertion, because no one loves to be deceived. Even the carnal man that would not hesitate to deceive others does not fancy being deceived himself by others.

In order to get at the real truth, we need to reverse the expression and say that the American people like to "humbug" or deceive others.

The older people of to-day well remember the frequent references during the past forty or fifty years to "Yankee Tricks," and how in the minds of many good people, the very term, "Yankee," meant deception or fraud.

A Philadelphian merchant, many years ago, probably expressed the right idea in this direction when he made the remark, "I don't like to cheat, and I don't like to be cheated; but of the two, I would rather cheat a little than be cheated."

This man was certainly not a "cheat." He expressed honestly just what was in his heart, and if we cannot admire what he said, we must at least give him credit for an honest confession, and for not hiding away his own real character.

What we have said above is not saying that all American people are de-

ceivers or that there are no good people among them. The expressions given are simply general characteristics of the people in a general way.

A circle of young people of Chicago, who were well acquainted with each other, for their own benefit in the Christian growth, came to a mutual agreement to make a special effort to be perfectly honest in all they said, and to watch themselves against saying anything they did not mean, or in other words, to express only the real truth in all they said.

An effort in this direction for a number of days, revealed the fact that it was one of the difficult things of the Christian life to be really truthful in everything, and as the Psalmist says, "Not to sin with our tongues." I believe only one of the party, according to her judgment, had one day, in which she felt that she had said nothing that was not really in full accordance with her sincere conviction, or with truth.

This shows us how much deception is practiced even by those who profess to be real Christians.

The merchant in selling goods is willing to let the defects of his goods, or the shortage in weight or measure, pass by unnoticed by his customer, if he can only sell and get them off his hands without loss. The farmer follows the same rule—"everybody does" is the common rule of justification. The wage-earner seldom thinks of short hours and time wasted for his employer, and takes his pay just the same. The employer, too, forgets too often the poor, hardworking boys and girls, and they are made to wait too long before their wages are raised to meet the just recompense for the amount of labor performed. The poor want to make a show equal to the rich, and so often times deceive their fellowmen. Many times a poor young woman or a young man appears at an entertainment in borrowed or rented garments, making the people believe that he or she can afford to dress just as well as others who can better afford it.

There are, indeed, but few people and few things that stand an honest confession. In every department of life, and even in the so-called Christianity of the present age, there is so much done for appearance sake; so much for outward show; so much to deceive and mislead the people, that we wonder sometimes how the seed of true Christianity yet abides.

Let us put away all these humbogs, frauds, deceptions, and let us be true to God, true to His word, true to His people, true to the church, true to our profession, and then, only then, can God bless us.

**Mistaken Ideas.**—Years ago we often heard of the strange ideas and opinions that the people in European

countries, where they had but little knowledge of America and American people, frequently had formed. We were often surprised that they had no better knowledge of things. But when there was but little intercourse, and little means of obtaining knowledge of things in a country so far away, we need not wonder that the people in many things were wrong in their opinions.

In regard to government, many people, from the little they did hear, formed altogether wrong conclusions. America, they were told, was a free country; and from this they formed their ideas that there was in America the absence of law, and where there were no laws, or where the laws were not strictly executed, people were permitted to do as they pleased, and many a poor, ignorant fellow (and some that were not so ignorant), had to pay the penalty of their mistaken ideas when they were prompted to do things which United States law prohibited.

Some Christian people at the present time, hold about the same ideas about the principles and restrictions of the law of God, under the gospel dispensation. They ignore the law of Moses. They say we are not under the law; we are under the Gospel. Christ fulfilled the law, and hence it no longer affects us. The Gospel is the law of liberty, and under it we are not compelled to do or not to do; we have liberty and can govern ourselves as we please; and we do not propose to submit ourselves to church rules and church laws. This is a mistaken idea, and many are led astray by it.

While Christ did fulfill the law consisting of ceremonies and offerings and dietary washings, etc., the grand principles of the former law, the principles of right and wrong, the principle of rewarding the good and punishing the wicked, the principle of obedience and disobedience, were never changed; they stand as ever, the immutable law of God, and these will not change any more than God himself.

It is true however, as the apostle teaches, that the ceremonial law, which constituted a series of figures and types, all pointing to Christ, has therefore no more virtue or power, and the gospel law is a law of love, and he who is under the perfect law of liberty, i. e., the true child of God, truly renewed in his heart and converted and born again, should be held, prompted, governed and led by the law of love, by the gentle guidance of the Holy Spirit, and should do right because he loves the right, and should not be under any power of the law—while this should be the case, and while the ideal Christian is just such an obedient and loving child whom the law never touches, yet we know that there are very, very few

such characters; very few such perfect Christians to be found among the professed people of God.

The law of Moses made ample provision for this.

The Savior even under this perfect Gospel, anticipated these conditions when He said (Matt. 18:15-18), "If thy brother trespass against thee, go and tell him his fault between him and thee alone. If he hear thee, thou hast gained thy brother; if he hear thee not, take one or two more that in the mouth of two or three witnesses every word may be established. If he hear not them, tell it to the church. If he hear not the church, let him be to thee as a heathen man and a publican. Verily I say unto you, Whosoever ye shall bind on earth shall be bound in heaven."

The apostle also writes to the Corinthian people in reference to one who was given to a great sin, (1 Cor. 5:13), "Therefore, put away from among yourselves that wicked person." Again the apostle writes to the Thessalonians (2 Thess. 3:6), "Now we command you brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." And again, "If any man obey not our word by this epistle, know that man and have no company with him, that he may be ashamed."

Again we read in Titus 2:10 of a man that is an heretic after the first and second admonition, reject, knowing that he that is such, is subverted, and sinneth, being condemned of himself."

In all these teachings, the apostle as well as the Savior, gives us a law by which to govern conditions that may come up in the work of the church. This may be called gospel law by the faithful followers of Christ. This law must be observed as well as all other parts of God's word, and he who is not obedient, must receive and suffer the penalties thus imposed by the law of God if the church would be accounted faithful and true to all the commandments that Christ gave us.

Some one may bring the objection that this is binding man down to law, that this does not accord with the high standard of Christian perfection presented to us in the perfect law of love, but those who have this idea must remember that people can only be governed according to their own standard of perfection. The man who has grown into the perfect law of love, it is true, will be governed by that law, and any law below that standard of perfect love will not reach him because he lives and labors above it; but the man who has not attained to this perfect love will need a law that will reach his imperfect condition, and as we descend

in the scale of imperfections below this perfect law of love, we need still stronger laws to meet the conditions of those that are in them.

If all men were governed by the law, "Do unto others as ye would that others do unto you," we would need no law to punish the thief, the murderer, and the fraud. If all members in the church, were perfect members, the church would need no law to expel from her communion and fellowship those that live an unrighteous life; but because a very large proportion of the professors of religion to-day need the restrictions of law, to a greater or less degree, we have laws with which to deal with the base criminal, as well as with the more moderate transgressor.

The apostle tells us that the law is a schoolmaster to bring us to Christ. The law shows us the wrong. The remedy is Christ. The wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ.

Let none, therefore, take up the erroneous idea that because they are professors of Christ and members of the visible church that, therefore, they are not amenable to law when they do things that are wrong.

There are certain classes that hold out the idea and teach other people so, that after they have come into fellowship with the church through the observance of the outward ordinances that they can then transgress God's law and be guiltless. This same idea is held only by certain classes of sanctificationists, that after they are sanctified they are so in favor with God that God no longer attributes to them sin, when they do that which is grossly wrong. This is a delusion of the devil. The wages of sin bringeth death under the Gospel just as they did under the Mosaic law. Every man will be accountable unto God for that which he doeth, for we must all appear before the judgment seat of Christ and every man shall receive according to the deeds done in the body, whether good or bad.

For the Herald of Truth.  
NOTES BY THE WAY.

No. XV.

BY A. D. WENGER.

Cairo, Egypt, Africa, Sept. 13, 1899. We shall never say good bye in the New Jerusalem, but the time did come for me to make final visits to the places made sacred by our Lord and to bid adieu to those in the Holy City on earth with whom friendship ties had already formed. Trains are now run from Jerusalem to Joppa or Jaffa as it is now called, a distance of forty miles, and early September 24, we were speeding away from Zion and down over the plain of the Giants, which is the same as the plain of Ephraim, behind an American engine. Mr. Emery and his family who spent only a few months in Jerusalem instead of a

lifetime as they had intended, were just starting for their home in Michigan.

As we came on the way a number of traditional sites were passed to our right and to our left. Most every hill and valley and mountain around must be a scene of some occurrence of Bible times if we were only now able to link it with the recorded event. There is Philip's Fountain where it is claimed, though without good authority, that Philip baptized the Ethiopian eunuch, Bether among the mountains, the rock where Samson dwelt for security after slaying many Philistines, Zora the birthplace of Samson, Bethahemesh and the valley below it through which the lowering kine drew the ark of God back to Israel, Ekron a Canaanite city and Gezer a city taken by Joshua and in which two stones with inscriptions have recently been found giving its ancient boundaries. All about here occurred events of the strange life of Samson. A little to the south is Timnath where he married a daughter of the Philistines and slew the young lion at the vineyards, and before we are the fields upon which he wreaked vengeance on the Philistines by sending in the midst of harvest three hundred foxes with burning torches to spread streams of sweeping fire until the conflagration consumed the fields of corn, with the vineyards and olives. We are now on the beautiful and fertile plain of Sharon, a level tract along the sea coast forty-four miles in length and eight miles in average width. It extends from four miles north of Caesarea to the plain of Philistia nine miles south of Joppa. It was once noted for its fertility and its pastures and even yet in April and May it is beautifully clothed with fields of wheat, grasses and flowers. Botanists disagree as to which of the beautiful flowers is the "rose of Sharon." Cant. 2:1. Just now as in every September the whole plain is almost a barren wilderness. "The wilderness and the solitary place shall be glad;... the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Isa. 35:1, 2.

We pass Gimzo now called Jimza, Ramleh said by some to be the ancient site of Arimathea, have a view up into the valley of Ajalon where the moon stayed till Joshua avenged himself upon his enemies, and reach Lydda where Peter visited the saints and healed Eneias, one bedfast with palsy for eight years. The miracle convinced to conversion all that dwelt at Lydda and Saron. Acts 9:35. Next comes Hazarshubal and then we reach Joppa by the sea-coast on the western side of the plain.

We might mention Caesarea on the north and Ashdod, Askalon and Gaza on the south with their many biblical associations all of which with Gath, Mount Carmel and the mountains of Judaea and Samaria may be seen from a minaret tower in Ramleh, but we must leave these now. Mohammedan towns surround and turn our attention briefly to Joppa, which city with a population estimated at 25,000, nearly all of whom are Mohammedans, is magnificently situated by the sea and has a background of plain on which are numerous trees of orange, lemon, palm, pomegranate and sycamore. The Jaffa orange and sycamore fruit are the finest in the country.

Joppa was the port to which Hiram, king of Tyre, conveyed by floats the fir and cedar timbers of Lebanon and from which King Solomon carried them to Jerusalem to build a temple unto the Lord, 1 Kings 5:9; 2 Chron. 2:16. When the temple was rebuilt under Zerubbabel cedar trees were again brought down from Lebanon "to the sea of Joppa." Ezra 3:7. Here, too, Dorcas died "full of good works and almsdeeds." Some of the disciples sent over the plain to Lydda to hasten Peter from the healing of Aeneas to the death chamber of Dorcas. A humble supplication to heaven's throne and a call to the dead enabled him to present her alive to her friends. Christ abode at the house of Simon the tanner and followed up his Christian mission until he received the remarkable vision on the house top and a call to the home of Cornelius in Caesarea teaching him that the Gentiles were also to be included in the fold of Christ. The traditional places where Dorcas was restored to life and where she was buried were pointed out. We also visited the old tannery of Simon by the sea which is a very probable site. We told Mr. Floyd that we wanted a camel ride before we left the country, so he arranged with an Arab for a few cents for the use of his camel. The beast was so high that we could not mount until it was made to lie down. Mr. Emery and I both rode the same camel and found it rough riding and hard to keep perched, especially when the long-legged quadruped got up and lay down behind and then in front and vice versa.

"Farewell" is said to the other Americans whose vessel does not sail for three days and I set out once more alone into the great, strange world. The little boat is tossed upon the waves and almost dipped into them as we are rowed by Arabs out between the rocks to my ship, the "Jabalieh." There is no harbor, and it is one of the worst landing and embarking places to be found. Many lives have been dashed to destruction upon the rocks and often passengers prefer to be carried by distant towns rather than risk the dangers of a landing. Never before did the story of Jonah shirking preaching duty in Nineveh and trying in vain long years ago to flee from the presence of the Lord by entering a ship at the same place, seem so strikingly real as that afternoon when I put forth from Joppa. The Lord used a mighty tempest and a great fish to chasten him back to obedience. Skeptics say that no whale's throat is big enough that Jonah could have been swallowed. We are not willing to admit that it was a whale, but a fish, and besides, He who made the heavens with all their shining orbs and the earth with its fullness is abundantly able to *perpetrate* any great feat to save even a giant and keep him down alive more than three days. I did not expect to see whales, but I did look for the far more dangerous shark but saw only large turtles occasionally when they arose to the surface.

At 4:50 P. M. the great iron anchor is raised and the ship begins to work and move us toward Egypt. Some of the anchors I have noticed I believe must weigh two thousand pounds and they hook very deep into the bottom of the shallow sea and hold the vessel firmly at anchor by huge chains with links sometimes a foot in length. Paul knew this sea and the ships quite well and



teaches us that hope is an anchor to the Christian's soul that holds it "both sure and steadfast" on life's tempest-tossed sea, but the anchor is fastened above instead of below.

Just as the sun was sinking in cloudless splendor beyond the waves, giving at the same time moon-day to our Atlantic sea-board, the last dim spectacle of the Land of Promise—the white sand hills on the shore far south toward Gaza disappeared in the distance. The Holy Land! Perhaps I shall never look upon it again—its mountains, hills, valleys, plains and wildernesses with their enchanted and hallowed spots and ruins of vanished magnificence. The saints are a higher order of beings than the devil and his angels ever were and in eternity we shall never yield to temptation and be cast from the wondrous sights of the Holy Land above. The thought came, O if I had the wings of a swift and a high-soaring bird to fly above the dangers from wild beasts and wild humanity how I should wing the way to Lyra, the Chaldees from whence that little band with Abram came four thousand years ago, ascend the river Euphrates to ancient Babylon, go north to Nineveh, soar to Mount Ararat but not expect to find Noah's ark, look for the sources of the four rivers that sprang from the garden of Eden and attempt to locate the cradle of humanity, cross over to Haran from whence Abram came a pilgrim and a stranger into the land shown him by the Lord, look up the sacred sites on both sides of the Jordan; then take southward and look over the wilds of Arabia's wilderness wanderings, inspect Mount Sinai, return and instead of crossing the sea as I do follow down the way that Joseph and Mary went with the infant Jesus when they fled from cruel Herod into Egypt, view the whole land of the Pharaohs, overlook in Africa the wide desert wastes, the haunts of ravens and vultures, the dense jungles and the homes of the dark-skinned tribes from whence those among us—the sources of troubles past and future—were cruelly taken; and then visit the missionaries all through the dark and Christians continent, etc., etc.

Morning dawn and I sight Port Said, Egypt, from my ship cabin window. As we near the shore and cast the anchor, Arabs come with rowboats as usual. One is employed and soon I am for the first time on the soil of Africa, the "Dark Continent." The damp and warmer atmosphere, the strange trees along the broad, well-paved and cleaner streets and the different physiognomies and attitudes of the people, especially of the women, convince me that I am indeed in another land. It was the intention, if possible, to find somewhere in the city a divine service conducted in English, and attend it, but time would not permit. You must go when your ship goes. Word from India and a number of spiritual and soul-refreshing letters that I received from brethren of America did me more good however than some sermons do.

As we proceeded onward toward Alexandria occasionally fish about six feet in length would show themselves on the surface. Land was out of sight, night drew on and I slept under cover of the stars among the Arabs on the deck. At wakeful moments, lights

of lighthouses were seen along the distant shore.

The morning of the fourth I was in Alexandria. The city is very old, having been founded by Alexander the Great and named after him in 332 B. C., thus forming a lasting memorial of his Egyptian conquest. The location was wisely put far west on the coast beyond the danger of being choked by the Nile mud. The new city drew the most scholarly men of the time who in 277 B. C. made the Septuagint Version (a translation of the original Hebrew Bible into Greek that has greatly assisted our later translators) and collected the famous Alexandrian Library which numbered about 900,000 scrolls in Caesar's time when it was burned. The population grew to half a million in the time of Cleopatra the wicked Egyptian queen. The city is mentioned in the scriptures as the birthplace of a mighty scribbler, the eloquent Apollonius. Acts 18:24.

At present Alexandria contains a population of 320,000, of whom 50,000 are Europeans, chiefly Greeks and Italians. The large and substantial buildings and beautiful streets with their message wires, electric cars, water works and other improvements rank it very favorably with our own cities. In the yards, gardens and parks the strange plants and trees and the southern fruits, especially the date-palm attract your attention. The palm trees have neither branch nor leaf sometimes for fifty or more feet, then comes at the very top the fruit and feathery foliage. The numerous leaves forming a top of symmetrical beauty are ten and even more feet in length. The pending clusters of dates at each top are usually five to ten in number and one of the largest clusters would almost fill a bushel measure. They are just now reddening with ripeness. These trees symbolizing elegance and grace are found in great numbers in Egypt, but are not found now in some parts of Palestine where the Scriptures mention them.

The museum with mummies and other relics, the catacombs, far inferior to those of Rome, with their crumbling bones, and Pompey's Pillar are interesting. The name of the "Pillar" is due to the former belief that Pompey the Great was buried beneath it. The entire monument is 88 feet high, the upper stone being of beautifully polished red granite 88 feet in length and 8½ feet in average diameter. This ponderous stone relic of antiquity was brought from Assuan about 700 miles up the Nile. What great energies are lavished upon monuments to worldly honor and to the worship of idols gods while we do so little for the furtherance land of the Kingdom!

There have been 88 cases of the bubonic plague this summer in Alexandria, about half of which have proved fatal. The quarantine has been very troublesome to travelers and those visiting Palestine are still quarantined at Beyrout for a number of days.

About forty miles east of Alexandria along the coast is the town of Rosetta where the celebrated Rosetta Stone was found just one hundred years ago. It is now seen in the British Museum. Upon its face are inscribed in three languages, hieroglyphic (the ancient Egyptian), demotic and Greek, a decree to the honor of one of the Egyptian

rulers. By comparing the unknown hieroglyphic with the known Greek language the key has been found to the interpretation of the language and writings of the Pharaohs which had been lost for nearly fourteen centuries. A picture of this stone is in the helps to some of our Teachers' Bibles. Some of the hieroglyphic inscriptions on the monuments through Egypt tell the same truths that the Bible does. This is very profitable in this age when skepticism threatens to engulf Christendom.

On the morning of September 6, our train glided out through the beautiful market gardens and the marshes beyond the suburbs of Alexandria and for nearly four hours until we reached Cairo we sighted the landscapes of one of the most favored spots—the delta of the Nile. Near the sea the soil is fifty feet deep and farther up it is thirty-five. It is capable of much better cultivation than it has at present and could well be made to vie in productiveness with ancient times when it yielded very plentifully and is said to have been the granary of the world. The region is now as level as our western prairie and with its palm and other trees and fields of grain, rice, and especially India corn and cotton, it presents a fine appearance. These are the summer crops. The principal winter crop is wheat.

Egypt is watered in a way different from all my previous impressions concerning it. True the water for the crops and for other purposes, even the drinking water, comes from the Nile, but the river does not overflow the fields and the whole valley as people generally suppose. It did thus largely inundate the country in ancient times. The grain was, and is now, sown in winter when the waters were subsiding. Even at present the plow is seldom used to prepare the lands for a crop. The seed is simply scattered over the untended soil and then pressed into it with a wooden roller, beaten in by hand or trodden in by oxen. It is likely that in former times after each overflow of the river when there was still a thin sheet of water in places on the fields that the seed wheat was cast from the sower's hand on the shallow water as well as on the land and then left to be covered itself by the sediment of the water or perhaps to be covered by hand after the water had disappeared. It is supposed that the proverb of Ecclesiastes 11:1 is drawn from that method of farming: "Cast thy bread upon the waters: for thou shalt find it after many days."

A very thorough system of irrigation consisting of a vast network of reservoirs and canals is now the means used to render Egypt productive. An abundance of water is conducted from the river into these artificial channels when the river is at its highest which is now in September and October, being over twenty feet higher than it is in the beginning of June, and is then carefully conducted over all the fields. We saw nude and half nude men and boys in many fields irrigating as we came to Cairo. Sometimes the water is led by the thirty plants by little channels made in the loose soil by simply tramping it with the foot. The children of Israel irrigated by this method. "For the land whither thou goest is not as the land of Egypt, from whence ye came out, where thou sowest thy seed and waterest it with thy foot." Deut. 11:10.

The Nile, what a river it is! There is scarcely another that equals it in peculiarities and in historical interest. It rises three degrees south of the Equator and flows four thousand miles and empties into the Mediterranean Sea by two mouths instead of seven as in former times. For more than a thousand miles it flows through thirsty earth where it receives not a single tributary. Its swellings come from the tributaries that reach up into the mountains of Abyssinia where the condensation of moisture is sufficient to produce abundant rains. Without the Nile Egypt would be a desert as barren as the deserts on both sides of the Nile valley. Without the mountains of Abyssinia, a few thousand miles away, for the condensation of moisture, Egypt would be unproductive. Only an All-wise Creator could make such an arrangement to give the people of a country that now contains nearly ten million souls. It is well said, "Egypt is the gift of the Nile," but we who believe in the Omnipotent Power will say that the Nile is the gift of God.

Then what an historical interest the river has. How it has shaped the government and religion of the ancient Egyptians and in the Bible narrative of the Pharaohs and the children of Israel! But I will stop my pen for this time by yet saying that as I stood yesterday on its bank and crossed by boat its turbid waters on my way to the Pyramids of Gizeh I drew mental pictures of Moses in the ark of bulrushes by the brink and of the great stream turned to blood as the first of ten plagues upon Pharaoh.

#### For the Herald of Truth. JOY IN SERVICE.

I love the Lord, because He first loved me,  
He gave His Son for sinners to set me free;  
O wondrous sacrifice, O depth of love,  
His grace so marvelous, His actions prove.

Long ago ere I saw the light of day,  
His love for my salvation made a way,  
And long before I had the power to love,  
He planned the means my soul from death to win.

Shall I then take a single step alone  
Upon a path with dangers thickly strewn?  
Shall I with puny arm or wisdom base  
Attempt, alone, the life of life to face?

Al no dear Savior, Master, helper, Friend,  
Thy presence shall be with me to the end,  
Thy guiding hand will never lead astray,  
Thy mighty arm sustains me day by day.

Then up, my soul, use every latent power  
To serve thy loving Master every hour,  
His smile—"Well done!" is of far more worth  
Than all the bright but fleeting joys of earth.

A. B. KOLN.

#### For the Herald of Truth. HOW TO USE OUR INFLUENCE.

BY J. D. RANCK.

This is a subject that has been on our minds for some time and I will now, if God be pleased to give me grace, present a few thoughts. When we have anything resting on our minds that may benefit a good cause, we should study the matter well and if God's words and our convictions tell us, in that way we should be willing to do so.

Dear reader, did you ever think how you are using your influence? Is it for Christ? Or is it against Christ? We are plainly told that if we are not for Christ we are against Him. We often

see that if a brother or sister makes even a very slight mistake, before we even find out whether it is correct or not we are ready to circulate it and in this way destroy his influence. The true Christian spirit would prompt us first to investigate the matter and even after we find it to be true not to circulate it. We should rather pray for him and help him to forget and correct his mistakes. This would be doing him good for the good of our neighbor, and Jesus Christ tells us that if we give even a cup of cold water to one of the least of His brethren, we have done it unto Him.

Frequently when we as professors of Christianity come together, either calling or visiting, we forget to speak of the things that are edifying. We converse on all of the current subjects of the day, but we either ignore or forget altogether Him who gave His life for our sins. We converse about the various kinds of amusements, how we can make the most money, and about fashion, style, and dress, or about the imperfections of the church and the church members, the mistakes of the minister, etc. Things of this kind it is sad to say, are often talked about in the church door and sometimes before the people get out of the house of worship.

There is always some one to catch these thoughts, and actions speak louder than words. We are watched very closely, even by those who make no profession of religion. This is making our influence against Christ, against His people, and against the prosperity of the church. We are first to seek the kingdom of God and His righteousness and all necessary things God will give unto us.

We should even be willing to make every sacrifice necessary for the building up of the cause of Christ. But how often we hear that when there is an effort made to raise means for some charitable purpose that the objection is brought, "It costs too much," and in this way when we refuse to lend a helping hand to promote the cause of Christ and to spread the gospel of truth, we use our influence rather against Christ than for Him.

The Savior teaches us that one soul is worth more than the whole world. If we then can be instrumental in bringing one soul to Christ, we have done something for the cause and God will bless us for what we have done. Under the Jewish dispensation, the people were required to give one-tenth of their income for the Lord's work. It might be well for some people to remember this at the present.

#### For the Herald of Truth. THE THREE-FOLD DELIVERANCE.

BY LINA ZOOK.

"Who delivered us from so great a death, and death deliverer, in whom we trust that he will yet deliver us." 2 Cor. 1:10.

We have here a three fold deliverance.

Paul, the author of these words, was abundantly able to know how to tell what this three-fold deliverance was.

He knew what real peril was, peril of body as well as peril of soul.

When he wrote these words he may have been thinking of some of his physical perils he endured on some of his missionary journeys.

At Lystra, after demonstrating the power of God in the healing of an impotent man, he declared unto them God's ways and His will concerning them.

Some would perhaps have wished to believe and accept the truth, but there were then, as there always are, enemies to oppose God's word, and they persuaded the people against Paul.

They were then as zealous against him as before they pretended to be for him, and they stoned the brave defender of God's truth and dragged the limp and helpless body out of the city, supposing him to be dead.

His friends gathered around him, weeping no doubt, for they felt keenly the loss of such a leader in the work of the gospel. Presently the body moved, the eyelids quivered, he breathed, and to the astonishment of every one, the active missionary gets up and instead of fleeing away from all who had been fighting him and his message, he goes right back into the city from whence he had been so unceremoniously expelled.

Of course another stoning, more thorough perhaps than the last one, might easily have been the result of his entering into the city, but "God hath delivered us," and we do not know of any more trouble along that line just then.

Again at Philippi, after a severe beating, we find Paul and Silas in the inner prison, their feet fast in the stocks, and their keeper having special orders to keep them safely.

At midnight instead of complaining of their hard lot our missionaries sing praises to God, and again in God's own wonderful way He delivers them, for the prison is opened by God's own power and the prisoners again are free.

May not these experiences have come before him with a vividness as he thought of the similar peril, spiritually, from which each one of us has been, is, and shall be delivered?

When Paul, on his way to Damascus, was breathing out threatenings against the church of Christ, met with Christ Himself, he could realize the power that would be required to rescue him, and when afterwards he was working for the new Master, and became willing to follow Him, he could realize what a wonderful deliverance it was. Our deliverance from sin and the power of death, so far as God's work is concerned, is a thing of the past.

Jesus on the cross bore our sins on His own body.

Isa. 53:3. "Surely He hath borne our griefs, and carried our sorrows." Gal. 3:10. "Christ hath redeemed us from the curse of the law, being made a curse for us."

Rom. 8:1. "There is therefore now no condemnation to them which are in Christ Jesus," because Jesus hath paid the price of our redemption, and by accepting His finished work, we are justified in God's sight, not for any merit of our own, but through the merit of a crucified but now arisen Redeemer. When we are reconciled with God we are justified through the merits of His Son.

This cannot be done by our good works but by faith, and then we may gratefully accept eternal life as the free gift from a loving Father's hand.

Sin is, however, a very real thing; and is still present in the world. Satan has for thousands of years been deceiving men and his power is very real and practical to day.

When the Redeemer is accepted His redemption is appropriated; past sins are cancelled and we are a "new creature in Christ Jesus." This new creature, created in the new birth, is nurtured and developed in our present state of "being delivered."

1 Cor. 1:18. "For the preaching of the cross is to them that perish, foolishness, but to us which are saved it is the power of God unto salvation."

Phil. 2:13. "For it is God that worketh in you both to will and to do of His good pleasure."

Phil. 1:6. "Being confident of this very thing that he that hath begun a good work in you, will perform it until the day of Jesus Christ."

In one night the children of Israel were released or delivered from their cruel task masters in Egypt, but their deliverance and training was still going on long after they had entered the land of Canaan, and for that matter is still in progress.

Paul was protected day by day from dangers, from persecutions, in afflictions and perils, so the Christian is protected and grows in the Christ life by a similar process and while sometimes the process is conducive to hardship and suffering, it is of inestimable value to the Christian; for character could never be so noble, so highly developed as it will be under this discipline. "The fruit of affliction is to take away sin."

"When sometimes the soul and God, God sometimes takes away the idol to draw the soul to Himself, not to punish the soul, but to deliver it from the snare Satan always so skillfully sets for the unsuspecting one who does not see the danger."

Many times do we not see the reason for certain circumstances in our lives, we sometimes cannot understand the trials that come to us, but we believe that many times those very trials are in some way a deliverance from a sin or a snare that without that particular trial we might have fallen into.

If God in this way guides us or delivers us, need we ever doubt or fear? The victory, dear friends, may be ours all along this uneven journey, for "Greater is He that is in you than he that is in the world," and "He doth deliver."

Our deliverance, while in one sense complete and finished in the past while in progress, now a daily deliverance and sanctification is however not yet finished in that our bodies are still in the world and we need a daily deliverance.

A wonderful work has been done, a sense complete and finished in the past while in progress, now a daily deliverance and sanctification is however not yet finished in that our bodies are still in the world and we need a daily deliverance.

A wonderful work has been done, a sense complete and finished in the past while in progress, now a daily deliverance and sanctification is however not yet finished in that our bodies are still in the world and we need a daily deliverance.

Some day, dear friends, if we remain faithful, God will take His own way from the presence of sin, which is now, so often, so hard to bear.

"He also will deliver."

"The Christ life is a blessed one now. The joys of the Christian now are the

sweetest, the purest imaginable in this sin-cursed earth; but some day, dear ones, the complete, the perfect deliverance from the presence of sin will be ours.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

Is this great process going on in our lives now? The great Deliverer does not intrude upon our lives.

He offers to each one who will come to Him this great salvation; it is a free gift, and He pleads very tenderly for us to accept it, but He will never force us to take the gift.

Shall we not eagerly come and take what He so lovingly offers?

Our salvation, while finished and offered to us freely, was not so easily obtained by Him who offers it to us.

The past deliverance, our justification, cost the life of Jesus on the cross. Our present deliverance and sanctification costs Him constant intercession with the Father.

The future deliverance, our complete redemption from sin and all its consequences, will be His reward, for He who has loved His bride so tenderly and so long is looking forward to the time when He shall receive her unto Himself with gladness and joy.

Courage, beloved, the prize is well worth the conflict.

The Deliverer is your dearest friend, you can well entrust to Him the process. With Him will be the joy when the conflict here is over.

The bright world to which I go  
Hath joys celestial and sincere,  
When shall I wake up in that world?  
O glorious hour! O blessed hour!  
I shall be near and in God's  
And flesh and sin no more control  
The sacred pleasures of my soul.

#### For the Herald of Truth. THE POWER OF PRAYER.

BY ANNA H. KATZMAN.

We find, in the word of God, many instances of prayer and the results. In Gen. 32:12 we have an example worthy of notice. Jacob was returning to his native land, fleeing from bondage to peace; but between him and the longed for place was his brother Esau, from whom, many years before, he had obtained the birthright. In his fear and distress he called upon God. The result is known to all of us; instead of a revengeful Esau, we find him a forgiving and loving brother. Have you an Esau to meet? Spend a night in prayer and go and meet him face to face, and God will do the rest. After the Esaus are satisfied, we are ready for development; so we pray for strength and guidance.

Elisha prayed for strength. He entered the chamber, closed the door to the outside world, and prayed and the power was given him.

The same is true of Peter in the days of Ignorance. Not long afterwards we find Peter again engaged in prayer; the answer this time being the opening up of the Gentile world to Christianity, and the direct result was the great Gentile convert. In this case, we have a different kind of prayer answered; also that of deliverance from the bonds of sin, for one who sought to know





## HERALD OF TRUTH.

November 1, 1899.

## SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. For Herald of Truth, one dollar per year. Short papers to one address, \$1.50 per year. HERALD OF TRUTH & WORKS OF CHURCH to one address, \$1.50 per year.

The HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Pennsylvania).
3. Franklin Co., Pa. & Washington Co., Md.
4. All Ohio District, Pa.
5. Canada.
6. Ohio.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District.
13. Missouri.
14. Kansas and Nebraska.
15. Nebraska German.
16. Minnesota District.
17. Minnesota (Amish Mennonites).

## Monthly Calendar for November, 1899.

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

3; 10; 17; 25.

## BUSINESS NOTICES.

The Family Almanac for 1900 is ready. See price list in another column.

Every reader should take advantage of our offer on a good commodity.

Send in your orders for Family Almanacs. See our large advertisement elsewhere.

Let every reader of the HERALD make an effort to introduce the Family Almanac into new homes. See price list elsewhere for inducements to agents.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

Our new large, illustrated catalogue is well under way. It will contain about 64 pages, and will be welcomed everywhere. The greatly reduced prices on books will immediately convince those who see it that the Mennonite Publishing Co. is the place to buy. If in need of books, write us. If you will write us that you want a catalogue, we will enter your name and send you one as soon as ready.

## HERALD OF TRUTH.

November 1,

Get your friends to subscribe for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. The church paper will interest them.

**Stock for Sale.**—Four shares of Mennonite Publishing Co. stock. Any one desiring an investment of this kind will please address Mennonite Publishing Co., Elkhart, Ind.

We have just received a large shipment of German Bibles and Testaments direct from Germany. Any one desiring to buy German books, should send for our German catalogue.

A few of the Family Bibles offered in the last number of the HERALD are still left. Any one desiring a good Family Bible at a very low price should take advantage of our liberal offer.

A large shipment of fine Gift Bibles, and Calendars, ranging in price from 10 cents to 50 cents each, has been received. These are used extensively as "Giveaways of Merit" in Sunday school. Send us your order.

**Ingersollism.**—The article that appeared in the Sept. 1st issue of this paper is now published in tract form, and will be sent gratis to all who wish to read or distribute it. Stamps to pay postage will be acceptable.

**For Bibles and good religious books** of all kinds call on or write us. We have on hand a large assortment of books, Sunday school cards, etc., at sufficient variety of prices to meet the different requirements.

**Workers Wanted.**—To secure subscribers for the HERALD OF TRUTH. Remember, that every family should have their church paper, and every body is interested in the church news. By all means send for it. A number of new subscribers have been added to our list lately. Price \$1.00 a year.

**Sunday school teachers and workers** who are contemplating purchasing rewards for their classes, should become acquainted with our superb line of books, booklets, etc. Our variety is larger than ever, and our reduced prices are sure to give satisfaction. Those who have already placed their orders are well pleased.

**To Those in Arrears.**—Our dear brethren and sisters who have not been able to pay for the paper for last year, and some who are in arrears for several years, will confer a great favor if they will send us the amount of their indebtedness very soon. We need it to meet our obligations, and those interested will kindly excuse us for presenting the matter so urgently.

**Gospel Call** is steadily taking the lead among Song Books for Sunday schools. The letters we are receiving testify to its high merit. It is very good all through, and very low in price. Sunday schools that are contemplating making a change in their song books, should by no means forget to give Gospel Call a fair examination. Price only 20 cents per copy, postpaid.

All HERALD readers will be interested in our beautiful premium Bible described on the last page of this number. Never before were we able to offer such a splendid Bible at such a marvelously low price. Do you want a bargain? Now is the time to pay your HERALD and take advantage of our Bible offer.

The "Marked New Testament" is having a good sale. It is a valuable little book, being very helpful in finding leading texts bearing on the Divinity and Death of Christ, Faith, Repentance, Obedience, etc. The price being so low places it within the reach of everybody. If you haven't a copy, send for one. Price 10 cents, Postage extra, 3 cents; 10 copies, \$1.00, Postage extra, 35 cents.

It is encouraging to note how rapidly the book "Dying Testimonies of Saved and Unsaved" sells. Agents are selling hundreds of them. The present edition is nearly exhausted and we are arranging to get out several thousand at once, expecting to follow with more later on. Who wants to be an agent and share in the harvest? Applications should be sent us early, for now is the time to begin work. Write us at once.

We have a limited number of "The Christian's Secret of a Happy Life" standard edition, in cloth binding, which we will offer for 50 cents postpaid. The regular price is 75 cents. This reduced price holds good only while the present stock lasts. Order this excellent book at once and take advantage of the reduction.

**Letters on Baptism**, by Edward B. Fairfield, D. D. 25 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject became an earnest advocate of baptism by affusion.

**Send Names.**—Send us the names of the families who do not take the HERALD OF TRUTH, in your neighborhood, and we will send them sample copies for examination. Do not be afraid to ask your neighbors to subscribe. The paper is well worth the price and if you are interested in the prosperity of your church you will certainly enjoy reading it. It is a source of great comfort to invalids and persons who for other reasons cannot attend public services on Sunday.

**The Words of Cheer.**—Is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

A great remedy for kidney and chronic troubles is the noted Bowden Lithia Water of Austell, Georgia. It flows out from large granite rocks in the very heart of the Mennonite colony in the Sweet Water valley, 18 miles from Atlanta, Georgia. This water has many curative properties, and has gained a world wide reputation, and is now for sale at the Mennonite Publishing Co., Elkhart, Indiana, and at Lancaster, Pa., by R. F. Herr, 37 N. Prince St. Price per single gallon, 50 cents; in 12 gallon car boys, \$4.75, free on board at the above places. Empty vessels must be returned, prepaid. Write for booklet of testimonials from the most noted physicians of the country.

**Our Family Almanac for 1900** is now completed and ready for delivery. Our patrons who have used this almanac during the past year will need no further explanation, or commendation. The calculations are made by Bish. L. J. Heatwole of Harrisonburg, Va., whose work for completeness and accuracy is not superseded by anyone. It shows the eclipses, constellations, astronomical characters, planets and aspects, chronological cycles, ember days, movable feasts, centennial almanacs, seasons, remarkable days, moon's signs, rising and setting of sun and moon, moon's phases, weather forecasts, etc. It also contains a good selection of reading matter, with several fine and interesting illustrations, several original articles, etc., ministers' names and addresses, meeting calendar, etc., etc. The almanac deserves a place in every family, and we ask our friends to favor us with their orders, early.

Price per copy, by mail, 6 cts.  
" " dozen, 45 cts.  
" " hundred, by mail, \$3.50  
" " by express, not paid 2.50  
Address all orders,  
Mennonite Publishing Co.,  
Elkhart, Ind.

## TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secretism.
- No. 6. The House of Darkness. (Against secret societies.)
- No. 7. Dying Without Hope.
- No. 8. "A Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "B. S."
- No. 13. The Small Circle Complexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian

Address all orders to,  
MENNONITE PUBLISHING CO.,  
Elkhart, Ind.

1899.

## SUNDAY SCHOOL LESSONS.

LESSON VII.—NOVEMBER 12.

REBUILDING THE WALLS OF JERUSALEM.—Neh. 4:7-18.

(Read chapter 4. Memory Verses 15-18.)

GOLDEN TEXT.—Watch and pray.—Matt. 26:41.

## INTRODUCTION.

TIME.—The summer and early autumn of B. C. 444.

PLACE.—Jerusalem and vicinity.

PERSONS.—Sanballat, Tobiah, Arabians, Ammonites, Ashdodites, Nehemiah, men of Judea.

LESSON CONNECTIONS.—In our last lesson we studied Nehemiah's prayer, so humble, so earnest, so persevering, so definite, so full of faith in the promise of God. To-day we see the answer to that prayer. At the end of four months Nehemiah returned to his duties as cupbearer. The king observed that his countenance was sad and inquired the reason. Nehemiah made the queen also being present. Then letters of authority were given to Nehemiah, and he went on his mission to Jerusalem. Three days after his arrival he went out alone in the night to investigate the condition of affairs about the city. Not until he had done this did he make known his business; then he told his plans to leading men, and all the people agreed to assist in the work of rebuilding the wall.—Arnold.

**NEHEMIAH'S PERSEVERANCE AND SUCCESS.**—Nehemiah's undertaking was not "a child's play," but a work of great moment, a work that required zeal, perseverance, vigilance, firmness and divine wisdom. He however was "master of the situation." Although the heathen combined in one common conspiracy against the Jews to retard and put a stop to the work of reconstruction, yet Nehemiah with his well equipped and organized band of workers went fearlessly on with the Lord's work. He prevailed with God in prayer and supplications. His courage and implicit faith in God were the secret of his success. He used much skill in making the necessary protection against the dreaded foe. Watching must needs be connected with working if the rubble is to be cleared away and the walls rebuilt; consequently when Nehemiah came to Jerusalem. We have had no glimpse of Ezra during the time that Nehemiah rebuilt the walls of Jerusalem. He probably was still in Persia at the time, but subsequently followed Nehemiah to Judea, arriving there at an opportune time to inaugurate the much needed Bible Course, or Study of the Scriptures, among the people. Ezra was pre-eminently qualified to bring forth the Book of the Law, and to expound the same unto the people; because he had carefully studied the Scriptures from his youth up, and he undoubtedly had written several copies of the law himself.

watch continually, pray earnestly, and labor diligently.

Nov. HOME READINGS.

6. M.—Rebuilding the walls of Jerusalem. Neh. 4:7-11.

7. T.—Tempters unheeded. Neh. 6:1-9.

8. W.—The wall finished. Neh. 6:10-16.

9. Th.—Dedication and rejoicing. Neh. 12:27-30, 43-47.

10. F.—Evil designs frustrated. Isa. 64.

11. S.—Able to stand. Eph. 6:10-18.

12. S.—Watching and prayer. Mark 13:28-37.

LESSON VIII.—NOVEMBER 19.

PUBLIC READING OF THE SCRIPTURES.—Neh. 8:1-12.

(Read Nehemiah 8, and Luke 4:16-22. Memory Verses 1-3.)

GOLDEN TEXT.—The ears of all the people were attentive unto the book of the law.—Neh. 8:3.

INTRODUCTION.

TIME.—B. C. 444, about two months after Nehemiah's arrival in Jerusalem, and a week after the completion of the walls.

PLACE.—Jerusalem.

PERSONS.—Nehemiah, Ezra, Priests, Levites, The People.

TIME.—The seventh month of the Jewish year was a time of Jewish festivities. 1. The Feast of Trumpets ushering in the new year and the new moon. 2. The great Day of Atonement, the 10th of the month. 3. The Feast of Tabernacles from the 15th to the 21st—the Jewish harvest or ingathering meeting. In addition to these solemn praise meetings, Nehemiah held a separate solemn meeting, for the purpose of making confession of sin, and renewing their covenant with God. This month was chiefly devoted to religious meetings, and spent in the study of God's Word.

**EZRA'S WORK UNDER NEHEMIAH.**—Thirteen years previous to the time of our lesson Ezra had gone up from Persia to Jerusalem with a company of volunteers to renovate the corrupted city. It is supposed that he spent eight months in Jerusalem working reforms, the chief of which was the separating of the Jews from their heathen wives, and after which he again returned to Persia, and in his absence the Jews again relapsed into their former condition of extreme sinfulness, and were in this sad state of corruption when Nehemiah came to Jerusalem. We have had no glimpse of Ezra during the time that Nehemiah rebuilt the walls of Jerusalem. He probably was still in Persia at the time, but subsequently followed Nehemiah to Judea, arriving there at an opportune time to inaugurate the much needed Bible Course, or Study of the Scriptures, among the people. Ezra was pre-eminently qualified to bring forth the Book of the Law, and to expound the same unto the people; because he had carefully studied the Scriptures from his youth up, and he undoubtedly had written several copies of the law himself.

Nov. HOME READINGS.

13. M.—Public reading of the Scriptures. Neh. 8:1-12.

14. T.—Obeying the law. Neh. 8:13 to 9:3.

## HERALD OF TRUTH.

329

15. W.—God's Word to be studied. Dent. 11:13-21.
16. Th.—Delight in God's Word. Psa. 119:1-16.
17. F.—The Scriptures revealed. 2 Ki. 22:3-13.
18. S.—The Word rejected. Jer. 36:9-24.
19. S.—Reward in keeping. Psa. 19:7-14.

## CORRESPONDENCE.

FROM JOHNSTOWN, PENNSYLVANIA.

On the 19th of August Bro. D. H. Bender, of Somerset County, Pa., came to us and held four meetings in our several meeting houses. On Wednesday morning, August 24th, he, in company with the writer and others, left Johnstown to attend conference at Rockton. During the meetings held in connection with the conference four persons were baptized and received into church fellowship. The congregation here is small but growing.

On the 17th of September there was a Home Sunday School Conference held at Stahl meeting house. This conference seemed to have a very encouraging effect upon the congregation and the community. Bro. J. R. Zook, from Lawrence County, came to us the same day, but too late for the conference. He remained a few days and held a few meetings.

On the 1st of October the writer went to Shelsburg to visit a few sick friends. Uncle Jacob and Aunt Katie Thomas are quite old and Bro. Thomas is in feeble health and confined to his bed. May God bless him in his suffering. Sister Mary Miller, who has been suffering with rheumatism for twenty years, has not been able to walk at all for nearly fourteen years, but seems to be happy and contented. She sits in her chair, and when able, does a little work with her hands although very much crippled. On the table by her side lays an open Bible. It did me good to visit her and her aged husband, to sit and listen to her earnest conversation about things that happened when she was young. She is now sixty three years old and for twenty years she has been afflicted, but she is still fully resigned to the will of God. People who are old and feeble should be visited frequently by those who are well and strong. Devotional exercises should be held with them and the bishops should from time to time dispense to them the communion, especially when they make request for it. In many places there are many things neglected that those who have charge of the churches should carefully look after.

On the 6th of October Bro. Aaron Loucks, of Scotland, Pa., came to us and on Saturday preparatory services were held in the Blauch meeting house. Four young persons were baptized and received into church fellowship at the same time. In the evening we also held services and on Sunday the suffering and death of Jesus was commemorated. On Sunday evening we had another meeting at the Stahl meeting house. May God bless the work.

FROM BERTIE, ONTARIO.—Our communion services were fairly well attended. Bro. Daniel Wismer and wife, of Bertie, were present; also Sister

Bearse and Sister Rittenhouse, of Campton, for which we are very thankful. Bro. Amos Bearse accepted Christ as the one rock of his salvation and was received into church fellowship. We expect Bro. E. H. Hallman, of Bertie, with us soon to hold several meetings. We desire the prayers of God's people. D. P. SNYDER.

FROM LANCASTER CO., PA.—On Saturday, October 7th, the ministering brethren, Samuel Letter and Wm. G. Sieber, of Juniata Co., Pa., came from conference and held several meetings on Sunday the 8th. They were at Weaverland in the forenoon. They also talked to the Bible Class. On Saturday Bro. Joseph Graybill, also of Juniata Co., was with us, and we enjoyed a feast of blessings. We pray that God may crown the labors of these brethren, by bringing many souls to Christ. We were much encouraged by their visit and hope they will come again.

On Saturday, October 14th, Dea. Jonas Brubaker and wife and daughter, Bertha, and Bro. A. H. Long and wife, all of Elkhart, Ind., came to visit us. We were very glad to have them with us. Bro. Brubaker is a cousin to the writer, but we had not seen him for fifteen years. This made us appreciate the visit all the more. We feel encouraged and strengthened through these visits, and feel to be more faithful to Jesus than ever before. May God bless us and make us all more faithful. N. A. L.

FROM ALBIA, MINN., OCT. 20TH, 1899.—On the 22nd of September, the brethren D. S. Brunk, of Ohio, and P. S. Hartman, of Virginia, came into our midst to labor for the Master and the eternal welfare of souls. They stayed until October 4th and held fifteen meetings, and visited from house to house and talked about things that belong to salvation. On Sunday, October 1st, three meetings were held. At the afternoon meeting votes were taken for a deacon, as previously determined upon. Bro. J. T. Hamilton being the only brother receiving votes, was accordingly ordained, and as one filling the office of deacon has a double responsibility resting upon him, not only in living a godly and blameless life and imparting instruction, but also on account of the delicate work that sometimes falls to the lot of a deacon; therefore, let us pray that the unerring, Holy Spirit may so fill and control his heart and life that he may be much used of God in His kingdom on earth.

On Tuesday evening, October 3rd, two applicants were received into church membership by baptism. These children, twelve and thirteen years old, had manifested a desire to unite with the church a year ago, while Bro. L. J. Lehman was with us, they being then eleven and twelve years old, but upon examination they thought it would be best to read their bibles earnestly for a while longer until they could comprehend more fully the duties and responsibilities of one professing godliness and the conduct becoming those who profess to be God's servants. Under the preaching of Bro. Brunk they again declared themselves ready to be received into church fellowship, which was done. May God comfort, which is the Holy Spirit, manifest the

FROM BERTIE, ONTARIO.—Our communion services were fairly well attended. Bro. Daniel Wismer and wife, of Bertie, were present; also Sister



truth of God's word to them and guide them into the true way of Christian living. Communion was also held and foot washing observed. From here the brethren went to Iowa on their mission of love and service. May God, the Everlasting Father, give them great grace to proclaim the Gospel of Jesus Christ in the power of the Holy Spirit.

P. B. SNYDER.

#### PAUL AS A TEACHER.

BY CLARA M. BRUBAKER.

When we carefully and prayerfully study the life of Paul and see his many sterling qualities as a teacher we cannot fail to see our own weak points. Brought up under the teachings of Gamaliel, one of the foremost instructors of his day, he was well equipped, with the best education, that the age could afford. He was a man of power among his class and very zealous for the cause he espoused.

This much can be said of Paul while yet a persecutor of Christ's followers; but the true grandeur of this life, and the noblest traits of his character, are not revealed until he sees his true condition, and though strong as he seemed to be in himself, he cries out, "Lord, what wilt thou have me to do?" Here lies the secret of his success as a teacher of the truth. He was fully consecrated to the will of God. We as teachers should imitate his example and much good will follow.

Do we not sometimes say, "Lord, what wilt thou have me to do?" and then without waiting for an answer go on making our own plans? With that fervent zeal with which Paul worked against Christianity, his conversion has after a while expounded the gospel whenever and wherever he had opportunity. Prison walls did not stop his teaching but only widened the field of labor.

He went to Rome, no doubt uncertain what the result would be but with that strong confidence that if there was something for him to do God would open the way. It was truly a missionary journey, though he was a prisoner. Let us take courage, my brethren, my sister, for we are all teachers to some extent. We may feel bound by the chains of prejudice and opposition, but with the confidence of Paul, for we may have the success of Paul, for we have Paul's God to uphold us.

As a teacher, Paul was earnest; he was patient and self-sacrificing; he was sympathetic and sociable.

We see his earnestness when he stands up before governors and rulers and preaches the truth without fear. His zeal makes Agrippa to say, "Almost thou persuadest me to be a Christian." Do we make our hearers and associates feel their need of a Savior?

We see his patience and self-sacrifice manifested in his many declarations that he is content with his lot whatever it be. He was made all things to all men that he might save some, and yet amid all his trials he counts it all gain.

He shows his sympathy by warning the erring, rebuking the willful, encouraging the weak and commending the strong. Here is where we often fail. We allow self too much room. Paul comes to us with these joy-inspiring words, "Rejoice in the Lord always." He has little time to

picture the dark side of life in others. When he saw a willful error he firmly rebuked the evildoer without discouraging him with a dark view of the matter.

We see his sincerity in the letters of love and sympathy he wrote the churches when separated from them. With all their noble traits and others not mentioned in this article, Paul could well say, "Be ye followers of me even as I also am of Christ." He was a man of power because he followed the great teacher, Christ.

May we like Paul take Him as our model and by turning into closer communion with Him and those we are to teach we may be used in His glory and happy results will follow.

#### REPORT

OF THE INDIANA AND MICHIGAN CONFERENCE, HELD AT YELLOW CREEK, M. H., OCTOBER 12TH AND 13TH.

The organization was made by appointing Blah, P. Y. Lehman moderator, Jonathan Kurtz assistant, and D. J. Johns assistant secretary.

Conference was opened by the moderator. Ephesians 4 was read. Prayer by N. Metzler. Conference address by Blah, Jonathan Kurtz.

In his remarks he first spoke of the need and power of prayer. Read Eph. 4:1-3. He set forth that we all have a calling and that we sometimes fail to realize the importance of walking worthy of the vocation wherewith we are called. We need to be prayerful, asking God for His grace to enable us to carry out the work which He has given us to do, and not be discouraged. God will bear the burden for us and help us to carry out the calling to His glory; and therefore we should not look upon our work as a burden, but out of love to our God we should be obedient, even though we have only one talent, while others may have five. We must look on the bright side, presenting our bodies as a living sacrifice to God, telling Him to use us as instruments in His hands. The responsibility of the bishops is very great. They should live exemplary lives before the flock and the outside world. We need be very careful that we be not easily tossed about by different doctrines and opinions; and that we do not get into the channel of lording it over God's heritage. A minister has a responsibility resting upon himself, and yet he knows nothing of the responsibility resting upon his bishop. The enemy is getting right in among the Christian people. Bishops must do the work willingly and not for filthy lucre, but as examples of the flock, and the work in which he is engaged will lead him aright. We should be given much to prayer and exercise humility and remain on one common level with the brotherhood in general; though the ministers and deacons are not called to the same responsibilities as the bishop, yet they need the same humble spirit of love.

That spirit will endeavor to keep the unity of the spirit, which is so often marred by selfish motives. Some may be further advanced in Christian experience, but still they are all on the same common level, in honor preferring one another in love and forbearance. Converts should be carefully instructed before they are received into

church fellowship; they should be obedient to God as good children are to their parents, doing what they are commanded, not finding excuses for slaying away from church services for every little cause. Then they will have the promise of being happy in time and in the world to come.

REMARKS BY BISH. P. Y. LEHMAN.—We are so prone not to study our calling, and therefore do not understand what it means, neither how to walk worthy of it. Pray your ministers into new men instead of finding fault with them. The walk and conduct of Christian professors to a large extent does not harmonize with the gospel standard. One trouble is, the congregations get tired of their ministers; they must have new ones about every year. We need all the education we can get, but wisdom and good judgment must go before education. Educated people as a general thing are not as submissive as they ought to be. Because iniquities abound, love in many waxeth cold. Education, without wisdom and love, is puffing up the people of this nation, and from this cause both the nation and the church are in danger of being led to a downfall. As Israel lusted after the fleshpots of Egypt, so the present day Christian professors are lusting after the fashions and pleasures of the world, such as fairs, shows, picnics, etc. The prayer head covering is needless, but the whole life and apparel ought to correspond with it. Our young sisters wear the plain head covering in the church, but some of them when they go out into worldly gatherings must have hats with flowers, feathers and other things to correspond, which is inconsistent. We ought to be careful in teaching our children, by precept and example. Isaac was taught to obey God's laws or else he would not have been submissive to his father's will when he offered him.

The bishops, ministers and deacons then gave testimony to what was presented, and also stated the condition of their several congregations of which they had charge.

FRIDAY MORNING SESSION. After the usual devotional exercises C. Z. Yoder, of Wellersville, Ohio, made some remarks concerning the condition of the "Mennoite Old People's Home" in Wayne County, Ohio, soliciting aid, etc., after which the following questions were taken up and discussed.

Question 1. Is it consistent for our young men to be members of Young Men's Christian Associations? Answer adopted. Christ organized the church; hence we as His followers need no outside issues, which at best promote only morality, and yet are antagonistic to the word of God. "Jn. 3:5; Matt. 5:16 and 6:24."

Question 2. What is the decision of this conference in regard to our people taking an active part in the Union, Township, County and State Sunday School Conventions? Ans. We believe that it is not consistent for us as defenseless Christians to participate in the various exercises of the Union S. S. Conferences. Adopted.

Question 3. If a man who has for some time been preaching as a probationer in another denomination, but was never ordained to the ministry, makes application for membership in our church, can he be received as a minister? Ans. Question and answer No. 1 of the conference of 1894 was adopted. This reads as follows:

(Que. Can a minister whose ordination was not in accordance with the teachings of the gospel be taken into the lot for bishop? Ans. No. Neither can such a one be allowed to serve the church as a minister.)

Conference adjourned for dinner. After the opening of the afternoon session Question No. 4 was taken up and discussed.

Que. 4. Is it expedient for our people to advocate in public services the doctrine of the degree of reward in heaven, and also in the punishment of the lost? Ans. We deem it inexpedient; because it is not profitable, neither is there a scriptural foundation for it. Matt. 20:1-16; 1 Jn. 3:2; Matt. 18:3; Phil. 3:21. Adopted.

Que. 5. If a member leaves a congregation, gets a letter of membership, settles in another congregation, and does not give in letters, and his life becomes inconsistent, whose duty will it be to look after him? Ans. Those who have oversight of the church where he now resides should report his condition to his former bishop or minister, who should further investigate the matter and deal with him according to the word of God. Adopted.

DEACONS. Noah Hoover, South West, Ind. James Long, Elkhart, Ind. Jacob Miesher, Shipshewana, Ind. J. C. Harsberger, Middlebury, Ind. John Bare, Nappanee, Ind. C. Z. Yoder, Wellersville, O. Jacob Wisler, Nappanee, Ind. Samuel Snelzer, Wakarusa, Ind. These ministers and deacons all expressed a willingness to abide in the

order and rules of the church, and to try and keep house with the same as far as God would give them grace, and the reports which they gave showed that examination meetings had been held in about all the congregations represented in this conference, and that peace was confessed almost unanimously, and that all the congregations were in a prosperous condition. The congregation now also by a rising vote expressed that they were in harmony with what was presented and that they were willing to stand by the bishops and ministers and help them to keep house with the same.

Thursday's afternoon session was closed with prayer.

FRIDAY MORNING SESSION. After the usual devotional exercises C. Z. Yoder, of Wellersville, Ohio, made some remarks concerning the condition of the "Mennoite Old People's Home" in Wayne County, Ohio, soliciting aid, etc., after which the following questions were taken up and discussed.

Question 1. Is it consistent for our young men to be members of Young Men's Christian Associations? Answer adopted. Christ organized the church; hence we as His followers need no outside issues, which at best promote only morality, and yet are antagonistic to the word of God. "Jn. 3:5; Matt. 5:16 and 6:24."

Question 2. What is the decision of this conference in regard to our people taking an active part in the Union, Township, County and State Sunday School Conventions? Ans. We believe that it is not consistent for us as defenseless Christians to participate in the various exercises of the Union S. S. Conferences. Adopted.

Question 3. If a man who has for some time been preaching as a probationer in another denomination, but was never ordained to the ministry, makes application for membership in our church, can he be received as a minister? Ans. Question and answer No. 1 of the conference of 1894 was adopted. This reads as follows:

(Que. Can a minister whose ordination was not in accordance with the teachings of the gospel be taken into the lot for bishop? Ans. No. Neither can such a one be allowed to serve the church as a minister.)

Conference adjourned for dinner. After the opening of the afternoon session Question No. 4 was taken up and discussed.

Que. 4. Is it expedient for our people to advocate in public services the doctrine of the degree of reward in heaven, and also in the punishment of the lost? Ans. We deem it inexpedient; because it is not profitable, neither is there a scriptural foundation for it. Matt. 20:1-16; 1 Jn. 3:2; Matt. 18:3; Phil. 3:21. Adopted.

Que. 5. If a member leaves a congregation, gets a letter of membership, settles in another congregation, and does not give in letters, and his life becomes inconsistent, whose duty will it be to look after him? Ans. Those who have oversight of the church where he now resides should report his condition to his former bishop or minister, who should further investigate the matter and deal with him according to the word of God. Adopted.

DEACONS. Noah Hoover, South West, Ind. James Long, Elkhart, Ind. Jacob Miesher, Shipshewana, Ind. J. C. Harsberger, Middlebury, Ind. John Bare, Nappanee, Ind. C. Z. Yoder, Wellersville, O. Jacob Wisler, Nappanee, Ind. Samuel Snelzer, Wakarusa, Ind. These ministers and deacons all expressed a willingness to abide in the

order and rules of the church, and to try and keep house with the same as far as God would give them grace, and the reports which they gave showed that examination meetings had been held in about all the congregations represented in this conference, and that peace was confessed almost unanimously, and that all the congregations were in a prosperous condition. The congregation now also by a rising vote expressed that they were in harmony with what was presented and that they were willing to stand by the bishops and ministers and help them to keep house with the same.

Thursday's afternoon session was closed with prayer.

FRIDAY MORNING SESSION. After the usual devotional exercises C. Z. Yoder, of Wellersville, Ohio, made some remarks concerning the condition of the "Mennoite Old People's Home" in Wayne County, Ohio, soliciting aid, etc., after which the following questions were taken up and discussed.

Question 1. Is it consistent for our young men to be members of Young Men's Christian Associations? Answer adopted. Christ organized the church; hence we as His followers need no outside issues, which at best promote only morality, and yet are antagonistic to the word of God. "Jn. 3:5; Matt. 5:16 and 6:24."

Question 2. What is the decision of this conference in regard to our people taking an active part in the Union, Township, County and State Sunday School Conventions? Ans. We believe that it is not consistent for us as defenseless Christians to participate in the various exercises of the Union S. S. Conferences. Adopted.

Question 3. If a man who has for some time been preaching as a probationer in another denomination, but was never ordained to the ministry, makes application for membership in our church, can he be received as a minister? Ans. Question and answer No. 1 of the conference of 1894 was adopted. This reads as follows:

(Que. Can a minister whose ordination was not in accordance with the teachings of the gospel be taken into the lot for bishop? Ans. No. Neither can such a one be allowed to serve the church as a minister.)

Conference adjourned for dinner. After the opening of the afternoon session Question No. 4 was taken up and discussed.

Que. 4. Is it expedient for our people to advocate in public services the doctrine of the degree of reward in heaven, and also in the punishment of the lost? Ans. We deem it inexpedient; because it is not profitable, neither is there a scriptural foundation for it. Matt. 20:1-16; 1 Jn. 3:2; Matt. 18:3; Phil. 3:21. Adopted.

Que. 5. If a member leaves a congregation, gets a letter of membership, settles in another congregation, and does not give in letters, and his life becomes inconsistent, whose duty will it be to look after him? Ans. Those who have oversight of the church where he now resides should report his condition to his former bishop or minister, who should further investigate the matter and deal with him according to the word of God. Adopted.

DEACONS. Noah Hoover, South West, Ind. James Long, Elkhart, Ind. Jacob Miesher, Shipshewana, Ind. J. C. Harsberger, Middlebury, Ind. John Bare, Nappanee, Ind. C. Z. Yoder, Wellersville, O. Jacob Wisler, Nappanee, Ind. Samuel Snelzer, Wakarusa, Ind. These ministers and deacons all expressed a willingness to abide in the

order and rules of the church, and to try and keep house with the same as far as God would give them grace, and the reports which they gave showed that examination meetings had been held in about all the congregations represented in this conference, and that peace was confessed almost unanimously, and that all the congregations were in a prosperous condition. The congregation now also by a rising vote expressed that they were in harmony with what was presented and that they were willing to stand by the bishops and ministers and help them to keep house with the same.

Thursday's afternoon session was closed with prayer.

FRIDAY MORNING SESSION. After the usual devotional exercises C. Z. Yoder, of Wellersville, Ohio, made some remarks concerning the condition of the "Mennoite Old People's Home" in Wayne County, Ohio, soliciting aid, etc., after which the following questions were taken up and discussed.

Question 1. Is it consistent for our young men to be members of Young Men's Christian Associations? Answer adopted. Christ organized the church; hence we as His followers need no outside issues, which at best promote only morality, and yet are antagonistic to the word of God. "Jn. 3:5; Matt. 5:16 and 6:24."

Question 2. What is the decision of this conference in regard to our people taking an active part in the Union, Township, County and State Sunday School Conventions? Ans. We believe that it is not consistent for us as defenseless Christians to participate in the various exercises of the Union S. S. Conferences. Adopted.

Question 3. If a man who has for some time been preaching as a probationer in another denomination, but was never ordained to the ministry, makes application for membership in our church, can he be received as a minister? Ans. Question and answer No. 1 of the conference of 1894 was adopted. This reads as follows:

(Que. Can a minister whose ordination was not in accordance with the teachings of the gospel be taken into the lot for bishop? Ans. No. Neither can such a one be allowed to serve the church as a minister.)

Conference adjourned for dinner. After the opening of the afternoon session Question No. 4 was taken up and discussed.

Que. 4. Is it expedient for our people to advocate in public services the doctrine of the degree of reward in heaven, and also in the punishment of the lost? Ans. We deem it inexpedient; because it is not profitable, neither is there a scriptural foundation for it. Matt. 20:1-16; 1 Jn. 3:2; Matt. 18:3; Phil. 3:21. Adopted.

Que. 5. If a member leaves a congregation, gets a letter of membership, settles in another congregation, and does not give in letters, and his life becomes inconsistent, whose duty will it be to look after him? Ans. Those who have oversight of the church where he now resides should report his condition to his former bishop or minister, who should further investigate the matter and deal with him according to the word of God. Adopted.

DEACONS. Noah Hoover, South West, Ind. James Long, Elkhart, Ind. Jacob Miesher, Shipshewana, Ind. J. C. Harsberger, Middlebury, Ind. John Bare, Nappanee, Ind. C. Z. Yoder, Wellersville, O. Jacob Wisler, Nappanee, Ind. Samuel Snelzer, Wakarusa, Ind. These ministers and deacons all expressed a willingness to abide in the

order and rules of the church, and to try and keep house with the same as far as God would give them grace, and the reports which they gave showed that examination meetings had been held in about all the congregations represented in this conference, and that peace was confessed almost unanimously, and that all the congregations were in a prosperous condition. The congregation now also by a rising vote expressed that they were in harmony with what was presented and that they were willing to stand by the bishops and ministers and help them to keep house with the same.

Thursday's afternoon session was closed with prayer.

FRIDAY MORNING SESSION. After the usual devotional exercises C. Z. Yoder, of Wellersville, Ohio, made some remarks concerning the condition of the "Mennoite Old People's Home" in Wayne County, Ohio, soliciting aid, etc., after which the following questions were taken up and discussed.

Question 1. Is it consistent for our young men to be members of Young Men's Christian Associations? Answer adopted. Christ organized the church; hence we as His followers need no outside issues, which at best promote only morality, and yet are antagonistic to the word of God. "Jn. 3:5; Matt. 5:16 and 6:24."

Question 2. What is the decision of this conference in regard to our people taking an active part in the Union, Township, County and State Sunday School Conventions? Ans. We believe that it is not consistent for us as defenseless Christians to participate in the various exercises of the Union S. S. Conferences. Adopted.

Question 3. If a man who has for some time been preaching as a probationer in another denomination, but was never ordained to the ministry, makes application for membership in our church, can he be received as a minister? Ans. Question and answer No. 1 of the conference of 1894 was adopted. This reads as follows:

(Que. Can a minister whose ordination was not in accordance with the teachings of the gospel be taken into the lot for bishop? Ans. No. Neither can such a one be allowed to serve the church as a minister.)

Conference adjourned for dinner. After the opening of the afternoon session Question No. 4 was taken up and discussed.

Que. 4. Is it expedient for our people to advocate in public services the doctrine of the degree of reward in heaven, and also in the punishment of the lost? Ans. We deem it inexpedient; because it is not profitable, neither is there a scriptural foundation for it. Matt. 20:1-16; 1 Jn. 3:2; Matt. 18:3; Phil. 3:21. Adopted.

Que. 5. If a member leaves a congregation, gets a letter of membership, settles in another congregation, and does not give in letters, and his life becomes inconsistent, whose duty will it be to look after him? Ans. Those who have oversight of the church where he now resides should report his condition to his former bishop or minister, who should further investigate the matter and deal with him according to the word of God. Adopted.

DEACONS. Noah Hoover, South West, Ind. James Long, Elkhart, Ind. Jacob Miesher, Shipshewana, Ind. J. C. Harsberger, Middlebury, Ind. John Bare, Nappanee, Ind. C. Z. Yoder, Wellersville, O. Jacob Wisler, Nappanee, Ind. Samuel Snelzer, Wakarusa, Ind. These ministers and deacons all expressed a willingness to abide in the

order and rules of the church, and to try and keep house with the same as far as God would give them grace, and the reports which they gave showed that examination meetings had been held in about all the congregations represented in this conference, and that peace was confessed almost unanimously, and that all the congregations were in a prosperous condition. The congregation now also by a rising vote expressed that they were in harmony with what was presented and that they were willing to stand by the bishops and ministers and help them to keep house with the same.

Thursday's afternoon session was closed with prayer.

FRIDAY MORNING SESSION. After the usual devotional exercises C. Z. Yoder, of Wellersville, Ohio, made some remarks concerning the condition of the "Mennoite Old People's Home" in Wayne County, Ohio, soliciting aid, etc., after which the following questions were taken up and discussed.

Question 1. Is it consistent for our young men to be members of Young Men's Christian Associations? Answer adopted. Christ organized the church; hence we as His followers need no outside issues, which at best promote only morality, and yet are antagonistic to the word of God. "Jn. 3:5; Matt. 5:16 and 6:24."

Conference adjourned for dinner. After the opening of the afternoon session Question No. 4 was taken up and discussed.

Que. 4. Is it expedient for our people to advocate in public services the doctrine of the degree of reward in heaven, and also in the punishment of the lost? Ans. We deem it inexpedient; because it is not profitable, neither is there a scriptural foundation for it. Matt. 20:1-16; 1 Jn. 3:2; Matt. 18:3; Phil. 3:21. Adopted.

Que. 5. If a member leaves a congregation, gets a letter of membership, settles in another congregation, and does not give in letters, and his life becomes inconsistent, whose duty will it be to look after him? Ans. Those who have oversight of the church where he now resides should report his condition to his former bishop or minister, who should further investigate the matter and deal with him according to the word of God. Adopted.

DEACONS. Noah Hoover, South West, Ind. James Long, Elkhart, Ind. Jacob Miesher, Shipshewana, Ind. J. C. Harsberger, Middlebury, Ind. John Bare, Nappanee, Ind. C. Z. Yoder, Wellersville, O. Jacob Wisler, Nappanee, Ind. Samuel Snelzer, Wakarusa, Ind. These ministers and deacons all expressed a willingness to abide in the

order and rules of the church, and to try and keep house with the same as far as God would give them grace, and the reports which they gave showed that examination meetings had been held in about all the congregations represented in this conference, and that peace was confessed almost unanimously, and that all the congregations were in a prosperous condition. The congregation now also by a rising vote expressed that they were in harmony with what was presented and that they were willing to stand by the bishops and ministers and help them to keep house with the same.

Thursday's afternoon session was closed with prayer.

FRIDAY MORNING SESSION. After the usual devotional exercises C. Z. Yoder, of Wellersville, Ohio, made some remarks concerning the condition of the "Mennoite Old People's Home" in Wayne County, Ohio, soliciting aid, etc., after which the following questions were taken up and discussed.

Question 1. Is it consistent for our young men to be members of Young Men's Christian Associations? Answer adopted. Christ organized the church; hence we as His followers need no outside issues, which at best promote only morality, and yet are antagonistic to the word of God. "Jn. 3:5; Matt. 5:16 and 6:24."

Question 2. What is the decision of this conference in regard to our people taking an active part in the Union, Township, County and State Sunday School Conventions? Ans. We believe that it is not consistent for us as defenseless Christians to participate in the various exercises of the Union S. S. Conferences. Adopted.

Question 3. If a man who has for some time been preaching as a probationer in another denomination, but was never ordained to the ministry, makes application for membership in our church, can he be received as a minister? Ans. Question and answer No. 1 of the conference of 1894 was adopted. This reads as follows:

(Que. Can a minister whose ordination was not in accordance with the teachings of the gospel be taken into the lot for bishop? Ans. No. Neither can such a one be allowed to serve the church as a minister.)

Conference adjourned for dinner. After the opening of the afternoon session Question No. 4 was taken up and discussed.

Que. 4. Is it expedient for our people to advocate in public services the doctrine of the degree of reward in heaven, and also in the punishment of the lost? Ans. We deem it inexpedient; because it is not profitable, neither is there a scriptural foundation for it. Matt. 20:1-16; 1 Jn. 3:2; Matt. 18:3; Phil. 3:21. Adopted.

Que. 5. If a member leaves a congregation, gets a letter of membership, settles in another congregation, and does not give in letters, and his life becomes inconsistent, whose duty will it be to look after him? Ans. Those who have oversight of the church where he now resides should report his condition to his former bishop or minister, who should further investigate the matter and deal with him according to the word of God. Adopted.

DEACONS. Noah Hoover, South West, Ind. James Long, Elkhart, Ind. Jacob Miesher, Shipshewana, Ind. J. C. Harsberger, Middlebury, Ind. John Bare, Nappanee, Ind. C. Z. Yoder, Wellersville, O. Jacob Wisler, Nappanee, Ind. Samuel Snelzer, Wakarusa, Ind. These ministers and deacons all expressed a willingness to abide in the

order and rules of the church, and to try and keep house with the same as far as God would give them grace, and the reports which they gave showed that examination meetings had been held in about all the congregations represented in this conference, and that peace was confessed almost unanimously, and that all the congregations were in a prosperous condition. The congregation now also by a rising vote expressed that they were in harmony with what was presented and that they were willing to stand by the bishops and ministers and help them to keep house with the same.

Thursday's afternoon session was closed with prayer.

FRIDAY MORNING SESSION. After the usual devotional exercises C. Z. Yoder, of Wellersville, Ohio, made some remarks concerning the condition of the "Mennoite Old People's Home" in Wayne County, Ohio, soliciting aid, etc., after which the following questions were taken up and discussed.

Question 1. Is it consistent for our young men to be members of Young Men's Christian Associations? Answer adopted. Christ organized the church; hence we as His followers need no outside issues, which at best promote only morality, and yet are antagonistic to the word of God. "Jn. 3:5; Matt. 5:16 and 6:24."

Conference adjourned for dinner. After the opening of the afternoon session Question No. 4 was taken up and discussed.

Que. 4. Is it expedient for our people to advocate in public services the doctrine of the degree of reward in heaven, and also in the punishment of the lost? Ans. We deem it inexpedient; because it is not profitable, neither is there a scriptural foundation for it. Matt. 20:1-16; 1 Jn. 3:2; Matt. 18:3; Phil. 3:21. Adopted.

Que. 5. If a member leaves a congregation, gets a letter of membership, settles in another congregation, and does not give in letters, and his life becomes inconsistent, whose duty will it be to look after him? Ans. Those who have oversight of the church where he now resides should report his condition to his former bishop or minister, who should further investigate the matter and deal with him according to the word of God. Adopted.

DEACONS. Noah Hoover, South West, Ind. James Long, Elkhart, Ind. Jacob Miesher, Shipshewana, Ind. J. C. Harsberger, Middlebury, Ind. John Bare, Nappanee, Ind. C. Z. Yoder, Wellersville, O. Jacob Wisler, Nappanee, Ind. Samuel Snelzer, Wakarusa, Ind. These ministers and deacons all expressed a willingness to abide in the

order and rules of the church, and to try and keep house with the same as far as God would give them grace, and the reports which they gave showed that examination meetings had been held in about all the congregations represented in this conference, and that peace was confessed almost unanimously, and that all the congregations were in a prosperous condition. The congregation now also by a rising vote expressed that they were in harmony with what was presented and that they were willing to stand by the bishops and ministers and help them to keep house with the same.

Thursday's afternoon session was closed with prayer.

FRIDAY MORNING SESSION. After the usual devotional exercises C. Z. Yoder, of Wellersville, Ohio, made some remarks concerning the condition of the "Mennoite Old People's Home" in Wayne County, Ohio, soliciting aid, etc., after which the following questions were taken up and discussed.

Question 1. Is it consistent for our young men to be members of Young Men's Christian Associations? Answer adopted. Christ organized the church; hence we as His followers need no outside issues, which at best promote only morality, and yet are antagonistic to the word of God. "Jn. 3:5; Matt. 5:16 and 6:24."

Question 2. What is the decision of this conference in regard to our people taking an active part in the Union, Township, County and State Sunday School Conventions? Ans. We believe that it is not consistent for us as defenseless Christians to participate in the various exercises of the Union S. S. Conferences. Adopted.

Question 3. If a man who has for some time been preaching as a probationer in another denomination, but was never ordained to the ministry, makes application for membership in our church, can he be received as a minister? Ans. Question and answer No. 1 of the conference of 1894 was adopted. This reads as follows:

(Que. Can a minister whose ordination was not in accordance with the teachings of the gospel be taken into the lot for bishop? Ans. No. Neither can such a one be allowed to serve the church as a minister.)

Conference adjourned for dinner. After the opening of the afternoon session Question No. 4 was taken up and discussed.

Que. 4. Is it expedient for our people to advocate in public services the doctrine of the degree of reward in heaven, and also in the punishment of the lost? Ans. We deem it inexpedient; because it is not profitable, neither is there a scriptural foundation for it. Matt. 20:1-16; 1 Jn. 3:2; Matt. 18:3; Phil. 3:21. Adopted.

Que. 5. If a member leaves a congregation, gets a letter of membership, settles in another congregation, and does not give in letters, and his life becomes inconsistent, whose duty will it be to look after him? Ans. Those who have oversight of the church where he now resides should report his condition to his former bishop or minister, who should further investigate the matter and deal with him according to the word of God. Adopted.



Dan'l Kaufman was elected moderator; he chose J. S. Shoemaker assistant. M. S. Steiner, T. M. Erb and R. C. Yoder were appointed a committee on resolutions.

The reports of the various churches in the conference district were given, which showed little or no advance in numbers which caused us to feel that something is vitally wrong and to feel that it is necessary to be much before God in prayer that this may not be repeated the coming year.

T. M. Erb delivered the conference address from 1 Cor. 3:9.

Being laborers together with God we have a right to expect Him to give grace and power to do the work that lies before us which would be impossible for us alone to do.

God does not forsake His eternal plans and principles and accepts ours and so labors together with us—but requires of us to forsake our notions and plans, and work according to the principles He has laid down; for in this way only can we work together.

He then spoke at some length of the principles and doctrines of the Gospel emphasizing those especially which are so much neglected in these days of shameful unfaithfulness of those who call themselves after the Master's name, such as non-resistance, non-conformity to the world and the unpopular Christian ordinances.

The ministers and deacons were called upon to respond to the question "Are you willing to take the 'old paths'?" Jer. 6:19.

All expressed themselves as willing to take the old paths—not the old paths of unscriptural tradition—but older than that—the old paths of Gospel truth.

Many precious thoughts were brought out in the short talks that were given by the brethren which we believe caused all to see more than ever the beauty and blessedness of consecrated living.

After prayer and song the conference adjourned to meet at 9 A. M. Friday.

FRIDAY FORENOON SESSION  
Opened by singing and prayer, after which the following questions were considered with results attached:

QUEST. 1. Is the baptism with the Holy Ghost necessary to acceptable Christian living, and is it the duty of every one to seek it until it is definitely experienced?

After considerable discussion the following answer was passed.

According to Matt. 3:11, Acts 2:4 and Acts 2:38, 39 the baptism with the Holy Ghost is as necessary to be obtained as conversion, and it becomes the duty of every believer to seek and tarry until they have it definitely experienced. 1 Cor. 12:13.

QUEST. 2. To what degree shall our evangelists co-operate with the popular churches in their evangelistic work?

After talks were given by different evangelists showing conclusively that it is impossible to co-operate with popular churches without compromising some of God's unpopular commandments the following was passed:

Ans. We recommend our evangelists not to co-operate with the popular churches, but that we continue to preach the Gospel of Christ to every creature, (Mark 16:15) where opportunity presents itself, and that we encourage the

evangelists to preach the entire Word of God as we believe and practice it. 2 Cor. 4:13.

QUEST. 3. How can we better supply the demands and calls of our scattered members and organizations for ministers to come and preach to them at regular intervals?

Ans. 1st. By ordaining more able, devoted, consecrated brethren to the ministry and locating them among these churches.

2nd. By financially supporting the ministry and care for their needs as they go from place to place preaching the Word and bringing the Gospel to the lost.

3rd. By the ministry divorcing themselves from the affairs of this life and practicing more perfectly the grace of self-denial.

4th. By our committee men dividing their territory into three districts and each look after the members of his district, and by the ministers being subject to the calls of the committee men and that the laity make their calls through the committee men.

QUEST. 4. Should our ministers be so engaged with the cares of this life that they cannot visit their members? If not, how can it be remedied?

Ans. Ministers should not be so engaged in earthly pursuits that they have no time to visit their members and lost ones.

It may be remedied—  
1st. By ministers redeeming the time, sparing neither efforts nor means. 2 Tim. 2:4.

2nd. By members assisting their ministers in supporting their families in case their time is wholly devoted to the cause of Christ. 1 Tim. 5:18.

3rd. In pastoral calls let the time be spent with an eye single to the spiritual benefit of those visited.

Members should not be so busy that they have no time to receive spiritual instruction, nor should they be so worldly minded that they cannot enjoy a spiritual conversation. Col. 3:16; Phil. 1:27.

QUEST. 5. Is it not inconsistent and an invitation for future difficulty for the church to refuse to immerse candidates for membership and at the same time receive into full membership persons so baptized by others?

After considerable discussion the following answer was passed:

Ans. The mode of baptism with water not being essential to salvation it is not inconsistent to receive members who may have been baptized in a mode not practiced by the church on condition that the applicant for membership has been baptized on confession of faith, has received pardon for sin, and confesses a unity of faith with us.

QUEST. 6. Would it not be more in accordance with the Master's practice (who in secret did nothing) to have our council meetings openly instead of closed as formerly, and that provision be made to bear complaints should there be any?

Ans. Since Christ did nothing secretly and there is no command for the council to be held in secret, and since open councils, where tried, have given satisfaction, therefore we recommend open council meetings.

After prayer and song this session closed to meet at 7:30 P. M.

#### FRIDAY EVENING.

Song and prayer service conducted by Bro. D. D. Zook, after which Bro. M. S. Steiner preached a very earnest and touching sermon from Mark 9:29. The burden of his message being the great need of prevailing prayer.

Conference met in its closing session Saturday forenoon at 9 o'clock. After proper opening exercises Quest. 7 was taken up.

Does this conference favor the church ownership of a publishing house, under the direction of our general conference, the profits of which to go for the support of church interests?

Ans. 1st. We favor the church ownership of a publishing house, and would recommend the subject to be brought before other district conferences, the general conference and the brotherhood at large, for consideration and wise decision.

2nd. We recommend a publishing establishment to be under the direction of the general conference, the profit of which to go for church interests and general missionary work.

QUEST. 8. What is the mind of this conference as regards members practicing the treatment of diseases by charms, muttered words, mysterious operations, etc., etc., or receiving such treatment?

Ans. We decidedly disapprove of any treatment of diseases by charms, muttered words, "powwowing" and the like, and discourage superstition of whatever kind. Lev. 19:30, 31, 32; Isa. 8:18, 19, 20.

2nd. That we on the other hand confirm our members in the faith of God, that they practice the apostle's teaching in healing the sick according to James 5:14, 15.

MISCELLANEOUS BUSINESS.  
Report of the Secy. and Treas. of "Home Support Fund." Report of the District evangelist.

German Springs was given in care of Bro. Hinkle for another year and the (Whorpe Co. congregation in charge of Bro. J. L. Winey.

Bro. J. G. Wenger was re-elected as member of the Evangelizing Board for this district.

Bro. J. M. R. Weaver was elected district evangelist for the next conference year.

Bro. Chas. D. Yoder was elected secretary of this conference for three years.

The bishops of the districts were continued as the committee on arrangement of programme with privilege to call in needed help.

Next conference to be held in the Harvey Co. M. H. at the established time.

Conference report to be read publicly before each congregation in the district.

As the congregation here is small and the crowd great, the expenses naturally fell somewhat heavily upon the members of our church and also of other churches who came forward in true Christian liberality and hospitality and helped inasmuch that the visiting members felt to express heartfelt thanks for the way they were received and entertained.

As the congregation here is small and the crowd great, the expenses naturally fell somewhat heavily upon the members of our church and also of other churches who came forward in true Christian liberality and hospitality and helped inasmuch that the visiting members felt to express heartfelt thanks for the way they were received and entertained.

As the congregation here is small and the crowd great, the expenses naturally fell somewhat heavily upon the members of our church and also of other churches who came forward in true Christian liberality and hospitality and helped inasmuch that the visiting members felt to express heartfelt thanks for the way they were received and entertained.

As the congregation here is small and the crowd great, the expenses naturally fell somewhat heavily upon the members of our church and also of other churches who came forward in true Christian liberality and hospitality and helped inasmuch that the visiting members felt to express heartfelt thanks for the way they were received and entertained.

things, may turn out to be the means of rescuing lost and burdened souls.

The closing address was given by Bro. S. C. Miller, after which prayer was offered and the conference sang, was offered and the conference sang, was offered and the conference sang.

After proper opening exercises Quest. 7 was taken up.

Does this conference favor the church ownership of a publishing house, under the direction of our general conference, the profits of which to go for the support of church interests?

Ans. 1st. We favor the church ownership of a publishing house, and would recommend the subject to be brought before other district conferences, the general conference and the brotherhood at large, for consideration and wise decision.

2nd. We recommend a publishing establishment to be under the direction of the general conference, the profit of which to go for church interests and general missionary work.

QUEST. 8. What is the mind of this conference as regards members practicing the treatment of diseases by charms, muttered words, mysterious operations, etc., etc., or receiving such treatment?

Ans. We decidedly disapprove of any treatment of diseases by charms, muttered words, "powwowing" and the like, and discourage superstition of whatever kind. Lev. 19:30, 31, 32; Isa. 8:18, 19, 20.

2nd. That we on the other hand confirm our members in the faith of God, that they practice the apostle's teaching in healing the sick according to James 5:14, 15.

MISCELLANEOUS BUSINESS.  
Report of the Secy. and Treas. of "Home Support Fund." Report of the District evangelist.

German Springs was given in care of Bro. Hinkle for another year and the (Whorpe Co. congregation in charge of Bro. J. L. Winey.

Bro. J. G. Wenger was re-elected as member of the Evangelizing Board for this district.

Bro. J. M. R. Weaver was elected district evangelist for the next conference year.

Bro. Chas. D. Yoder was elected secretary of this conference for three years.

The bishops of the districts were continued as the committee on arrangement of programme with privilege to call in needed help.

Next conference to be held in the Harvey Co. M. H. at the established time.

Conference report to be read publicly before each congregation in the district.

As the congregation here is small and the crowd great, the expenses naturally fell somewhat heavily upon the members of our church and also of other churches who came forward in true Christian liberality and hospitality and helped inasmuch that the visiting members felt to express heartfelt thanks for the way they were received and entertained.

As the congregation here is small and the crowd great, the expenses naturally fell somewhat heavily upon the members of our church and also of other churches who came forward in true Christian liberality and hospitality and helped inasmuch that the visiting members felt to express heartfelt thanks for the way they were received and entertained.

As the congregation here is small and the crowd great, the expenses naturally fell somewhat heavily upon the members of our church and also of other churches who came forward in true Christian liberality and hospitality and helped inasmuch that the visiting members felt to express heartfelt thanks for the way they were received and entertained.

As the congregation here is small and the crowd great, the expenses naturally fell somewhat heavily upon the members of our church and also of other churches who came forward in true Christian liberality and hospitality and helped inasmuch that the visiting members felt to express heartfelt thanks for the way they were received and entertained.

things, may turn out to be the means of rescuing lost and burdened souls.

The closing address was given by Bro. S. C. Miller, after which prayer was offered and the conference sang, was offered and the conference sang, was offered and the conference sang.

After proper opening exercises Quest. 7 was taken up.

Does this conference favor the church ownership of a publishing house, under the direction of our general conference, the profits of which to go for the support of church interests?

Ans. 1st. We favor the church ownership of a publishing house, and would recommend the subject to be brought before other district conferences, the general conference and the brotherhood at large, for consideration and wise decision.

2nd. We recommend a publishing establishment to be under the direction of the general conference, the profit of which to go for church interests and general missionary work.

QUEST. 8. What is the mind of this conference as regards members practicing the treatment of diseases by charms, muttered words, mysterious operations, etc., etc., or receiving such treatment?

Ans. We decidedly disapprove of any treatment of diseases by charms, muttered words, "powwowing" and the like, and discourage superstition of whatever kind. Lev. 19:30, 31, 32; Isa. 8:18, 19, 20.

2nd. That we on the other hand confirm our members in the faith of God, that they practice the apostle's teaching in healing the sick according to James 5:14, 15.

MISCELLANEOUS BUSINESS.  
Report of the Secy. and Treas. of "Home Support Fund." Report of the District evangelist.

German Springs was given in care of Bro. Hinkle for another year and the (Whorpe Co. congregation in charge of Bro. J. L. Winey.

Bro. J. G. Wenger was re-elected as member of the Evangelizing Board for this district.

Bro. J. M. R. Weaver was elected district evangelist for the next conference year.

Bro. Chas. D. Yoder was elected secretary of this conference for three years.

The bishops of the districts were continued as the committee on arrangement of programme with privilege to call in needed help.

Next conference to be held in the Harvey Co. M. H. at the established time.

Conference report to be read publicly before each congregation in the district.

As the congregation here is small and the crowd great, the expenses naturally fell somewhat heavily upon the members of our church and also of other churches who came forward in true Christian liberality and hospitality and helped inasmuch that the visiting members felt to express heartfelt thanks for the way they were received and entertained.

As the congregation here is small and the crowd great, the expenses naturally fell somewhat heavily upon the members of our church and also of other churches who came forward in true Christian liberality and hospitality and helped inasmuch that the visiting members felt to express heartfelt thanks for the way they were received and entertained.

As the congregation here is small and the crowd great, the expenses naturally fell somewhat heavily upon the members of our church and also of other churches who came forward in true Christian liberality and hospitality and helped inasmuch that the visiting members felt to express heartfelt thanks for the way they were received and entertained.

As the congregation here is small and the crowd great, the expenses naturally fell somewhat heavily upon the members of our church and also of other churches who came forward in true Christian liberality and hospitality and helped inasmuch that the visiting members felt to express heartfelt thanks for the way they were received and entertained.

delivered before God and the Father is this, "To visit the fatherless and widow in their affliction, and to keep himself unspotted from the world." Jas. 1:27.

That there should be a dividing line between the church and the world, no one will deny; but where to place the line has caused much discussion. Some would confine the application of this command wholly to our personal appearance, while others deny it having anything to do with our attire. Either is a mistaken idea. It certainly does include worldly adornment, but takes in ever so much more. Everything in which we partake of or imitate the follies of the world, whether it be in thoughtless conversation, questionable business methods, intemperance, fashionable apparel, carnal warfare, secret societies, politics or pride, we come under censure of the command, "Be not conformed to this world."

A point in which many of us are found wanting, is our conversation. How very careful we should be of it! The Savior reminds us of the importance of properly guarding our words in Matt. 12:36, 37, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Our conversation is either elevating or degrading; it will either make our hearers better or worse. Often do we hear Christ's followers engage in talk anything but edifying; and that, too, on the Lord's day, when of all times our conversation should be of heaven. "My brethren, these things ought not to be." Let us rather give heed to Eph. 5:4, and indulge in, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving thanks as unto the Lord."

Again, through the tongue, we may prove a traitor to our non-resistant principles. Well may the apostle say, "Behold how great a matter a little fire kindleth;" for many times have we seen fearful consequences grow out of a few words, which were not seasoned with grace. Hard feelings have been caused and even blood shed, when all might have been avoided by a few mild words. "A soft answer turneth away wrath, but grievous words stir up anger." Prov. 15:1.

Now just a thought on "white lies." Did you ever read of "white lies" in God's word? Never! John tells us the origin of lies is always not intimate that there are different classes. He speaks of Satan and says, "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44. He also says, "All liars shall have their part in the lake which burneth with fire and brimstone." Rev. 19:20.

Let us remember the prayer of the Psalmist, "Set a watch, O Lord, before my mouth; keep the door of my lips." Psal. 141:3.

Intemperance.—Paul says: "Every man that strives for the mastery is temperate in all things." Intemperance is one of Satan's strongholds, for no sin so deadens the Christian's power for good.

It isn't likely that any one here uses intoxicants to excess, but some may partake of the social glass. Did you ever think that by so doing, you give your approval to the infamous liquor traffic, which drags thousands down to the very depths of want and degradation? Think of the boys! Will your influence continue here or will you cast it with those who touch not, taste not, handle not? This is the only safe side.

"Woe unto him that giveth his neighbor drink, that putteth his bottle to him." Isah. 2:15. It seems to me if the prophet were living to-day, he would pronounce just as emphatic a word against the raiser and user of tobacco. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Can any one truthfully say he uses tobacco socially, politely or temperately? Just think of it! Over \$600,000,000 for tobacco and \$1,000,000,000 for liquor, spent in the United States alone every year. Money worse than wasted, money stolen from God. "Wherefore do ye spend your money for that which is not bread? and your labor for that which shall satisfy none? Hearken diligently unto me, and eat ye that which is good." Isa. 55:2.

I do not deem it necessary to go into details as to why we should not conform to the world in our attire; for all Bible readers know it to be forbidden by God. To confirm this statement, I cite you to the following texts: Isa. 3:16-26; 1 Tim. 2:9, 10; 1 Peter 3:1-6. This part of the subject seems to apply more especially to the sisters, yet many of the brethren could make an improvement by laying aside their gold watch-chains, gaudy neckties, etc.

Some try to make themselves believe it is right to follow the fashions, on the plea that there is no salvation in our clothes, neither is there, for salvation comes only through the atoning blood of Jesus; but there is a difference in getting saved and remaining saved. Non-conformity, we believe, to be one of the essentials in remaining saved. It is classed with good works. We are told to adorn ourselves in modest apparel, not with braided hair, or gold, or pearls, or costly array; but with good works. The chief causes of ignoring this command are, a lack of consecration to God and a fear of ridicule. There is very, very little cause for this of the world admires courage and fear. The world admires courage and fear. The world admires courage and fear.

There is very, very little cause for this of the world admires courage and fear. The world admires courage and fear. The world admires courage and fear. There is very, very little cause for this of the world admires courage and fear. The world admires courage and fear. The world admires courage and fear.

There is very, very little cause for this of the world admires courage and fear. The world admires courage and fear. The world admires courage and fear.

There is very, very little cause for this of the world admires courage and fear. The world admires courage and fear. The world admires courage and fear.

There is very, very little cause for this of the world admires courage and fear. The world admires courage and fear. The world admires courage and fear.

There is very, very little cause for this of the world admires courage and fear. The world admires courage and fear. The world admires courage and fear.

There is very, very little cause for this of the world admires courage and fear. The world admires courage and fear. The world admires courage and fear.

There is very, very little cause for this of the world admires courage and fear. The world admires courage and fear. The world admires courage and fear.

There is very, very little cause for this of the world admires courage and fear. The world admires courage and fear. The world admires courage and fear.

There is very, very little cause for this of the world admires courage and fear. The world admires courage and fear. The world admires courage and fear.

you just think of Christ's words, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." Luke 9:23. If we are not willing to hear the cross, we cannot wear the crown.

Let me plead with you, dear young people. Don't drift. Stand by the principles of non-conformity. Do not think them only rules and old customs, they are not dead formalities, but the teachings of Christ, the spirit of the Gospel put into practice by the church.

These restrictions are a great benefit to us, they keep us as many temptations; as long as we are in the world we are thrown open to the temptations of the world. Let us ever strive to maintain the Gospel principles of non-conformity to the world, and our power for Christ will be such as can not be estimated in dollars and cents.

Palmyra, Mo.  
Note.—The above was read as an essay at the Missouri S. S. Conference. —Ed.

#### THE OLD MAN IN THE STYLISH CHURCH.

Well, wife, I've been to church to-day—been to a stylish one—And, seeing you can't go from home, I'll tell you what was done:

You would have been surprised to see what I saw there to-day. The sisters were fixed up so fine they hardly seemed to pray.

I had on those coarse clothes of mine, not much the worse for wear, But then they knew I wasn't one they call a millionaire.

So they led the old man to a seat away back by the door—'Twas looking like an uncouth one—a reserved seat for the poor.

Pretty soon I came a stranger with gold ring and costly dress; They led him to a cushioned seat far in advance of mine.

I thought it wasn't exactly right to sit him up so near. When he was young, and I was old and very hard to bear.

But then there was an accounting for what some people do: The finest clothing nowadays oft gets the finest row.

But when we reach the blessed home, all undisturbed by sin, We'll see wealth begging at the gate, while poverty goes in.

I couldn't hear the sermon, I sat so far away, So, through the hours of service, I could only "watch and pray."

Watch the doing of the Christians sitting near me, round about; I say God to make them pure within, as they were pure without.

While I sat there, looking 'round upon the rich and great, I kept thinking of the rich man and the beggar at his gate.

How, by all but dogs forsaken, the poor beggar, how by all but dogs forsaken, the poor beggar, how by all but dogs forsaken, the poor beggar.

And the angels here his spirit to the mansions built of gold. How at last the rich man perished, and his spirit took its flight.

From the purple and the finery to the home of cultured men. There he learned as he stood gazing at the beggar in the sky.

"It is all of life to live, nor all of death to die. I don't want there wealthy sires in that religious way."

Who went up from their dwellings like the Pharisee of old. Then returned home from their worship, with a head uplifted high.

To spurn the hungry from their door, with naught to satisfy. Out, out with such professions! they are doing more to-day.

How simple are the works of God, and yet how very grand! The shells in ocean caverns, the flowers on the land;

He glides the clouds of evening with the gold right from His throne, Not for the rich man only—not for the poor alone.

Then why should man look down on man because of lack of gold? Why seat him in the poorest pew because his clothes are old?

A heart with noble motives—a heart that God has blessed—May be beaten Heaven's music 'neath that faded coat and vest. I'm old—I may be childish—but I love simplicity.

I love to see it shining in a Christian's piety, Jesus told us in His sermon in Jesus' mountain wild, He that wants to go to Heaven must be like a little child.

Our heads are growing gray, dear wife; our hearts are beating slow. In a little while the Master will call us far to go.

When we reach the pearly gateways, and look in with joyful eyes, We'll see no stylish wear in the temple of the skies.

—John H. Yates.

The heaviest words in our language are the two briefest ones, Yes and No. One stands for the surrender of the will, the other for denial; one for gratification, the other for character.—Theodore T. Munger.

COURAGE consists not in blindly overlooking danger, but in seeing it, and conquering it.—Jean Paul Richter.

#### CURE FOR FORGETFULNESS.

A successful business man said that there were two things which he learned when he was 18, and which were ever afterwards of great use to him, namely: "Never to lose anything, and never to forget anything." The story of this lesson is printed in the Country Gentleman.

An old lawyer sent the young man with an important paper, giving him definite instructions what to do with it.

"But," inquired the young man, "suppose that I should happen to lose it, what shall I do then?"

"You must not lose it," said the lawyer, frowning.

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you must not happen to. I shall make no provision for such an occurrence. You must not lose it."

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing he could do it. He made such a provision against every contingency that he never lost anything.

He found this equally true about forgetting. If a certain matter of importance was to be remembered he pinned it down on his mind, fastened it there, and made it stay. He used to declare: "When a man tells me that he forgot to do something, I









measure. Let us help those in need. "He that giveth unto the poor lendeth unto the Lord."

The last contributions to the Armenian Fund of the Evangelizing and Benevolent Board have been sent to Rose Lambert of Hadjin, Turkey, daughter of Eld. George Lambert of Elkhardt, she being at present engaged there in teaching and training a school of Armenian orphans. In acknowledging the receipt of the \$96.55 sent her by the M. E. and B. B. she adds:

"We are very thankful that the Lord is interesting so many in this work and know that our efforts will prove to His glory, as long as we have this object alone in view."

I do not wish to impose upon your kindness, but as you have so kindly expressed your desire to assist us and as you have so many picture cards in the Publishing House, we thought perhaps you would like to spare a number for our Armenian children. If we would but tell you that picture cards are always very acceptable. Since I have been in Turkey I have seen no pictures except those sent from Europe or America. So you may have some idea how much they are appreciated.

Were it not that we Americans have such a faint idea of how the natives appreciate little things which are so common for us to value as we should I would not take the liberty to write as I do. Hope you will pardon me and do as you desire about it.

We and the children are well and happy and send much love to all the dear Elkhardt friends.

Yours, Sincerely,  
Rose Lambert,  
Hadjin, Turkey."

Speculations.—To invest in a venture in the hope of gain is speculation. This is true in more than the financial phase of life. It is true of all phases. To marry a drinking man with the hope of bettering his condition is a wild speculation, with the chances overwhelmingly on the losing side. To receive into a church a person who is not clear as to his religious convictions or experience, in the hope that the social and religious atmosphere of the church will bring about the right condition is likewise a dangerous speculation. The church has nothing to gain and everything to lose in the acquisition of such membership. It will kill, has killed, the spiritual life of many a church and places a burden of worldliness on her shoulders that is crushing in its weight. It is the speculative policy, and the eager rush for numbers that has been the bane of church work in many places in the past 25 years. Numbers are wanted in the church, but not unconverted numbers. A thousand times better to have the church membership increased by only one truly converted person, one who will "adorn the profession" by the possession and manifestation of the true spiritual life, than to increase the membership a hundred-fold by the acquisition of such that are

not quite ready to give themselves unreservedly to God and His service, and whose spiritual experience in consequence is not at all clear. The first is God's work in the upbuilding of His church on earth; the second is Satan's method of tearing down God's work and building up the kingdom of darkness, and calling it the kingdom of light.

**Prompt Action Necessary.**—We earnestly hope all our congregations will take prompt action in the matter of contributing funds for our brethren in India. The Evangelizing and Benevolent Board has never made house to house solicitation for funds, and believes it will not be necessary now, but something must be done very quickly. May God move you all to do a little. We do not ask for much from any one congregation at any one time. If on an average each congregation can contribute \$10.00 quickly it will be worth twice as much as to contribute \$25.00 in three months from now. Bro. Reesler is not a fanatic, therefore listen to a few sentences in a recent letter from him, realizing that the situation is not overdrawn by him. He says, "It is robbing me of sleep by night, and of peace by day. O, Bro. Kohl, do urge prompt action in regard to famine relief. The famine is already upon us and we have not a pie (less than a cent) for relief. (They) had some funds, but not for relief (work)—Ed.). They come to us and we can do nothing for them. India's ship and India's suffering cannot be overdrawn. We must wait two months for a reply to this appeal, and in the meantime—???. I gave a man two annas this evening to get something to eat for himself, wife and three children. They had nothing all day and are already emaciated very considerably. To-morrow morning he gives me his three boys and legally releases all claim to them. He spends the night with them and to-morrow he and his wife depart childless." Let me ask you again brethren and sisters, Remember India in prayer as well as in purse.

The President of the United States has appointed Thursday Nov. 30th for the national Thanksgiving day. After reciting the material blessings with which the nation has been so highly favored, he reminds the nation of our obligations to God, and calls upon all to attend divine services, that the true object of the day set apart be not lost in the social feature. There is in the President's words a hint and a reproof. He politely gives it as his opinion that this nation at large is not observing the day as it should be observed. The almost general tendency to prepare for, and make of it, a day of hilarity—a holiday—rather than a day of grateful

praise for mercies and blessings finds a polite reproof in the worthy President's words. So far as our own beloved denomination and for that matter every non-resistant denomination is concerned, we have especial reason for gratitude year after year that we not only have the privilege of worshipping God according to the dictates of our conscience, but that our rulers even call us to remember God's mercies to us. When we remember—and we should never forget—from what misery, hardships, want and persecution the Lord led our forefathers in bringing them into the New World across the seas, we of all people should be especially grateful and daily grateful for what we enjoy.

The best way in which we can show our gratitude to God and country is to make a proper use, even the utmost possible use, of our privileges in all lines of work that will develop material, moral and spiritual good, and in accordance with the expressed wish of our worthy President, but still more because of God's will, and in gratitude to Him, be active in deeds of mercy and charity toward those less fortunate than ourselves.

**The Mennonite Aid Plan.**—Most of our readers are acquainted with the purposes and object of the Mennonite Aid Plan. It is an institution which originated in the Conference of Indiana and Michigan in the fall of 1882.

The object of this institution is to "Aid members of the church who sustain losses by fire, lightning or storm." The Aid Plan has now had an existence and has been successfully maintained for about 18 years, and has been a great help to many who unfortunately suffered losses by fire and otherwise.

Some dissatisfaction has however manifested itself from time to time among the eastern brethren from the fact that a majority of the losses occurred among the brethren in the West.

We should remember however that though the losses in the West are more numerous, they are mostly small losses, while on the other hand the losses in the East are usually very heavy, so that in the aggregate the money paid for losses in the West may not amount to very much more than that which is paid for losses in the East.

To equalize these differences it has been suggested that we divide the "Aid Plan" into two divisions, and have a "Western Aid Plan" and an "Eastern Aid Plan."

The present "Aid Plan" has grown to such an extent that we could readily maintain it, if the Western states would have one for themselves and likewise the Eastern states one for themselves; the latter would also be able to maintain their own, and in this way probably both divisions would be better satisfied, and make our "Aid Plan" more general.

We would be glad to hear from our people in reference to this matter. The Biennial meeting of the "Aid Plan" will be held at Elkhardt, on the 17th of January 1900, at which time the matter could be discussed and acted upon.

"Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men." This text takes the selfishness out of our thanksgiving. The spirit of this text is in sharp contrast to that which the narrow, selfish Christian professor expressed when he sat down with his family to the Thanksgiving dinner and said, "O Lord, we thank Thee for this bountiful repast. Bless me and my wife, my son John and his wife, us four and no more. Amen." This may be a mere story, but it illustrates the fact that without thinking of it we may be very selfish in our thanksgiving. David would teach us that we should be thankful not for the blessings which we receive only, but for "His goodness and for His wonderful works to the children of men," for what is a blessing to our neighbor becomes more or less directly a blessing to us. And we should be—heart Christians—thankful and happy for blessings bestowed upon all mankind. Do we not pray God to bless all mankind? Should we not then, from the very nature of the case, be thankful to God when He does so? But the most practical thanksgiving is the actual giving, the joyful giving. If God has given us more than we need, and some others not as much as they need, He has simply given it to us that we may have the joy of serving Him in the distribution of the blessing, for many of "His wonderful works are performed through human instrumentality, and He would do more if these human instrumentalities were more generally unselfish. We have reason to be thankful to God even that He honors us with the privilege of helping Him in the disposition or bestowal of His divine favors. We may be a little poorer "in basket and in store," for such thanks giving, but we will be richer far in the joy of doing good and of laboring for, yes with, our Lord.

In our last issue a correspondent expressed a wish that some one explain why the Sunday school lessons, referring to the life of Christ, are dated A. D. 30, when we know that Christ was about thirty-three years and six months old when He was crucified. As no one has as yet sent an answer the duty of trying to explain this seeming error, falls upon the editor. In the first place, we were the present system of chronology correct, then we would say A. D. 1903 to-day instead of A. D. 1899. Hence when we say Anno Domini (In the year of our Lord) 1899 we are really not

meaning that, for Jesus was born 1903 years ago. Why then say 1899, when this latter date is not right? The fact is that for a long time after the birth of Christ time continued to be Roman, according to the Roman calendar, or the Hebrew calendar, etc., as the case might be. But from the confusion resulting therefrom, Dionysius Exiguus (the Little), a learned Roman abbot or monk who lived in the sixth century, introduced the Christian epoch for the use of the then Christian nations. The new chronology was introduced in Italy in the sixth, but began first to be used in what is now France only in the eighth, and became general there in the ninth century. In England it began to be generally used toward the close of the eighth century. This chronology has become so general that it is used in some oriental countries. But many centuries after the Dionysian calculations had been accepted, it was found to be incorrect by at least four years, but as it would have caused great confusion of dates, inasmuch as the correct chronology would not be unanimously adopted, the error has remained and we write 1899 when we should write 1903, and the birth of Christ took place, according to our chronology, B. C. 4. Hence, when He was in His 34th year our chronology would say it was A. D. 30.

In his "Notes by the Way" in this issue Bro. Wenger describes the dearth of water on the Nile. In order that our readers may more fully understand what an important factor the Nile is in Egypt's material welfare we herewith give a short account of an enterprise now on the way to overcome the danger of scarcity of water in the Nile valley, it being no less than the construction of a huge dam across the Nile.

Work has been begun on the dam at Assouan, which the *London Telegraph* calls "the greatest work undertaken in Egypt since the foundation of the pyramids." The site is at the first cataract of the Nile, which is a short distance up the river from Assouan. The cataract is rather a series of swift rapids than a waterfall, and the channel is broken by innumerable islands, most of which are mere rocks. They will afford an excellent base for the dam, and a great part of the foundation can be put in dry. The dam itself will be a huge wall of granite, a mile and a quarter long, seventy-six feet high in places, and about forty feet wide at the top, along which a carriage road will run from bank to bank. The water will be dammed back sixty-six feet above its present level, and for a distance of 144 miles above the dam. This artificial lake thus formed will have an area of about 670 square miles. On the western side there will be a chain of locks leading from the upper to the lower river, which will admit boats one hundred and fifty feet in length. When this work has been finished, Egypt will be free from the dangers of a "low Nile,"

and about 600,000 acres will be added to the present cultivated area; and the whole of the 5,000,000 acres, a large portion of which is now under periodical irrigation, will be brought under constant cultivation. It is estimated that the increase to annual products will amount to \$85,000,000, and to annual rent to \$25,000,000, and the increased value of land in Egypt will be more than \$230,000,000. For all this Egypt is not to pay anything until the dam, the locks, and the canals are completed. She will then be liable to the extent of \$833,330 per annum for thirty years. For this she will receive a work whose beneficial effect has been estimated to be worth not less than \$400,000,000. This enterprise of so much promise is expected to be completed by the summer of 1903.

A writer in the *Century* says: "The Egypt of the map shows more than 40,000 square miles, an expanse nearly seven times as great as New England; but the practical Egypt—that which produces crops and sustains life—is barely as large as the States of Vermont and Rhode Island taken together. This is the ribbon-like stripe of alluvial land bordering the Nile, a few miles wide on each side and measuring not more than 10,500 square miles. The extension planned, and to be completed in the next six or eight years, wholly by irrigation, is no less magnificent in conception than the rescuing from the Libyan and Arabian deserts of 2,500 square miles, or twice the area of Rhode Island. This will be its exploitation in its truest sense, and its accomplishment will be a verification of the ancient saying that 'Egypt is the Nile and the Nile is Egypt.'"

On the mission page of this issue will be found a new hymn, the words and music of which are by Bro. J. R. Reesler of Haipur, India. Bro. R. is deeply interested in the salvation of India, of that his letters and articles give abundant proof, not to speak of his sacrifices in leaving his only child—a little girl of four—and the comforts of home and other dear ones for the sake of bringing India's millions the gospel. May "India's Call" awaken others to go and do likewise.

For the Herald of Truth.  
NOTES BY THE WAY.

No. XVI.

BY A. D. WENGER.

Port Said, Egypt, Sept. 25, 1899. Really I have been puzzled to know what to hastily glean for the readers now before starting for India. Egypt with its numerous relics of antiquity and a history both sacred and profane dating to the childhood of the world is a subject vast indeed. Of Abraham, and Joseph and Moses and Israel and Christ in Egypt we all know. An account of the thirty dynasties with their more than a hundred Pharaohs would be uninteresting and unprofitable to many. However as God grants grace I shall try to pick from the great mass a few things that may be to some "good news from a far country." Prov. 25:25.

Egypt proper is naturally divided into two parts, Lower Egypt consisting of a vast plain in the shape of the fourth

letter of the Greek alphabet, hence called "Delta," extending from Port Said and Alexandria southward beyond Cairo; and Upper Egypt, called in Scripture Pithos, extending from near the Nile river near the Tropic of Cancer. The southern boundary line has been changed many times and now under English protection it extends much farther south.

A trip through Upper Egypt is quite interesting. The valley of the Nile appears to be from five to ten miles in width and it is all along skirted by the low mountains of the Arabian desert on the east and of the Libyan desert on the west. Instead of a good system of irrigation as on the Delta the level valley is largely left to be flooded by the rise of the river. This year the water is some feet lower than usual and many thousands of fertile acres will remain almost as dry as the deserts and produce no crops whatever. The natives say, "Poor Nile this year." At places we saw that it would yet take a rise of several feet to flood the landscapes. At other places with the river only one foot higher thousands of beautiful acres would have been covered with water and fitted for good crops next year. Again there were nights different from any ever before seen—sheets of water miles across and a few feet deep inundating the farmlands. Often the cattle of the fenceless fields were wading and heather temples on the head would attract attention, but it did not in Cairo where nearly every kind of clothing is worn. It seems to me that I have seen in Egypt enough of the ancient hieroglyphic writings on stone to furnish material for a large book, and enough of carefully made ancient monuments and heather temples to furnish stone to load a string of freight cars reaching from New York to San Francisco. The cubic contents of Cheops, the largest pyramid, alone would suffice to build a stone wall five feet high and one foot thick extending that distance. The many great structures throughout the country teach us to what terrible bondage of toil, sometimes under the lash too, the cruel Pharaohs subjected their thousands of captives from many lands.

There are more than eighty pyramids in Egypt and many of them are quite large. The pyramids of Gizeh nine miles from Cairo and on the edge of the desert on the west side of the Nile are the largest. Just when they were built and by whom is not definitely known. Underearth them are rock-cut chambers with long and uneven passages leading to them. These are the greatest monuments in all the world. The tombs of the dead and their colossal proportions have astonished the travelers of all historic ages. Cheops, like all the rest, is square at the base instead of triangular as many think, and is then built uniformly to a point at the top. The perpendicular height is 451 feet and each side at the base is 750 feet long. The old road over which the stones were brought ten or more miles across the valley from one desert to the other is still traceable. The pyramids can be ascended by the help of Arabs, but the trip is quite fatiguing both going and coming as the stepping stones are very high. The result of the trip just in time to see the sun set far in the great desert, but before we had gotten up, the pyramid seemed much larger to me than it ever did on paper. I must omit the description of other large pyramids and the great Sphinx near by.

In "Memphis" (Hosea 9:6) I visited the tombs of the dead animals where twenty-four carefully embalmed sacred oxen and calves were interred in tin

in waves of burning heat instead of cooling breezes. As the train moved away from Luxor I felt for the first time that I was starting home, but looked with my mind's eye over the long way by India and California. It is but natural that one should experience such a conviction when turning from the lands of the Bible where nearly six months have been spent with much satisfaction and profit. I might wonder if I shall be permitted to land on our native soil during the first quarter of next year but as God gives us this life only moment by moment it is needless to be over anxious about the future.

We had turned but a few stations this way when a passenger in his haste to buy some grapes at the window just as the train was starting accidentally knocked my sun helmet from my head out of the window and I was obliged to be bareheaded till I reached my luggage in Cairo the next day. A Mohammedan did offer me a rimless fez with a long black tassel on it but one needs a hat rim in these parts. Going through one of our own cities with only a white handkerchief on the head would attract attention, but it did not in Cairo where nearly every kind of clothing is worn. It seems to me that I have seen in Egypt enough of the ancient hieroglyphic writings on stone to furnish material for a large book, and enough of carefully made ancient monuments and heather temples to furnish stone to load a string of freight cars reaching from New York to San Francisco. The cubic contents of Cheops, the largest pyramid, alone would suffice to build a stone wall five feet high and one foot thick extending that distance. The many great structures throughout the country teach us to what terrible bondage of toil, sometimes under the lash too, the cruel Pharaohs subjected their thousands of captives from many lands.

There are more than eighty pyramids in Egypt and many of them are quite large. The pyramids of Gizeh nine miles from Cairo and on the edge of the desert on the west side of the Nile are the largest. Just when they were built and by whom is not definitely known. Underearth them are rock-cut chambers with long and uneven passages leading to them. These are the greatest monuments in all the world. The tombs of the dead and their colossal proportions have astonished the travelers of all historic ages. Cheops, like all the rest, is square at the base instead of triangular as many think, and is then built uniformly to a point at the top. The perpendicular height is 451 feet and each side at the base is 750 feet long. The old road over which the stones were brought ten or more miles across the valley from one desert to the other is still traceable. The pyramids can be ascended by the help of Arabs, but the trip is quite fatiguing both going and coming as the stepping stones are very high. The result of the trip just in time to see the sun set far in the great desert, but before we had gotten up, the pyramid seemed much larger to me than it ever did on paper. I must omit the description of other large pyramids and the great Sphinx near by.

In "Memphis" (Hosea 9:6) I visited the tombs of the dead animals where twenty-four carefully embalmed sacred oxen and calves were interred in tin

school is also interesting, and  
meeting on Sunday evening  
interesting. Children's meeting  
gospel meeting for older

### Need to Grow Knowledge On

d castles in the air,



We have had a number of visitors of late, which may be interesting to our readers to know. Sister Leah Horning, of Cullom, Ill., presented us with a gift of \$2 for the work in general, but which was used for charity and for general mission work. Sister Bally, from the same place, also presented \$2.

Bro. S. S. Steiner stopped with us and gave us a few short talks. Bro. E. C. Bowman, from Berlin, Canada, spent a short time with us. Sister Detweiler, from Nebraska, spent a Sunday with us.

Sister Haider, from Cullom, sent the sisters \$1 "personal," and also a pair of butter.

Bro. Good and Heebert from Penna. were with us last Sunday, and also Bro. Lind from Ohio, who is now attending school at the Elkhart Institute.

We received a nice box containing between 40 and 50 quarts of canned fruit from the Zion Cong. Allen Co., Ohio. Surely our kind friends remember us in many ways.

Any garments will be accepted from any one; also literature will be gratefully received.

Remember us in the work, and pray that we may be used in His service and may souls be brought to Jesus.

Yours in Jesus,  
HOMER MISSION WORKERS,  
Per A. H. L.

For the Herald of Truth.  
MISSIONARY SERVANTS.

BY J. A. RESSLER.

Now, if you American brethren and sisters want to understand what we say you will have to learn a few words of Hindi. I am going to use Hindi words in this letter and put a glossary at the end. Then I want you to remember those words. They may not be defined again for you.

Yes, every mission must have servants. I will try to name them in order of importance, not in the order in which we employed ours.

First is the catechist. When a mission is large it must employ a number of catechists. We have no catechist yet and we gravely doubt the wisdom of employing one. But what is he? Well he is a man who knows the vernacular well, knows something about the Bible and is spiritually inclined, or at least pretends to be. His business primarily is to prepare candidates for baptism. But his duties are varied. He goes with the missionary to bazaar preaching and takes his turn in preaching to the crowd that assembles. When the missionary cannot go the catechist goes alone. If a letter is to be written in the vernacular before the missionary is proficient in it the catechist is called upon.

We have had quite a number of applicants for the position of catechist. The applicants all had their recommendations. These were in English, and as they could not read them they sometimes showed letters that told the truth about them all too plainly. One was recommended as being "generally honest" and it was further stated that if he could be induced to stick to one thing long enough he might be useful in a mission. When told that the position of catechist was not open to him, he mildly suggested that his fare back

home might be paid by us. We told him our funds did not cover such items. The last applicant was a B. A. living in Calcutta. He has been a professor in a college and speaks readily in five or six languages and knows some others. A few days before we got his application we received a letter from the manager of the *Bombay Guardian* warning us of a man by the name of Babachi who had been deceiving missionaries in various parts of India. He had asked for our address. We had heard of him before. So when his application came we kindly informed the Professor that the "man out of work," so numerous in India, had been here before him and we had no opening for him. We also took the opportunity to express surprise that so splendidly qualified a man should be out of work. He ought to be sought for all over the Empire. There is no business so much overdone as the business of catechist. He does not ask a salary—only his necessary expenses—and these range from Rs. 5 to Rs. 20, but if you did not limit him he would easily run them up to Rs. 100 a month.

Then comes the *Pandit* or *Munshi*. He knows enough English to teach you the vernacular. He sits by you on a chair or floor, as he prefers, and hears you read Hindi till you say *ki* instead of *le* (Bro. Ressler, our type is not crooked enough to describe the Hindi characters in this article—Ed.), and then he makes a note with his tongue, like they do in Pennsylvania to start a horse. That means "You have made a mistake." He says all you can understand in Hindi and you reply to the extent of your ability in the same. When Hindi fails he says a few words in broken English that set you going again. He sometimes reads to you and you write. In this way you spend two or three hours a day and the rest of the time allotted to study you spend alone. Our *Munshi*'s name is Daniel. He is a certified teacher of Hindi. His parents were Christians and died when he was small. He does not know what caste he is of. I wish more were in the same state of ignorance! His wife is *Ayah* to Baby Page and their combined salaries are Rs. 20 a month. When off duty she must never look into the cook house, so we must be satisfied if the results are acceptable and not inquire too closely into the details of how they are reached.

Emanuel is a Roman Catholic, a Madras. Shortly after he arrived an applicant for Christian baptism came, stating that she wished to "make marry" with the said Emanuel. He intended to become a Protestant. We were a little suspicious, but we are new missionaries and tender-hearted yet, so we let her stay on the compound and asked

Emanuel to remain away at night during the period of her "probation." She said that her caste people down her since she mingles with the Christians. Things went pretty well for a time, but at last we saw that either our good name or the cook or the applicant must go, and the decision fell against the applicant and she was given *hukm* to depart *ek dam*. And now Babachi holds his position under advisement and close observation. If the applicant proves that she is in earnest she may still be received. But of course she must show good evidence of repentance.

*Babachi* is assisted in his work by the *Mett*, a boy of about 12 years, whose clothes were so dirty that he was given his pay and told that if he did not get cleaner clothes he would have to remain away. He had clean clothes in the morning and was pronounced *achehha*. He gets Rs. 3 a month.

Then there is the *gari-wala*. He attends the *bails* and *tonga* and when we go some place he drives the *bails* sitting astride the tongue of the *tonga*. His salary is about Rs. 5 a month. His wife is one of the night *pankha-walis*, whose duty it is to keep a swinging *pankha* in motion over the Pages and the baby while they sleep. Since they have the *pankha* the baby shows some inclination to thrive. Before that it just fretted and pined away. There are two *pankha-walis* and they change off.

Then there is the *pani-wala*. His duty is to carry water for all purposes, and run errands when the *gari-wala* is busy. He gets Rs. 4 a month.

The *Ayah* has supreme control over the baby and is queen in her domain. She must get him, amuse him and spoil him generally; must hold him up for everybody's admiration and she is about as indispensable a creature as any we have on the compound.

The *Mihtrani*, or sweeper woman, sweeps the house and keeps the bathroom clean and assists the *Ayah*. She gets Rs. 5 a month. A boy who comes around to keep the compound clean gets Rs. 1 a month.

The *ghas-wala* gets *ghas* for the *bails* out in the jungle and brings it in for three annas a day (6 cents). It may be that we shall have to employ one as a regular salary of Rs. 4 a month. This will be cheaper.

The *Dhobi* comes around once a week and takes your soiled garments and brings you your clean ones all for Rs. 3 a month apiece.

I think I have named them all. Some folks employ a *chuprasi*, who wears a brass plate to tell to whom he belongs. He is general messenger and receiver of visitors' cards. We have no *chuprasi*. Not yet.

Some folks have *ghara-wala* who tends the house, and a *kutta-wala* who attends the dogs and leads them out. Not infrequently we meet a doctor's *Mem Sahib* on a bicycle, followed by her dog-boy as fast as he can run, leading a lot of dogs. We have no dog-boy either. And there are others. Their name is almost legion. When we get into our orphanage we shall probably be able to employ some of the orphans to do the work of some of our present servants, but for the present we consider that we have use for all we have employed and could scarcely do with any less.

Yes, the Indian servant is a man of failings. He is full of fleck and flaw. But he is as indispensable to the European in India as the horse is to the farmer in America. If you think we do not know, ask the 2,500 other missionaries, nearly all of whom have made the effort to do without servants and failed. If you don't believe them, come and try it for yourself. If you come out of the experiment without sunstroke and a bad liver, or, I should say, with your life, we are sure as to which side your testimony will fall upon. The first problem for the American missionary to solve is, How to keep alive. The missionary who dies within a year of landing does not do much for the salvation of the heathen, even if his martyrdom may inspire others to noble efforts.

We are willing to answer candid questions relating to our work, but before you criticize us harshly, please prayerfully and carefully weigh our conditions.

Yours for fallen India,  
J. A. RESSLER.

#### GLOSSARY.

*Pandit* (pun-dit), Sanskrit word for teacher.

*Munshi* (moon-shy), Urdu word for teacher.

*Ki* (key), feminine postposition, meaning of.

*Ko*, postposition, meaning to. (These two forms are nearly alike in Hindi).

*Ayah* (yah), a nurse.

*Babachi* (ba-ba-cho), a cook.

*Khana* (kha-na), a house.

*Sahib* (Si-bih), Sir, *Mem Sahib*—Mrs. (Sahib is placed after a name, as Page, Sahib).

*Hukm*, command.

*Ek* (ake) dam (dum), at once. *Ek* one dam price, on time.

*Metti* (ma-te), table waiter or cook's assistant.

*Achehha* (uch eh-ha), good, all right. The most common word here. (All the *h's* belong there).

*Va la*, a suffix meaning maker, doer, agent, dealer, etc.; something like our *er* and *or*.

*Gari-wala*, a driver of a cart or tonga.

*Bail* (bile), an ox.

*Tonga*, a covered ox cart for driving.

*Pankha* (pun-kha), a large swinging fan; also a small hand fan.

*Pankha-wali*, a female *pankha-wala*, i. e., one who pulls a *pankha*.

*Pani-wala*, a water carrier.

*Mihtra*, a sweeper.

*Mihtrani*, a female sweeper.

*Ghas*, grass.

*Ghas-wala*, a grass gatherer.

*Dhobi*, washerman.

*Chuprasi* (chu-pra-si), messenger.

*Ghara*, house.

*Kutta* (ku-ta), a dog.

*Bails*, a cat.

*Paisa* (pi-sa), small change, pice.

For the Herald of Truth.  
LETTER FROM INDIA.

Rajpur, Central Provinces, India.  
Sept. 27th, 1899.

Dear American Friends:—

If you are capable of pity, exercise your pity now in behalf of the people I want to plead for. If not, come, see what our eyes look upon

daily and if you are not moved to pity your heart is hard indeed.

We have written you something about threatened famine. The famine is no longer threatened. It is here. It is no longer at the doors, it is within. I have just come from the orphanage where the orphans we are receiving are being kept. I brought with me a legal paper in Hindi in which a father relinquishes all claim to his three sons, aged 9, 7 and 4, and gives me, in the name of the Mennonite Mission, absolute father's control of the children forever. The mother was present and sanctioned the deed without shedding a tear, the father wiped some tears away as he saw the boys go out under charge of the head master of the mission school. Why all this? The parents are starving. The children are starving. One can count the ribs in their thin little bodies. We can not support children with parents for our funds are for orphans. These parents make their children orphans by relinquishing all claim to them in order to save their lives. The man wants to be a Christian. Have you any children? Look at them. How would it be to sign a paper giving them up to a man of another race and religion because you had no food to give them and no means of earning anything for their support? Do you wonder that tears stand in my eyes as I write?

By the side of the father, as he signed the paper, stood three other boys about 16 years old; not his sons, who pleaded "Take us too." They put their hands together as in prayer and said "Please, Sahib, take us." We told them they were too big. Our money is for orphans not for men. They must go and hunt work. They pitifully said: "We have hunted work. We ate nothing all day yesterday, have nothing for to-day." I gave them each an anna (2 cents) and told them to get something to eat and come and work for me. I have no work but will invent work for them. They can clean the driveway through the compound of grass and the cook can get unsplit wood and I'll get a couple of axes this evening in the bazaar. I don't want to make paupers of them.

On Saturday I took in a boy about 6 years old; on Sunday one about 13 years old. We have eight in all now. We had word that four more are coming. Last Monday morning I found Missionary Gars in his dispensary and thirteen natives there too pleading for help. They were made poor in the last famine and have not yet recovered. The rice is drying up in the fields; stalks that look green are found on examination to be dry at the heart and no rain could revive them now. These natives were telling this. He confirmed their statement about the rice next day. But it takes all they can gather for the forty orphans they have, and like our selves they have not a pie for famine relief. The money for their own support has been delayed and they are really in pinched circumstances.

These German Evangelicals had a conference last week. Missionary Hagenstein was there from Balanda with three rupees in his pocket—all his wealth. This week he writes to Bro. Gars on another subject. *Ein neues Tag von Hungernden umlagert zu sein und nur wenig oder nichts helfen zu koennen.* ("Oh it is and to be surrounded all day

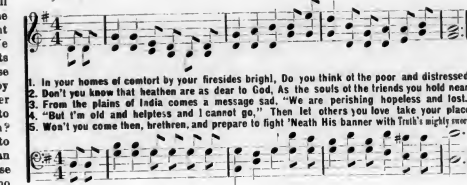
by hungry people and able to help but little or nothing.")

Missionary Stoll of this mission went 500 rupees into debt to get his native Christian farmers seed rice in the last famine. Now they are in greater need than ever. He says "I have nothing to give any more, and yet when a couple of starving women came the other day—Christians—he gave them each a rupee. This is the first week of September. Rice is harvested at Christmas. For fifteen months at least these people must wait for a rice harvest. And where is seed to come from for the

raids fall, all crops fail. Grass dries up and there is no food for cattle. The most grievous danger is the failure of the water supply and this is greatly feared at present. If there were prospects of plenty of rice at Christmas credit, but they have nothing to pledge, and what shall they do? Might they not do other work? What work could you suggest in a community like this where people farm only one thing? Again a rice field remains a rice field. It has a high bank all around it. A wheat field must not have this bank.

#### INDIA'S CALL.

J. A. R.



1. In your homes of comfort by your firesides bright, Do you think of the poor and distressed?  
2. Don't you know that heathen are as dear to God, As the souls of the friends you hold near?  
3. From the plains of India comes a message sad, "We are perishing hopeless and lost."  
4. "But I'm old and helpless and I cannot go, To engage in the toil of the cross."  
5. Won't you come then, brethren, and prepare to fight 'Neath His banner with Truth's mighty host?

These whom sin has banished from the Gospel light, And in bondage and darkness oppressed? And you've heard him calling, "Was the voice of God, Having grace, will you not let them hear?" Will the call not wake us in our homes so glad, To engage in the toil of the cross? From a call so pleading and commanding to go, Will you still, can you still turn your face? Come and join our numbers, see the loss in sight, Won't you join as we sing thus the word?

1 & 2. Will you leave your kindred and your homes so dear, Will you count all the world only less?  
3 & 4. We will leave our kindred and our homes so dear, We will count all the world only less.  
5. We have left our kindred and our homes so dear, We have counted the world only less.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

For the love of Jesus to those millions dear, Will you carry the tale of the cross?  
For the love of Jesus to those millions dear, We will carry the tale of the cross.  
For the love of Jesus to those millions dear, We are hearing the tale of the cross.

and last Sunday the deputy commissioner of the Rajpur district said "Yes government will help, but not now. We must wait till actual famine exists." Actual famine! If the things I have been writing about do not constitute actual famine, please tell me what does? And his wife added, "These people have been spoiled by charity." And this official gets a salary of 2300 rupees a month, keeps 20 dogs and half as many horses, and actually refused to give a single pie for orphans when appealed to. That is India gov- is a fair sample.

Now, as I write, I hear those fellows to whom I gave the annas a little while ago, hoeing the grass around the servants' quarters. They are willing to work. I don't know whether the "work" they are doing is worth anything or not, but they are employed at least.

Now, brethren, will you send me relief now? Or must we wait until the people come by hundreds like living skeletons around our doors refusing to go away as they did two years ago? Bro. Gars just told me that they used to come and lie at his door step and say: "Feed me, kill me, do anything you like with me, but I don't go away till you give me something to eat!" The head master told me he saw a mother catch her baby who was chewing some of the corn sent by our American Mennonites and press open its mouth, take out the corn, and eat it herself! Shall we be compelled to see such things again or will help come in time to prevent it? I read in the American papers about the plenty in Kansas farms and about the industrial Klondike around Pittsburg and the general prosperity all over the land. Oh you who never knew what it is to be hungry, think of these people. Do you think it is a hardship if you see a meal? Do you complain if you come in and find the meal not quite ready yet? Here are hundreds and thousands of people who eat once only every two days. They don't complain because they are past that; they only beg and plead for pity.

Money can be sent through the ordinary channel of missionary committees or it can be sent by any one to any missionary safely by sending a New York draft. But oh, please act promptly "before my children die." If you could see and hear me I'd be willing to imitate the pleading tone and gesture of these poor natives in my appeal to you for help. We ask not for ourselves. It is for the poor shepherdless sheep we are pleading. God give you a pitying heart and an open hand.

Bro. Page and his family have been compelled to go to the hills to save him self from Indian fever. They left last Friday and I have not heard from them yet, so I suppose they went through all right. Another example of what missionaries may expect in India. I am keeping well so far. I have been telling folks I must keep well to save others from suffering. They have found easier to use soda water than the ordinary drinking water. This costs one cent a bottle here. I have lately been using about two bottles a day. This soda water is unflavored and not exactly pleasant to the taste, but it may prevent an enforced vacation.

Yours for perishing India,  
J. A. RESSLER.



November 15, 1899.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. The Herald of Truth, one dollar per year. Single copies to one address, 10 cents per year. HERALD OF TRUTH & WORKS OF CHURCH to one address, \$1.00 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
  2. Eastern District (Pennsylvania).
  3. Franklin Co., Pa. & Washington Co., Md.
  4. Middle District, Pa.
  5. Virginia.
  6. Canada.
  7. Ohio.
  8. Ohio Mennonite.
  9. South Western Pennsylvania.
  10. Indiana (Spring).
  11. Indiana and Michigan District (Fall).
  12. Illinois.
  13. Western District.
  14. Missouri.
  15. Kansas and Nebraska.
  16. Nebraska German.
  17. Minnesota District.
- (Amish Mennonite.)

BUSINESS NOTICES.

The Family Almanac for 1900 is ready. See price list in another column.

Every reader should take advantage of our offer on a good commensurate.

Send in your orders for Family Almanacs. See our large advertisement elsewhere.

Let every reader of the HERALD make an effort to introduce the Family Almanac into new homes. See price list elsewhere for inducements to agents.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

Get your friends to subscribe for the HERALD of Truth, \$1.00 a year. This is a good time now to do it. The church paper will interest them.

Stock for Sale.—Four shares of Mennonite Publishing Co. stock. Any one desiring an investment of this kind will please address Mennonite Publishing Co., Elkhart, Ind.

We have just received a large shipment of German Bibles and Testaments direct from Germany. Any one desiring to buy German books, should send for our German catalogue.

A large shipment of fine Gift Books, and Calendars, ranging in price from 10 cents to 50 cents each, has been received. These are used extensively as "Rewards of Merit" in Sunday school. Send us your order.

Ingersollism.—The article that appeared in the Sept. 1st issue of this paper is now published in tract form, and will be sent gratis to all who wish to read or distribute it. Stamps to pay postage will be acceptable.

For Bibles and good religious books of all kinds call on or write us. We have on hand a large assortment of books, Sunday school cards, etc., at sufficient variety of prices to meet the different requirements.

Orders are already coming in for our premium Bible. It is unquestionably the best offer we have ever made and any one who fails to take advantage of it, will miss a good thing. The Bible is worth much more than we ask for it.

Workers Wanted.—To secure subscribers for the HERALD OF TRUTH. Remember, that every family should have their church paper, and every body is interested in the church news. By all means send for it. A number of new subscribers have been added to our list lately. Price \$1.00 a year.

Herald subscribers who are in arrears should make every possible effort to get together enough money to pay their arrearages and take advantage of our premium offer. If it does require a little sacrifice somewhere to accomplish this, you will never regret the outlay. You cannot afford to miss this offer.

Our new English Illustrated Catalogue is now ready. It contains 72 double-column pages, 125 cuts, and is by far the best catalogue we ever issued. The most interesting part of it is the Greatly Reduced Prices, at our patrons will find it pays to buy books from us. Send for a catalogue and let the prices convince you.

The most complete line of Juveniles and Books in Stata that we have ever carried, are listed in our new catalogue. Sunday school teachers will find these books especially well suited as rewards for their pupils. Our prices will interest you. Send for a catalogue at once. You may want to buy some good book before the holidays.

Sunday school teachers and workers who are contemplating purchasing rewards for their classes, should become acquainted with our superb line of books, booklets, etc. Our variety is larger than ever, and our reduced prices are sure to give satisfaction. Those who have already placed their orders are well pleased.

Gospel Call is steadily taking the lead among Song Books for Sunday schools. The letters we are receiving testify to its high merits. It is very good all through, and very low in price. Sunday schools that are contemplating making a change in their song books, should by no means forget to give Gospel Call a fair examination. Price only 30 cents per copy, postpaid.

The "Marked New Testament" is having a good sale. It is a valuable little book, being very helpful in finding leading texts bearing on the Divinity and Death of Christ, Faith, Repentance, Obedience, etc. The price being so low places it within the reach of everybody. If you haven't a copy, send for one. Price 10 cents, Postage extra, 3 cents; 10 copies, \$1.00, Postage extra, 25 cents.

It is encouraging to note how rapidly the book "Dying Testimonies of Saved and Unsaved" sells. Agents are selling hundreds of them. The present edition is nearly exhausted and we are arranging to get out several thousand at once,

expecting to follow with more later on. Who wants to be an agent and share in the harvest? Applications should be sent us early, for now is the time to begin work. Write us at once.

Letters on Baptism, by Edward B. Fairfield, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by affusion.

Send Names.—Send us the names of the families who do not take the HERALD OF TRUTH, in your neighborhood, and we will send them sample copies for examination. Do not be afraid to ask your neighbors to subscribe. The paper is well worth the price and if you are interested in the prosperity of your church you will certainly enjoy reading it. It is a source of great comfort to invalids and persons who for other reasons cannot attend public services on Sunday.

The Words of Cheer.—Is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

A great remedy for kidney and chronic troubles is the noted Bowden Lithia Water of Austell, Georgia. It flows out from large granite rocks in the very heart of the Mennonite colony in the Sweet Water valley, 18 miles from Atlanta, Georgia. This water has gained a world wide reputation, and is now for sale at the Mennonite Publishing Co., Elkhart, Indiana, and at Lancaster, Pa., by B. F. Herr, 37 N. Prince St. Price per single gallon, 50 cents; in 12 gallon car boys, \$4.75, free on board at the above places. Empty vessels must be returned, prepaid. Write for booklet of testimonials from the most noted physicians of the country.

Our Family Almanac for 1900 is now completed and ready for delivery. Our patrons who have used this almanac during the past years will need no word of explanation, or commendation. The calculations are made by Bish. L. J. Heatwole of Harrisonburg, Va., whose work for completeness and accuracy is not superceded by anyone. It shows the eclipses, constellations, astronomical characters, planets and aspects, chronological cycles, ember days, movable feasts, centennial almanac, seasons, remarkable days, moon's signs, rising and setting of sun and moon, moon's phases, weather forecasts, etc. It also contains a good se-

lection of reading matter, with several fine and interesting illustrations, several original articles, etc., ministers' names and addresses, meeting calendar, etc., etc. The almanac deserves a place in every family, and we ask our friends to favor us with their orders, early.

Price per copy, by mail, 6 cts.  
" " dozen, 45 cts.  
" " hundred, by mail, \$3.50  
" " by express, not paid 2.50  
Address all orders,  
Mennonite Publishing Co.,  
Elkhart, Ind.

TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul-stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secretism.
- No. 6. The House of Darkness. (Against secret societies.)
- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Scintilla of Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minister as Christian.

Address all orders to  
MENNONITE PUBLISHING CO.,  
Elkhart, Ind.

NO TEARS.

A young face it was, wet with tears, and shaken with sobs, the night shadows and chill wind settling over the little form, as she stood under the street light, too heart-broken to move. We would have been glad to have gathered the child in our arms, and soothe its sorrow, but quicker even than the desire, came flashing to mind over the celestial wires, the words, "no tears are in heaven," followed by the companion verse, "God shall wipe away all tears from their eyes." And we know that if the Great King were not foiled in His loving purpose, that child's path would some day run athwart the threshold of the Gates of Pearl, and the last tear be forever dried from her eyes by the Hands that built the universe.

It is true that tears have their mission here, and when by means to be despised. They are at times telescopic lenses through which the eye discovers spiritual things and heavenly companionship; as it was with Mary, wending her way to the Master's sepulchre, in the gray of the early dawn.

Peter and John, looking into the tomb, saw no one; but Mary coming up with eyes wet, and looking through the lenses of her tears, discovered the two heavenly messengers, sitting where the now risen body of Jesus had been.

1899.

345

Peter's tears behind the crowning dial of his Lord, brought confidence and hope. And so in many ways, tears work good to ourselves, or melt obdurate hearts. But in the world beyond, tears out of troubled or broken hearts will forever cease.

This fact adds another attraction to that country. It may take us some little time to acustom ourselves to a society and condition of things, where there will be no tale of woe, no scene of suffering, to stir the fountains of the heart to weeping; but gradually we shall settle down to the delightful consciousness of the fact.

It will not, however, be because of any re-making of ourselves, that tears will cease; but for the simple reason, that the causes of sorrow and tear-shedding will be absent from the perfect and unselfish life of that Land. We who grieve over the hard lot and heavy burdens that come upon men and women and children here, may well lift up our eyes to those sunny hills, which our feet are to walk where unalloyed peace and delight are in the very atmosphere. The last tear will before long be in our eyes, and the light of a joy that knows no beclouding will shine in our faces forever, and we shall praise Him through eternal ages.

Ed. L. M. J.

SUNDAY SCHOOL LESSONS.

LESSON IX.—NOVEMBER 9th.

WOES OF INTEMPERANCE.

—Prov. 23:29-35.

[Read Isa. 5:1-25. Memory Verses 29-32.]

GOLDEN TEXT.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. —Prov. 20:1.

INTRODUCTION.

TIME.—B. C. 1000.

PLACE.—Jerusalem.

PERSONS.—Drunkards.

THE AUTHOR OF OUR LESSON.—Solomon, the author of the Proverbs, was endowed with an unusual share of wisdom. By his choice he was given wisdom when God asked what he most desired. It was at the beginning of his reign as king that he made his request unto God, and the result was that he had a peaceful reign. People travelled great distances to receive instruction from him. That we might behold the value of true wisdom, God has preserved some of the wise sayings of His servant, teaching us to learn the good and right way, and to walk therein.—Arnold.

INTRODUCTION.

TIME.—Probably about sixteen or eighteen years after the last Jesus summer or autumn, B. C. 425 or 427.

PLACE.—Jerusalem and vicinity.

PERSONS.—Nehemiah, Jews, men of Tyre.

JERUSALEM CORRUPTED.—Nehemiah continued to act as governor of Jerusalem for twelve years, until the thirty-second year of Artaxerxes. It is supposed that after Nehemiah had completed the work of rebuilding the walls of Jerusalem, he was recalled to Shushan by the Persian king. What he did during the years of his absence is not recorded, and how long he remained absent from Jerusalem is simply a matter of conjecture, but it is at Jerusalem, that his stay was rather long. During his absence the flood gates of evil were opened in Jerusalem. Sin and iniquity of every form came rushing in upon the people like a flood, carrying away the barriers of law and religion. Alliances were made with the heathen, taking unto themselves strange wives. Eliashib, the high priest, had himself consecrated the temple by sitting on one of its chambers for

to investigate the prevailing cause of all this woe and sorrow and this strife and distress; and by beholding this dark, dark picture may be so terror-stricken as to turn away from the wine cup and all its intoxicants with horror. The mirror is not large enough to picture to us all the sins and crimes committed by the sons of intemperance, or the horrors perpetrated through the liquor traffic, or the distress and misery that has come into families once prosperous and happy, through the demon of strong drink. If we were permitted to behold this dark picture as it really is, with its countless woes and crimes, with its numberless victims and children who are suffering extreme want and poverty, and the abuses of brutish husbands and fathers, with its innumerable company of souls going down step by step to hell and eternal destruction, our hearts would be made to burn with righteous indignation against the liquor traffic, and our determinations would be to put forth every effort in the name of the Lord and His Church, to rescue those who are bound by those satanic fetters, and raise our voice manfully in opposition to the liquor traffic; that the temptation may be speedily re-moved from the youth of our land. "Touch not, taste not, handle not," is the only recipe that will crush this monster demon.

NOV. HOME READINGS.  
20. M.—Woes of intemperance. Prov. 23:29-35  
21. T.—God's judgment. Isa. 5:8-16  
22. W.—Anger of the Lord. Isa. 2:38-25  
23. Th.—The mocker. Prov. 20:1-11  
24. F.—Sudden destruction. Nah. 1:1-10  
25. S.—Desolation. Isa. 24:1-12  
26. S.—His portion. Matt. 24:32-51

LESSON X.—DECEMBER 3.

KEEPING THE SABBATH.—Neh.

13:15-22.

[Read Nehemiah 13. Memory verses, 15-17.]

GOLDEN TEXT.—Remember the sabbath day, to keep it holy.—Ex.

20:8.

INTRODUCTION.

TIME.—Probably about sixteen or eighteen years after the last Jesus summer or autumn, B. C. 425 or 427.

PLACE.—Jerusalem and vicinity.

PERSONS.—Nehemiah, Jews, men of Tyre.

JERUSALEM CORRUPTED.—Nehemiah continued to act as governor of Jerusalem for twelve years, until the thirty-second year of Artaxerxes. It is supposed that after Nehemiah had completed the work of rebuilding the walls of Jerusalem, he was recalled to Shushan by the Persian king. What he did during the years of his absence is not recorded, and how long he remained absent from Jerusalem is simply a matter of conjecture, but it is at Jerusalem, that his stay was rather long. During his absence the flood gates of evil were opened in Jerusalem. Sin and iniquity of every form came rushing in upon the people like a flood, carrying away the barriers of law and religion. Alliances were made with the heathen, taking unto themselves strange wives. Eliashib, the high priest, had himself consecrated the temple by sitting on one of its chambers for

Tobiah, the Ammonite, who was allied to him by marriage. The tithes were withheld, and the poorest of the flocks and herds had been brought for sacrifice. The priests and Levites were obliged to follow other occupations, because the means of their support had failed. The temple worship was neglected. The Lord's service had become wearisome to them, and as a natural consequence, crime and iniquity abounded on every hand. Sorcery, adultery, fornication, false-swearing, inter-marrying with the heathen, and Sabbath desecration, were among the many sins committed by the Jews when Nehemiah returned.

JERUSALEM RENOVATED.—Nehemiah obtained permission of Artaxerxes to return to Jerusalem. After he saw the sad and deplorable condition of things, he lost no time to begin the work of reformation. He at once begins to set things in order. 1st. With great indignation, he drives Tobiah out of the temple, and restores it to its proper use. 2nd. He reinstates the priests and Levites who had taken up some other calling to earn a living; they again officiate in the temple. 3rd. The tithes are made to flow into the treasury. 4th. With great boldness he compels the people to cease from making alliances with the heathen, and to sever those already made. 5th. He "puts on the breaks" and the wheels of Sabbath desecration are suddenly stopped. The men of Tyre who came into the city and on the Sabbath bought and sold to get gain, were driven out of the city and away from its gates, the gates were closed earlier than usual. He appointed the Levites as guards to see that the day was kept holy.

NOV. HOME READINGS.

20. M.—Woes of intemperance. Prov. 23:29-35

21. T.—God's judgment. Isa. 5:8-16

22. W.—Anger of the Lord. Isa. 2:38-25

23. Th.—The mocker. Prov. 20:1-11

24. F.—Sudden destruction. Nah. 1:1-10

25. S.—Desolation. Isa. 24:1-12

26. S.—His portion. Matt. 24:32-51

LESSON X.—DECEMBER 3.

KEEPING THE SABBATH.—Neh.

13:15-22.

[Read Nehemiah 13. Memory verses, 15-17.]

GOLDEN TEXT.—Remember the sabbath day, to keep it holy.—Ex.

20:8.

INTRODUCTION.

TIME.—Probably about sixteen or eighteen years after the last Jesus summer or autumn, B. C. 425 or 427.

PLACE.—Jerusalem and vicinity.

PERSONS.—Nehemiah, Jews, men of Tyre.

JERUSALEM CORRUPTED.—Nehemiah continued to act as governor of Jerusalem for twelve years, until the thirty-second year of Artaxerxes. It is supposed that after Nehemiah had completed the work of rebuilding the walls of Jerusalem, he was recalled to Shushan by the Persian king. What he did during the years of his absence is not recorded, and how long he remained absent from Jerusalem is simply a matter of conjecture, but it is at Jerusalem, that his stay was rather long. During his absence the flood gates of evil were opened in Jerusalem. Sin and iniquity of every form came rushing in upon the people like a flood, carrying away the barriers of law and religion. Alliances were made with the heathen, taking unto themselves strange wives. Eliashib, the high priest, had himself consecrated the temple by sitting on one of its chambers for

CORRESPONDENCE.

HARRISONBURG, VA.—I notice in last number of the HERALD the death of a man from tramping in a nail. I know a simple remedy which I think ought to be printed and reprinted for it gives quick relief.

If you tramp in a nail or cut your hand or foot, put it in as hot water as can be borne; it gives relief at once. Keep in one whole hour twice a day still adding hot water, keep the place bound up to keep clean. The dirt is what causes blood poison and this will prevent lock jaw.

HETTIE M. BURKHOLDER.

TUB, PA., Oct. 9th 1899.—The church here has just passed through a season of spiritual refreshing. Bro. S. F. Coffman came to us from Masontown, Pa. on Oct. 2d and remained until Oct. 9th. During this time he preached nine sermons.

The congregation having decided to ordain another brother to the ministry,

Bro. Coffman preached a sermon on the calling and the work of the minister. The unanimous voice of the church was for Bro. Ed. Miller, who was accordingly ordained on Sunday morning Oct. 8th.

May the Lord give our dear young brother much grace to declare His word in all its purity and with power, and may He sustain and direct him so that many may be called from the darkness of sin to the marvelous light of salvation in Christ Jesus.

On Saturday four precious souls were added to the church (two having been previously received) by water baptism, and on Sunday communion and feet-washing were observed.

May the Lord ever direct and keep us in His love and fear.

COR.

LOAN, MICH., NOV. 6TH, 1899.—Bro. P. Y. Lehman, of Goshen, Indiana, came here Nov. 1, and held a few meetings. Sunday, Nov. 5, communion services were held in the Bowne M. H. Since our last report three more souls were added to the church at this place. The brethren and sisters are encouraged to go on in the good work of the Lord. We feel to praise the Lord that we were again permitted to commemorate the stoning death of our dear Redeemer. May these meetings long be remembered that our hearts may be filled more with the love of God, that we may live closer to our blessed Master, and that we can always say, "The Lord's will be done." S. J. SPEICHER.

DALMYRA, MO., NOV. 6TH, 1899.—On the 11th of October Bro. A. L. Yoder, of Iowa, came here, and spent nearly two weeks with us. During his stay he preached a number of edifying sermons. We feel encouraged and his visit to us was greatly appreciated. Bro. L. J. Lehman, of Cullum, Ill., stopped here over Sunday, the 5th of Nov., on his way home from Kansas. He preached on Saturday evening, Sunday morning and evening, and left for home on Sunday night. May God bless these brethren as they go about from place to place preaching and teaching His holy word. May He richly reward them in this life and in the life to come.

Next Saturday, Nov. 11, we expect Bishop Daniel Kauffman, of Morgan county, who will stay over Sunday and on Sunday morning will hold communion services. Our number here has been increased by five within the last few weeks, as the Lewis family and family from Morgan county moved into our neighborhood. We hope they will like their new home and remain with us. Our church membership now numbers twenty-four.

COR.

MANCOS, COLO., OCT. 5, 1899.—Dear brethren, ministers as well as others, if at any time you should drift into Colorado we shall be glad to have you come and see us. Bro. Joseph Schlegel, of Milford, Neb., visits us every year, and we will be glad to have any of our ministers visit us at any time.

PETER REDIGER.

FROM LANCASTER COUNTY, PA.—On Thursday, Oct. 19th, Fr. John R. Zook, of Lawrence Co., Pa., came into our midst and held a number of meetings which were very interesting and encouraging and those that hungered had

the privilege of enjoying the feast of heavenly manna, which is food for the soul. Sunday, the 22d, we had preparatory services in the Millwood A. M. Cong. and also had services in the evening where Bro. Zook spoke to a well filled house from 1 Cor. 3:16, 17, which he made very plain and definite. Tuesday, the 21st, he was again with us to commemorate the suffering and death of our Lord and Saviour Jesus Christ. From here Bro. Zook looked back to Maryland and Virginia. May God bless the dear brother in his work for the Master that he may be an instrument in the hands of God to bring many souls to, and nearer to, Christ. We desire to be remembered by God's people in prayer.

J. M.

GORTNER, MD., Oct. 6, 1899.—September 21st, Bro. A. Metzler, of Martinsburg, Pa., came into our midst and remained with us until the 29th, during which time he preached nine sermons. They were appreciated by all. The brother admonished us all very earnestly and we hope his efforts were as seed sown in good ground. May a kind heavenly Father bless the work done here and may God bless the dear brother and send him here again. My nearest railroad station is Oakland on the main line of the B. & O. R. R. If any ministering brethren travel on this line, I would be glad to have them stop off, and I will meet them at the station.

P. P. GORTNER.

REID, MD., Oct. 22, 1899.—We recently attended several solemn and impressive meetings. We call them "revivals" from the fact that they were held for the purpose of reviving for a bishop as an assistant and a successor to our beloved aged bishop, Michael Horst, who is getting feeble and who has been our leader as bishop here in Washington county, Md., for many years. The meetings were held on Oct. 10 and 11 in the four districts, namely, Stauffer's, Miller's, Reiff's and Clearspring, respectively. Bishop J. N. Brubacher and several other brethren of Lancaster Co., Pa., were present. Oct. 12 the lot was cast which fell on our brother, George S. Keener—Bishop Brubacher, Bishop Zimmerman and Bishop Horst officiating in the ordination. Brethren, it is not our most solemn obligation to stand by our brother and lift him to the throne of grace, that he may be a "bright and shining light," and that he may feed his lambs; and that that may be followers of him as Paul has said "be ye followers of me even as I also am of Christ," 1 Cor. 11:1. Saturday, Oct. 14, baptismal and preparatory services were held at Miller's, when one person was received into fellowship. Sunday following communion was observed. Bishop Zimmerman was present, assisting our young bishop in the services. Saturday baptismal services and also preparatory meeting were held at Reiff's, and on Sunday following communion was observed, at which place three were received by water baptism, and two reinstated. We rejoice that the Lord is calling the lambs into the fold one by one. May the Lord keep them under His guiding hand unto the end, in our prayer.

BENJ. B. WEBER.

ELKHART, IND., NOV. 6, 1899.—It is some time since anything has appeared in the correspondence columns from here, and it may be that at least a few readers would like to hear through the HERALD. Of course, owing to the fact that many of our young people come to school here, and other circumstances as well, more news goes out from here than from any other one of our congregations, yet the HERALD OF TRUTH goes into still more families of our church than all private letters combined, and for this reason it should be used as a medium of religious intelligence by and for our church much more than it is.

Sunday, Nov. 5, Bro. N. E. Byers, Principal of the Elkhart Institute, together with his wife, and Sister Olivia Good, all formerly members of the church in Illinois, were received into full membership in our congregation.

Bro. Samuel Yoder spent Sunday, Nov. 5, with the congregation at Pleasant Hill, Branch Co., Mich., it being his regular monthly appointment.

Bro. J. S. Lehman left Austell, Ga., about ten days ago and after his return from there will visit the congregations in Eastern Pennsylvania. Many of the readers, present as well as prospective, of the HERALD will no doubt be glad for the opportunity of forming his acquaintance. Do not be afraid of him. He is not dangerous. His worst enemy is Satan, and by his prayers God, Bro. L. is a fighter in the front ranks of the church against the wiles and machinations of the evil one.

Sunday morning, Nov. 5, our young ministering brother, Frank Hartman, of Nappanee, who was ordained to the ministry about a year ago, conducted the services in the evening. Our Sunday school is at present in charge of Bro. C. C. Shoemaker, formerly of Freeport, Ill., now manager of our Publishing House.

Tuesday, Nov. 7, a party of about twenty brethren and sisters from this and adjacent counties left Elkhart for Nampa, Idaho, where a colony was established last spring. Some expect to remain permanently, while others expect to spend a few months there. We wish them a pleasant trip, and trust that those who stay will find suitable homes.

Some of our young people are at present looking about for a location in the outskirts of the city to establish a mission Sunday school and to hold services. May their efforts for the Master be crowned with much success. We ask an interest in the prayers of all the readers of the HERALD.

COR.

AYR, NEB., Oct. 22, 1899.—The church at Roseland, Neb., had a refreshing time of late. Bro. J. S. Shoemaker, of Dakota, Ill., came here on the 13th of October and remained until the 18th, during which time he preached five sermons. The brotherhood here are glad for such visits. On the 21st, preparatory services were held, and also baptismal services, and persons being admitted to membership by baptism, and on the 22d the communion was held.

COR.

SOUTH ENGLISH, IA., Nov. 6, 1899.—Since our last items to the HERALD we have enjoyed many spiritual feasts. A number of our congregation attended the church and Sunday school conference at Shelby Co., Mo., and we were well paid for the time we spent, as it

encouraged us to push forward with more earnestness and to raise the standard of Christianity which has fallen entirely too low in this part of God's moral vineyard.

On the evening of Sept. 27th, Bro. Daniel Kauffman was with us and preached one sermon. Oct. 1st, Bro. M. S. Stelner preached one sermon for us which was very interesting, his text being Rom. 1:16. Oct. 7th, Bro. Daniel Brunk and Bro. P. S. Hartman visited us and remained a few days. Bro. Brunk preached six sermons while he was with us. Bro. J. M. R. Weaver, of Hesston, Kansas, came here on the 10th and held a number of meetings which were both encouraging and instructive. One soul became willing to forsake the world and all its allurements, and step out on the Lord's side, and be among those who have been redeemed.

Others seemed "almost persuaded," but were still not "quite ready," as it seems a very hard task to a worldly-minded being to deny self, and fashions, and associations, for Christ, who denied himself all the joy and pleasures heaven can give, and came upon this earth, tasted of the infirmities of mankind, then died with the transgressors for them. May God help those poor souls to see their condition while it is day.

Oct. 23d, Bro. Weaver went over to Johnson Co., Iowa, and labored for the Master there and also spent a few days near Green Center, Iowa Co., Iowa. Bro. Weaver returned the 28th and remained with us until the 30th when he started homeward expecting to labor a few days at Osage, Kans. May God bless the brother wherever he goes, and proclaim the "glad tidings of great joy."

D. B. KING.

#### TRIP TO WEST VIRGINIA.

HINTON, VA., Oct. 31, 1899.—On the morning of Oct. 12th, Bro. Christian Good and the writer met at Hinton to take a nine day trip through Pendleton, Randolph and Tucker counties, W. Va. We held several meetings in the North Valley and on Sunday, the 15th, we separated. Bro. Good crossed the Allegheny mountains and preached at different places, among which was Job, where on the 16th he received two members by baptism. On the following day Bro. Good received one member over on the Middle Mountain.

While Bro. Good was laboring in Randolph county, I went down into Tucker county and held a few meetings at which place there is a small congregation of eight members. On the 17th we met again at Harman and preached at the Porter school house and returned to Pendleton county on the 18th and filled a few appointments. We then returned to the South Fork where we met Brethren A. P. Heatwole and Martin Brunk, who were holding meetings at the New Erection school house. We returned home on the 20th. It was also necessary to make a trip to W. Va., as there was fair weather during the entire trip.

The work in the W. Va. field is attended with labor and hardship. We cross many mountains and several streams of water and pass through brushy and hilly country. The people generally are kind and hospitable. Christ gave His life for them as well as for us, and they are very much con-

cerned about the welfare of their souls. They are hungry for the bread of life which is broken to them from time to time. The harvest is great, but the laborers are few, especially in this part of the field. We have more calls to preach at places than we are able to fill.

We kindly make the request of our dear brethren who feel an interest in the spiritual welfare of fallen humanity give a helping hand in this part of God's moral vineyard. Brethren, pray for us that we may prove faithful to our calling and that our labors may be crowned with success, to the honor and glory of God, our Heavenly Father.

J. S. MARTIN.

#### CLERGYMEN'S PERMITS.

OFFICE OF THE COMMISSIONER,  
CHICAGO, NOV. 26, 1899.

To the Editor:—On or about Nov. 15th, application blanks for 1899, for annual clergy certificates, entitling the holders to the reduced fares accorded to clergymen by the railway lines operating in the territory of the Central Passenger Association during the year 1900, will be in the hands of the various ticket agents. Commencing with the 1st of January, 1900, an important change will be made in the form of the annual clergy credential, concerning which we would, if consistent, be very glad to have you inform the clergymen who read your valued paper.

The card clergy certificate which has been used since the institution of the Clergy Bureau of this Association, three years ago, will be entirely discontinued, and in its stead will be issued a book certificate of convenient size to be carried in the pocket, neatly bound in leather, containing 100 consecutively numbered orders or requests for clergy tickets, one of which the holder of the certificate will be required to sign and deliver to the ticket agent for each ticket purchased.

The principal reason necessitating a change in the form of the certificate is as follows:

Under the old system the lines constituting the Clergy Bureau have no knowledge of the annual certificates issued by this office, while, on the other hand, this office has been unable, without great inconvenience and expense, to obtain a record of the passenger tickets issued by the agents on the annual certificates. As a result it has been possible for unscrupulous persons to counterfeit the card certificates by the photographic process with comparatively little fear of detection. It will readily be seen that this will be impossible under the new plan, as the agent will have a signed and numbered slip for each ticket issued, which slip will eventually reach this office, be compared with the records, and, if spurious, the fraud immediately detected.

The cost of printing and mailing the book certificate will be many times greater than that of issuing and distributing the old style card, and it will also be necessary to materially augment the clerical force of the Clergy Bureau. To meet the added expense it is deemed necessary to increase the fee required from those applying for the certificates from fifty cents to one dollar. In view of the importance of safeguarding these valuable permits, the necessity of which is, I am sure, fully appreciated by the clergy as by the railways,

and of the great convenience afforded by the new certificate, which will be available on 51 important lines of railway in the territory of the Central Passenger Association, we believe that a increased fee will not be regarded as a hardship. The holders of certificates who exhaust the entire 100 requests obtain same by sending the covers of the original book to the undersigned accompanied by a remittance of fifty cents, covering the cost of issuing the new credential.

The annual clergy certificate of this Association will be issued on proper application to those coming within the requirements of the Clergy Rules, residing in Illinois, Indiana, Iowa, Kentucky, Michigan, Missouri, Ohio, Wisconsin, West Virginia, and also in the following cities of New York and Pennsylvania, and points west thereof in the latter State: Allegheny, Pittsburgh, Erie, Suspension Bridge, Niagara Falls, Buffalo and Salamanca; also at such points in the Province of Ontario as may be authorized by the roads operating therein.

Time clergy certificates, available for a limited period, will be issued to proper beneficiaries residing at any point in the United States or Canada who have occasion to remain more than 30 days in the territory of this Association.

Arrangements have also been consummated whereby the undersigned will issue, in behalf of the various railways belonging to the Clergy Bureau, trip permits to clergymen residing in Chicago, Ill., or without the territorial boundaries of our Association.

Further particulars concerning trip permits may be obtained by application to local railway agents, or to the undersigned.

Thanking you in advance for disseminating, through the columns of your paper, the whole or such portion of the foregoing information as you may consistently, I am,

Respectfully yours,  
F. C. DONALD,  
Commissioner.

#### REPORT

OF THE SIXTH ANNUAL S. S. CONFERENCE OF THE MINNONTITE CHURCHES OF KANSAS, NEBRASKA AND OKLAHOMA, HELD AT THE CATHLIN M. H. NEAR PEABODY, KANS., OCT. 4TH AND 5TH, 1899.

According to previous announcement a goodly number of brethren and sisters gathered—several from a distance—to participate in the exercises as arranged by programme prepared by a committee appointed for that purpose.

All present seemed to enjoy themselves during all the sessions; and no doubt could express themselves by saying, "It is good to be here."

The brethren and neighbors of the vicinity made ample provision to accommodate all present. Lunch was prepared on the ground and all visitors remained there from the time they arrived until after the evening session.

The meeting was called to order by Geo. R. Brunk, at 2 o'clock P. M. of Oct. 4th.

Opened by singing "All the way my Savior leads me." J. M. Nunemaker read Eph. 6:10-18.

#### Prayer.

Song, "Come Thou Fount of every blessing."

Address of welcome was given by Caleb Winney.

M. S. Steiner was chosen Moderator; J. S. Shoemaker, Assistant Moderator. Daniel Kauffman was elected Assistant Secretary.

The chorists of the various Sunday schools represented conducted the singing.

Song, "To the work."

Topic, "What has the S. S. done for me?" To be answered by a general response.

Daniel Kauffman—Remember of passages of Scripture that I learned in the S. S. which were of no particular value at that time, but now they serve very highly.

L. J. Lehman—The S. S. has kept me out of many wrongs.

Andrew Good—I received a great deal of Bible knowledge.

Daniel Hess—It has been the means of making me a Bible student.

D. G. Lapp—Have learned many Scripture texts in the S. S.

J. S. Shoemaker—The S. S. has prepared me greatly for the ministry.

Samuel Cookley—It has not only helped me, but my family also.

J. G. Wenger—I was 30 years old when I first began to go to S. S. but even then it has helped me in many ways.

Sister Rutt—The S. S. lessons brought me to study my Bible.

Jacob Burkhardt—By attending and taking part in S. S. I received spiritual exercise and now I can reach out for lost souls.

Sister Nubbaum—In my young days when I went to S. S. I learned the letter only, now I love to go because of the spirit.

H. J. King—We did not have very much preaching where I lived, but had S. S. regularly, which kept us on our feet.

Geo. R. Brunk—There are spiritual S. S. and such only called S. S. The former kind are those that are a real benefit to the soul.

Caleb Winney—In S. S. I received good influence, which I would not have received outside.

Song, "I know I love Thee better, Lord."

Topic, Relation of S. S. to Home and Foreign Missions, by Daniel Hess. That they are not inseparable. The S. S. is a necessary medium to carry on a successful mission. Through it we can reach the homes, and parents of the children who attend, that otherwise could not be reached. It gives us a good opportunity to distribute literature for the children to take along home with them.

By R. C. Yoder—The S. S. is a mission by itself. They both are one in spirit; their aim and end is one.

Discussion.

Geo. R. Brunk—Missionaries will die or be killed. The S. S. is the place where material is prepared to take their places. Money can very well be collected in the S. S. to carry on missions.

M. S. Steiner—The Chicago Mission drew largely in the way of means from the Sunday schools.

Daniel Kauffman—The S. S. largely creates a missionary spirit. If it is a good thing for our children, how about the heathen?

Song, "Have You Sought?"  
Song, "Bringing in the Sheaves."  
Reports from fourteen S. S. showed a total enrollment of 193 pupils.

Average number of scholars present, 96.9.

Average number of officers and teachers, 103.

Total average number present, 821.

Collection for incidental expenses, \$236.92.

Collection for missions and otherwise, \$109.81.

Afternoon session closed with prayer, led by Bro. D. G. Lapp, and singing, "I Need Thee Every Hour."

#### EVENING SESSION.

A short song and praise service was conducted by J. S. Shoemaker.

Devotional exercises by E. M. Shellenberger and J. G. Wenger.

Topic, "Evils that Threaten Our Young People," by Chas. Burkhardt.

The adversary of souls is always after the destruction of young people, inducing them to reach out after worldly things. Worldly associates largely allure a great many. Sabbath desecration by bicycle riding for pleasure and killing time. Secular gain, by spending all our time in that direction and not taking time to serve God.

By Chas. D. Yoder—A great evil that brings destruction to many of our young people is one not often spoken against, nor even mentioned—that of secret vices of boys and young men. Results:—Bodily weakness, which can be read upon their countenances; filling our asylums and penitentiaries.

Ignorance. Silence on the subject by parents and ministers. Remedy:—Teaching the evil results and effects of this great sin.

Discussion.

M. S. Steiner—I believe that unbelief is as great an evil as any that threaten them; all other sins hinge on this great sin.

S. Shoemaker—Impure literature is another great evil which poisons the minds of young people. Parents should examine every periodical or book that comes into the house.

Song, "Blessed be the Fountain."

Topic, "Some Fallings of the Average S. S. Teacher—Is It Remedy," by Geo. R. Landis. Tardiness, unprepared lessons, talking too loud or too low before their classes.

"Absence from the S. S.," by Harvey Evers. Excuses are various. Too tired. They can get along without me, etc.

Song, "Throw Out the Life Line."

Discussion.

Daniel Hess—Lack of the genuine love of God in his hearts.

Geo. R. Brunk—Lack of knowledge, skimming too much on the surface. Why not get down and get to the depth of the Bible?

D. Kauffman—Lack in carrying out what they do know. Will not souls in the judgment rise up against us for our negligence?

D. G. Lapp—Unclean and impure hearts. Do not come before you class with an empty bucket, but give them something to drink.

N. H. Hily—Not loud and distinct enough before the class, which causes them to get interested with other parts of the school.

R. J. Heatwole—Not reading the right kind of literature. Teachers, tell me what you read, and I will tell you what kind of a teacher you are.

Song, "The Shadow of the Rock."  
Topic, "Necessity of Knowledge of Bible Geography and Biography to Successful S. S. Work."

Essay written and read by B. J. King, in which he plainly set forth that the knowledge of the situation of towns and countries and life and history of Bible characters was an invaluable feature to S. S. lesson teaching.

Song, "A Shelter in the Time of Storm."

Prayer, led by Daniel Kauffman.

#### MORNING SESSION.

Singing, "Beautiful Morning," and "The Lord is Coming."

D. G. Lapp read Psalm 27, and led in prayer.

Song, "There Shall be Showers of Blessings."

Topic, "How to Teach the S. S. Lesson of Oct. 8th to the Primary Class," by Annie Landis. She read a prepared paper in which she set forth a plan for making the lessons interesting and instructive. Describe the plot Haman made against the Jews, and show by illustration that by planning for others destruction we destroy ourselves.

Noah Eby gave ideas as to how the lesson should be taught to advanced classes. Spiritualize the lesson by teaching not to give way to our enemies, but to be true to God.

Song, "In the Shadow of His Wings."

Discussion.

J. L. Winney—We should study the lesson on our knees, use common sense and show the bright side of the lesson.

Sister Rutt—Be a palm tree Christian like Mordecai.

Geo. R. Brunk—Lesson teaches to stand in face of danger. Do not worship images. Underhand scheming will end in our own destruction.

M. S. Steiner—Haman was jealous and evil, which may ruin us.

A. L. Hess—Where was it those righteous Jews obtained their education, so they could stand firm? Was it not in childhood?

Daniel Hess—Let us look to the welfare of our nation—the church-like Father.

Song, "Dare to be a Daniel."

Topic, "A Half Hour Devoted to Interest the Children," by Fannie Landis. She called a number of children to take seats in front, and then very beautifully illustrated the difference between good and evil seeds sown in the heart and the products of the same, by comparing flower seeds to seed sown. It was a half hour well spent.

Discussion.

H. Hess—Seed and hars grow of themselves, flower seeds must be planted.

A. J. Lehman—Some flowers have thorns beneath the flowers and will prick us afterwards, so some forms of sin seem to be all right by appearance, but actually they pierce us in the end.

J. S. Shoemaker—Showed difference by illustrations of a white or a pure heart and a spotted and finally a black heart. The white heart receives spots by saying bad words and performing small evil deeds, then greater ones until it becomes totally black. Christ's blood can make the blackest heart white.

Song, "Loving Kindness."

Topic, "Value of S. S. Charts and Illustrations Exemplified," by T. M. Ehr.

This is only a surface work, but just as necessary as inward work; there is nothing without a surface. Eighty-five



per cent of education is received through the medium of the eye. A. S. S. chart of the last quarter was presented and explained, showing there is more than one effective way of using charts.

Discussion.  
Daniel Kauffman—Make the impressions deep so they cannot be erased. The chart is a good medium for that purpose.

Song, "Speed Away."  
Hedendation by D. D. Zook.

AFTERNOON SESSION.

A half hour before programme time was profitably spent in singing, and various testimonies from ministers to the question, "What proves to you that the Bible is true?"

Song, "Lead Me Savior."  
Prayer, led by J. L. Winey.

Song, "Stand up for Jesus."  
Topic, "The Influence of Literature,"

by J. M. H. Weaver.  
Literature defined, is books or parchments, either written or printed. There is such a vast amount of literature in the world that it would make a mighty river. We should know our own defects and be careful what we read. Foremost should be the Bible.

The brother then described and classified readers into four classes, thus: Quick readers.

Sponge readers.

Jelly bag readers.

Lead readers.

Quick readers are those that read a great deal but do not remember anything.

Sponge readers are those that read and take in everything that comes along and call it all good.

Jelly bag readers are those that read and press that which is good and juicy and let it run away, but retain the pulp of that remaining in the sack.

Lead readers are those that read and reject all bad and remember and keep the good. He then illustrated the influence of both good and bad literature upon the minds and lives of individuals.

Warned against sugar coated or so-called Christian literature.

Frank Hostetter read a well prepared essay on the same subject.

Discussion.

Caleb Winey—What can we do to counteract the evil influence?

J. S. Shoemaker—Let parents examine all books and periodicals that come into their homes and discard all that does not tend to purity and godliness.

M. S. Steiner—Evil literature has been my detriment. Our people must furnish and supply the right kind. The time has come for more activity on this line.

Song, "I Gave My Life for Thee."  
Topic, Open Conference. Subject, "Self denial for the Gospel's Sake."

A number responded, of which the following are some of them:

R. J. Heatwole—Self denial brings happiness.

Sister Rutt—I could not be of any use to the Lord until I gave up everything even father and mother.

J. S. Shoemaker—Jesus was the first to deny Himself. We may follow in His footsteps. Personal adornment, if it takes self-denial to put it away, let us do it. All superfluities must be laid aside and self must be gotten rid of.

I. J. Lehman—Leaving wife and family, preaching for Jesus Christ, this, though hard, is self-denial.

D. G. Lapp—People want the ministers to deny themselves to come and preach to them and make them glad, but do not want to deny themselves when you ask them to quit their filthy ways with end, pipe, or cigar.

G. H. Brunk—Self-denial is not denying sin, but something that is good and not in itself sinful. Government calls for volunteers, plenty respond, but how about the call God makes for volunteers in His army?

One English—Self-denial begins when we give up what we need.

M. S. Steiner—Evangelists do not live long, they were evanged by the death of Bro. J. S. Coffman. The question came to me, What shall I do? If I do not quit my life will be shortened. By prayer, my wife and I decided that I go, if it does shorten my life.

Question box was then opened and answered by M. S. Steiner. A number of important questions were asked. Profitable and uplifting answers were given.

Motion that the minutes of this meeting be sent to the HERALD OF TRUTH for publication in that paper, and if refused, a copy to be written by typewriter for each S. S. in the district and sent to them. Carried.

Committee of officers reported the following:

President, R. C. Yoder.

Secretary, Geo. Lapp.

Treasurer, D. D. Zook.

Same were accepted.

Song, "Faith is the Victory."

Prayer by J. M. R. Weaver.

Conference adjourned.

Thus we had another season of refreshment for our souls. May God bless all that has been done to our good.

PRACTICAL THOUGHTS.

Books are windows through which the soul looks.

Use your time. Be zealous of every moment of time God has given you.

We need necessarily to talk with our God before we talk with our class.

Tell me what literature you read and I will tell you what you think.

There are some people who want Jesus Christ in the heart and thinness in the mouth.

When you spell the word sin, you will find that "I" is in the middle of the word.

We should purpose to let no literature come into our homes but that which is filled with real truth.

We should not only point out the right way, but we should also teach our young people how to walk in it.

God is greater than anything He ever made. His word must be respected above all the wisdom of this world.

As in natural things, so in spiritual things, evil plants grow of themselves, but good seed must be planted.

Some books, when we eat them, are sweet, but when we swallow them they become bitter as gall.

There are two kinds of lost souls in whom God is interested. First, those who are lost to God. Second, those who are lost to self.

I can't forget what I know. Christ can forgive my sins, but what I know stays with me.

Novel reading inflames the passions, and writes the flesh, leaving nothing to satisfy the soul.

The books we have in our libraries and read most are a perfect index to the character.

Pleasure seeking on Sunday is an abomination in the sight of God. All of God's true children should be out working for the Lord.

That is a worthy thought which we should bear in mind, that we care not for ourselves alone, but also for our own.

It is of no use to carry around an empty bucket and rattle it; when people are thirsty they want something to drink.

We know we cannot grasp the other with one hand and God with the other, for the word says we must come out from among them and be separate.

I thank God that I am permitted not merely to rattle at the chains at the mill, but that I have the happy privilege of taking up the cup and dipping from the fountain of living waters.

T. M. Erb.

Daniel Kauffman.

Secretaries.

#### THE CRY FOR MORE.

"Give, give," cries Mammon, and her call is heeded on each street.

And multitudes an answer make, And well their hearts please.

"Give, give," cries Satan, and his voice is heard in loud command.

And millions gladly give themselves, Their goods, their heart and hand.

"Give, give," says Self, and ne'er too great is deemed the sacrifice.

Upon altar of good gold, Who binds the mental eyes.

The World, the Flesh, the Devil—all Forever seek their prey, And men are slain to feed their words.

And ready to obey.

But how much do we to our Lord, From whom is life and health And all we have and all we are, And treasure of our souls!

Alas! men offer up "Lord, Lord," But little they fulfil.

Of what they ought and what they know To be His holy will.

If, loving pleasure more than God, We use what He has given,

To glorify ourselves, not Him, We have no hope of Heaven.

By serving in our love made known, Let sin be joined with prayer,

And treasure on earth there, Shall wait our entrance there.

#### A WHITE FLAG.

Those familiar with railroad service are glad to see a white flag flung out at the crossing and stations. It tells of safety, and proclaims that all is well. Not so the green flag, that speaks of doubt and danger, and warns the engineer to be on his guard.

It tells of danger, collision, and wreck, and arrests the train in its course.

One evening the wife of an old flagman at a railway station, said to her husband: "John, there was a flag held out to-night—a flag in the hand of Jesus. It will be a white flag, for there is no danger; it will not be a green one; for, thank God, there is no doubt; but it will be a pure white flag, for I am in perfect safety and peace, and I am very near to my journey's end."

That night she died. "Precious in the sight of the Lord is the death of his saints." Reader, would there be a white flag or a red flag held out to-night, if you were

called to your journey's end? "Blessed are the dead that die in the Lord; yea, saith the Spirit, for they rest from their labors, and their works do follow them."

#### OBITUARY.

PRE. DAVID M. HOSTETTER.

Died at his home near Intercourse, July 23, 1899, aged 62 years, 9 months and 9 days. He had been in failing health for some time.

He was suddenly sick with stomach trouble and dysentery and lingered about two weeks when God called him home.

Bro. Hostetter was ordained to the ministry Dec. 9, 1886, and labored earnestly and faithfully for the cause up to the time of his sickness.

He was much concerned for the prosperity of the church and was a warm friend of the Mennonite Church for some years.

He leaves a husband, parents, and three brothers and three sisters.

Funeral at Weaverland where Jonas Martin and John Kurtz preached.

"Invaluable sister, she has left us. Left us, yes, forever more. But we hope to meet our sister On that bright and happy shore."

By a Friend.

WEAVER.—October 13th, 1899, near Weaverland, Lancaster Co., Penna. Mary Sensenig, wife of Martin Sensenig, aged 29 years, 11 months and 24 days. She died of lingering consumption, but was satisfied and patient as the end drew near. She was a member of the Mennonite Church for some years. She leaves a husband, parents, and three brothers and three sisters.

Funeral at Weaverland where Jonas Martin and John Kurtz preached.

"Invaluable sister, she has left us. Left us, yes, forever more. But we hope to meet our sister On that bright and happy shore."

By a Friend.

WEAVER.—October 13th, 1899, near Weaverland, Lancaster Co., Penna. Paul Edgar, son of Benjamin Hoover and Isaac Eby, aged 17 years. The funeral was held at Weaverland, Sunday afternoon, Oct. 15th, where the Brethren John Zimmerman and John Sauder officiated.

This was the younger of the two children in the family of our young brother and sister.

MARTIN.—October 15th, 1899, at Lancaster, Pa. David J. Martin, aged 66 years and some months. Bro. Martin traveled over many of the western states in his younger years owning land and entering into many different enterprises, but he came home to the place of his boyhood last spring, broken in health.

He began to attend services at Weaverland, the church home of his father and mother; and about six weeks before his death he was baptized in water baptism, upon confession of faith in the Lord Jesus. He was able to attend several times after that, and he seemed to enjoy his new life greatly.

HENSBERGER.—Near Kalona, Washington Co., Iowa, Barbara Ellen, infant daughter of John and Lena Hensberger, aged 7 months and 24 days. She suffered a great deal of pain, but short time that she was here on earth, but now she has gone to rest. Funeral services were held on the 15th, by Mr. Miller, Peter Brenneman and Jonathan Plank. Text, Mark 10:14. Remains were laid in the Sheller graveyard.

Another bud has blown, While bursting into bloom; But Jesus needs these blossoms To decorate His home.

So dry your tears fond parents, Your darling is not dead, But gone where you can meet her With Christ our "living Head."

IDA MILLER.

THOMAS.—On the 17th of October, 1899, near Schellburg, Bedford Co., Pa. Bro. John Thomas, aged 74 years, 2 months, 22 days. Bro. Thomas suffered a great deal for the last few years. His disease began with a sore leg, which gave him much pain, but he bore all patiently till death relieved him.

Remains were brought over to the home of his son Henry, at Scipio Level, Cambria Co., Pa. Funeral on the 19th, at the Weaver Mennonite M. H. Services by S. G. Shetter, Samuel Gindlesperger and Alex. Weaver. Text, Gen. 48:32. May God bless the sorrowing widow, children and friends.

Death has borne from our father, To a kind and loving parent, To a home where spirit's dwell, God saw fit to call him higher From this world of toil and care.

LONGACRE.—Ephraim, Sept. 3rd, 1899, by Bishop Andrew S. H. Bro. John S. Longacre, of Rosefield, Bucks Co., Pa. to Sister Anna G. Ebbach, of Barto, Berks Co., Pa. They were crowned with abundant blessings.

KOCH—BRUBACHER.—On the 10th of October, 1899, at the home of the bride near St. Jacobs, Waterloo, Ont., by Rev. Jonas Snyder, D. R. Koch, of Conestogo, to Lovina Brubacher.

#### MARRIAGES.

THOMAS.—On the 17th of October, 1899, near Schellburg, Bedford Co., Pa. Bro. John Thomas, aged 74 years, 2 months, 22 days. Bro. Thomas suffered a great deal for the last few years. His disease began with a sore leg, which gave him much pain, but he bore all patiently till death relieved him.

Remains were brought over to the home of his son Henry, at Scipio Level, Cambria Co., Pa. Funeral on the 19th, at the Weaver Mennonite M. H. Services by S. G. Shetter, Samuel Gindlesperger and Alex. Weaver. Text, Gen. 48:32. May God bless the sorrowing widow, children and friends.

Death has borne from our father, To a kind and loving parent, To a home where spirit's dwell, God saw fit to call him higher From this world of toil and care.

LONGACRE.—Ephraim, Sept. 3rd, 1899, by Bishop Andrew S. H. Bro. John S. Longacre, of Rosefield, Bucks Co., Pa. to Sister Anna G. Ebbach, of Barto, Berks Co., Pa. They were crowned with abundant blessings.

KOCH—BRUBACHER.—On the 10th of October, 1899, at the home of the bride near St. Jacobs, Waterloo, Ont., by Rev. Jonas Snyder, D. R. Koch, of Conestogo, to Lovina Brubacher.

#### DEATHS.

ZIMMERMAN.—September 24th, 1899, near Spring Grove, Lancaster Co., Penna. Carrie Sensenig Zimmerman, wife of Bro. Benjamin Zimmerman, aged 24 years and 25 days. She was a

faithful member of the Mennonite Church for several years where she attended as long as her health permitted. She suffered for six months with consumption, but bore her long illness with great patience, and expressed a hope of eternal life.

She stepped on the side of the Lord when in health. She leaves a husband and a son, aged three years, besides three sisters, one brother, and a mother. The funeral was held at Weaverland where the Brethren John Zimmerman and Benjamin Weaver preached to a large number of people.

WEAVER.—October 1st, 1899, near Weaverland, Lancaster Co., Penna. Mary Sensenig, wife of Martin Sensenig, aged 29 years, 11 months and 24 days. She died of lingering consumption, but was satisfied and patient as the end drew near. She was a member of the Mennonite Church for some years. She leaves a husband, parents, and three brothers and three sisters.

Funeral at Weaverland where Jonas Martin and John Kurtz preached.

"Invaluable sister, she has left us. Left us, yes, forever more. But we hope to meet our sister On that bright and happy shore."

By a Friend.

WEAVER.—October 13th, 1899, near Weaverland, Lancaster Co., Penna. Paul Edgar, son of Benjamin Hoover and Isaac Eby, aged 17 years. The funeral was held at Weaverland, Sunday afternoon, Oct. 15th, where the Brethren John Zimmerman and John Sauder officiated.

This was the younger of the two children in the family of our young brother and sister.

MARTIN.—October 15th, 1899, at Lancaster, Pa. David J. Martin, aged 66 years and some months. Bro. Martin traveled over many of the western states in his younger years owning land and entering into many different enterprises, but he came home to the place of his boyhood last spring, broken in health.

He began to attend services at Weaverland, the church home of his father and mother; and about six weeks before his death he was baptized in water baptism, upon confession of faith in the Lord Jesus. He was able to attend several times after that, and he seemed to enjoy his new life greatly.

HENSBERGER.—Near Kalona, Washington Co., Iowa, Barbara Ellen, infant daughter of John and Lena Hensberger, aged 7 months and 24 days. She suffered a great deal of pain, but short time that she was here on earth, but now she has gone to rest. Funeral services were held on the 15th, by Mr. Miller, Peter Brenneman and Jonathan Plank. Text, Mark 10:14. Remains were laid in the Sheller graveyard.

Another bud has blown, While bursting into bloom; But Jesus needs these blossoms To decorate His home.

So dry your tears fond parents, Your darling is not dead, But gone where you can meet her With Christ our "living Head."

IDA MILLER.

THOMAS.—On the 17th of October, 1899, near Schellburg, Bedford Co., Pa. Bro. John Thomas, aged 74 years, 2 months, 22 days. Bro. Thomas suffered a great deal for the last few years. His disease began with a sore leg, which gave him much pain, but he bore all patiently till death relieved him.

Remains were brought over to the home of his son Henry, at Scipio Level, Cambria Co., Pa. Funeral on the 19th, at the Weaver Mennonite M. H. Services by S. G. Shetter, Samuel Gindlesperger and Alex. Weaver. Text, Gen. 48:32. May God bless the sorrowing widow, children and friends.

Death has borne from our father, To a kind and loving parent, To a home where spirit's dwell, God saw fit to call him higher From this world of toil and care.

LONGACRE.—Ephraim, Sept. 3rd, 1899, by Bishop Andrew S. H. Bro. John S. Longacre, of Rosefield, Bucks Co., Pa. to Sister Anna G. Ebbach, of Barto, Berks Co., Pa. They were crowned with abundant blessings.

KOCH—BRUBACHER.—On the 10th of October, 1899, at the home of the bride near St. Jacobs, Waterloo, Ont., by Rev. Jonas Snyder, D. R. Koch, of Conestogo, to Lovina Brubacher.

THOMAS.—On the 17th of October, 1899, near Schellburg, Bedford Co., Pa. Bro. John Thomas, aged 74 years, 2 months, 22 days. Bro. Thomas suffered a great deal for the last few years. His disease began with a sore leg, which gave him much pain, but he bore all patiently till death relieved him.

Remains were brought over to the home of his son Henry, at Scipio Level, Cambria Co., Pa. Funeral on the 19th, at the Weaver Mennonite M. H. Services by S. G. Shetter, Samuel Gindlesperger and Alex. Weaver. Text, Gen. 48:32. May God bless the sorrowing widow, children and friends.

Death has borne from our father, To a kind and loving parent, To a home where spirit's dwell, God saw fit to call him higher From this world of toil and care.

LONGACRE.—Ephraim, Sept. 3rd, 1899, by Bishop Andrew S. H. Bro. John S. Longacre, of Rosefield, Bucks Co., Pa. to Sister Anna G. Ebbach, of Barto, Berks Co., Pa. They were crowned with abundant blessings.

KOCH—BRUBACHER.—On the 10th of October, 1899, at the home of the bride near St. Jacobs, Waterloo, Ont., by Rev. Jonas Snyder, D. R. Koch, of Conestogo, to Lovina Brubacher.

THOMAS.—On the 17th of October, 1899, near Schellburg, Bedford Co., Pa. Bro. John Thomas, aged 74 years, 2 months, 22 days. Bro. Thomas suffered a great deal for the last few years. His disease began with a sore leg, which gave him much pain, but he bore all patiently till death relieved him.

Remains were brought over to the home of his son Henry, at Scipio Level, Cambria Co., Pa. Funeral on the 19th, at the Weaver Mennonite M. H. Services by S. G. Shetter, Samuel Gindlesperger and Alex. Weaver. Text, Gen. 48:32. May God bless the sorrowing widow, children and friends.

Death has borne from our father, To a kind and loving parent, To a home where spirit's dwell, God saw fit to call him higher From this world of toil and care.

LONGACRE.—Ephraim, Sept. 3rd, 1899, by Bishop Andrew S. H. Bro. John S. Longacre, of Rosefield, Bucks Co., Pa. to Sister Anna G. Ebbach, of Barto, Berks Co., Pa. They were crowned with abundant blessings.

KOCH—BRUBACHER.—On the 10th of October, 1899, at the home of the bride near St. Jacobs, Waterloo, Ont., by Rev. Jonas Snyder, D. R. Koch, of Conestogo, to Lovina Brubacher.

THOMAS.—On the 17th of October, 1899, near Schellburg, Bedford Co., Pa. Bro. John Thomas, aged 74 years, 2 months, 22 days. Bro. Thomas suffered a great deal for the last few years. His disease began with a sore leg, which gave him much pain, but he bore all patiently till death relieved him.

Remains were brought over to the home of his son Henry, at Scipio Level, Cambria Co., Pa. Funeral on the 19th, at the Weaver Mennonite M. H. Services by S. G. Shetter, Samuel Gindlesperger and Alex. Weaver. Text, Gen. 48:32. May God bless the sorrowing widow, children and friends.

Death has borne from our father, To a kind and loving parent, To a home where spirit's dwell, God saw fit to call him higher From this world of toil and care.

LONGACRE.—Ephraim, Sept. 3rd, 1899, by Bishop Andrew S. H. Bro. John S. Longacre, of Rosefield, Bucks Co., Pa. to Sister Anna G. Ebbach, of Barto, Berks Co., Pa. They were crowned with abundant blessings.

KOCH—BRUBACHER.—On the 10th of October, 1899, at the home of the bride near St. Jacobs, Waterloo, Ont., by Rev. Jonas Snyder, D. R. Koch, of Conestogo, to Lovina Brubacher.

THOMAS.—On the 17th of October, 1899, near Schellburg, Bedford Co., Pa. Bro. John Thomas, aged 74 years, 2 months, 22 days. Bro. Thomas suffered a great deal for the last few years. His disease began with a sore leg, which gave him much pain, but he bore all patiently till death relieved him.

Remains were brought over to the home of his son Henry, at Scipio Level, Cambria Co., Pa. Funeral on the 19th, at the Weaver Mennonite M. H. Services by S. G. Shetter, Samuel Gindlesperger and Alex. Weaver. Text, Gen. 48:32. May God bless the sorrowing widow, children and friends.

Death has borne from our father, To a kind and loving parent, To a home where spirit's dwell, God saw fit to call him higher From this world of toil and care.

LONGACRE.—Ephraim, Sept. 3rd, 1899, by Bishop Andrew S. H. Bro. John S. Longacre, of Rosefield, Bucks Co., Pa. to Sister Anna G. Ebbach, of Barto, Berks Co., Pa. They were crowned with abundant blessings.

KOCH—BRUBACHER.—On the 10th of October, 1899, at the home of the bride near St. Jacobs, Waterloo, Ont., by Rev. Jonas Snyder, D. R. Koch, of Conestogo, to Lovina Brubacher.

THOMAS.—On the 17th of October, 1899, near Schellburg, Bedford Co., Pa. Bro. John Thomas, aged 74 years, 2 months, 22 days. Bro. Thomas suffered a great deal for the last few years. His disease began with a sore leg, which gave him much pain, but he bore all patiently till death relieved him.

Remains were brought over to the home of his son Henry, at Scipio Level, Cambria Co., Pa. Funeral on the 19th, at the Weaver Mennonite M. H. Services by S. G. Shetter, Samuel Gindlesperger and Alex. Weaver. Text, Gen. 48:32. May God bless the sorrowing widow, children and friends.

Death has borne from our father, To a kind and loving parent, To a home where spirit's dwell, God saw fit to call him higher From this world of toil and care.

LONGACRE.—Ephraim, Sept. 3rd, 1899, by Bishop Andrew S. H. Bro. John S. Longacre, of Rosefield, Bucks Co., Pa. to Sister Anna G. Ebbach, of Barto, Berks Co., Pa. They were crowned with abundant blessings.

KOCH—BRUBACHER.—On the 10th of October, 1899, at the home of the bride near St. Jacobs, Waterloo, Ont., by Rev. Jonas Snyder, D. R. Koch, of Conestogo, to Lovina Brubacher.







lessons that are very serious and very solemn. One of the most strange and solemn lessons human life presents to us is, that "the wages of sin is death." Rom. 6:23.

On a certain Sunday afternoon, some years ago, I heard a man (not a minister, I am glad to say), speak at a religious meeting, where probably the largest portion of the hearers were unconverted people, who held forth that a person, by cultivating the moral virtues and seeking high intellectual attainments, would be fitted for the enjoyment of the highest favors of divine love and grace, and with these the blessedness of the life to come. In other words he tried to impress upon the minds of the audience that the enjoyments of religion consisted in a life of morality and a commendable degree of literary attainments.

In the light of the word of God, this is a false idea; this would do away with the necessity of atonement; this would eliminate from the word of God and Christian doctrine, the virtue and efficiency of Christ and His precious blood. Our redemption would then be obtainable by our own efforts and our own means, and this doctrine is leading thousands down the broad road to destruction. But the apostle says we were not redeemed with perishable gold and silver, but with the precious blood of Christ.

There is no other name given under heaven among men but the name of Jesus through which we can be saved. There is only one remedy for sin, and without that remedy there can and will be no forgiveness, no pardon, no way of escape, no cleansing before God. This remedy is the blood of Christ which cleanseth from all sin.

**Waiting for dead Men's Shoes.**—Benjamin Franklin gave, in his almanac, as one of the wise sayings of "Poor Richard," if we mistake not, that, "He who waits for dead men's shoes may have to go barefooted a long time."

If a man were depending upon his father's estate for a living, he might starve to death before the time of the dividing up of the estate should come, and on this account, indeed, shameful murders have been committed. If a man were waiting for someone to become disabled or die, in order to gain his position, he might have to nurse covetousness and the ugly monster of envy many years.

The best way is, to go to work and do what we can; provide for our own necessities, and labor with our own hands that we may have to give to the needy, and not be always needy ourselves. Every able-bodied man should be able to make a living for himself, and in this land of "milk and honey,"

he certainly can. Hard, earnest, continued labor, in whatever line duty or opportunity may direct us, will give us the very best ready-making for future usefulness and the position God may have in store for us later on.

Positions should seek us, rather than we seek position. There is a grand comfort in knowing that the positions we fill sought us, rather than that we sought the position.

Faithfulness to God, faithfulness to our fellow men, faithfulness to our duties and faithfulness to the church, coupled with zeal, devotion and ability, are the great elements of success in all departments of life, and these will insure to us the best positions we are capable of filling.

**Influences.**—Almost every one may be influenced in one way or another, and we need to guard ourselves on two sides. We must be careful that our influences do not go out upon others to their harm; and we must also watch that the evil influences of others have no power over us to lead us to wrongdoing.

The following incident is a sad one, but it is only one of a thousand that continually come up in the varied experiences of human life.

A young man of about twenty summers, who had been raised in a good home, by kind and loving parents, suddenly crushed out all their hopes, and nearly broke their hearts, when one Sunday morning he was found dead in the barn.

He went away from his home on a Saturday evening and joined a company of ungodly young men of the neighborhood, who no doubt had already been well schooled in the ways of sin and debauchery. Together they went to a place where strong drink could be obtained and drank.

He probably was young and unsuspecting, and had not yet learned the ways of hardened sinners as his companions had; did not realize how in his inexperience these evil companions designed on his innocence and so accomplished his ruin.

They drank together and in a short time our young man became "dead drunk," and his companions carried him to his father's barn. The next morning he was dead.

This sad occurrence took place some years ago, but the lesson is as potent to-day as ever, and the bitterness of heart which a father and a mother must have felt, has lost none of its force.

Boys, look well to your influence on others; look well to the influence which others may have on you. Keep away from the saloons and other places where strong drink is sold. Let the Bible motto, "Touch not, taste not, handle not," impress itself deeply on your mind, not only in reference to

strong drink, but in regard to every sin to which your young life may be exposed.

Men, Christians, all look to your influences in all the ways of life. Live right, live pure, live in the fear of God and to His glory, until the Great Leader will call you to a blessed and happy reward, where temptations never come.

It is worthy of note, and a special comfort to every true seeker after God, to know, from the parable of the prodigal son, that God is more than ready to meet the penitent sinner. God meets us more than half way. He sees us coming afar off. He is continually, longingly looking for the wanderer whom He sees long before the wanderer sees the Father. The prodigal son had prepared a confession, how many there are that do so, but the fact that he was returning was, to the father, a sufficient acknowledgment of the son's resolution. The coming back home to father meant more to the father than a confession would. But the coming of the son meant also a coming confession. So to our heavenly Father there is a confession that is stronger than words, the confession of sin by the forsaking of sin and the returning from sin to the Father. Such confession God accepts, and He comes to meet the sinner while he thinks himself yet afar off from the Father. No amount of verbal confessing will avail with our Father unless we prove our confession by our actions, not only in forsaking sin and setting out to find our Father and throwing ourselves upon His mercy. "If we confess our sins," thus, then surely He will forgive, and accept even before the audible confession can be made. So ready is God to accept, so quick to notice the repentant returning sinner, but only those will He forgive and receive. The sinner that comes with the idea of making a bargain with God, as though he deserved and could command recognition as a son, may become as a hired servant, that is, God may use him as He has used other unrepentant sinners, even stiff-necked, hard-hearted reprobates and ungodly knaves to work out His designs and show His power, but they can not in that condition rise to a place in God's family, and cannot expect more than the reward of servants, without any share whatever in that which the Father bequeaths to His children. But let us ever be thankful and let us present the happy fact to sinners of every rank and degree that by the grace of our Lord Jesus Christ, the Father will and does receive every soul that truly, actually and actingly repents.

"I must be about my Father's business." A proper interest in "father's business," would make many boys of

twelve—and over—grow more in wisdom and in stature (moral status at least) and in favor with God and men than they do when they think they know their own business, or know more than father does. A boy of sixteen may put on his father's coat, hat and boots and find them a fit, but these external capacities do not constitute manhood. A stalk of corn reaches its height long before the grain is ripe. It has its size, in a way, but a closer inspection reveals the fact that it is still exceedingly green and soft. I do not say that it is wrong for a boy to measure himself up with father, it will do him good to do so if he measures fairly, inwardly rather than outwardly. Such measuring will help him to take a deeper interest in father and father's business, and help him to realize that his greatest benefit is derived in helping father. But if these things are true in a natural sense, they are likewise so, and more too, in a spiritual sense. Satan wants the twelve year old bundle of possibilities in business that will hurt rather than help father's interests and that will stunt and dwarf and possibly kill the moral stature. At twelve Jesus was found in the temple; at twelve the boy should be found in the church and Sunday school, not on the streets. Boys will grow, and they grow on what constitutes their food, physically as well as morally, and they will grow into the wisdom and stature of that upon which they feed; that is, they will become what they train mind and body to be. You cannot sow oats and reap wheat therefrom; and you cannot sow "wild oats" and reap anything else; the reaping may come only with later years, but it will come, perhaps in the parent, perhaps still more in the child of that parent, who will have to be an unwilling helper in harvesting the "wild oats" which the parent has sown. Boys, mind God's business; it pays better than any other. And mind father's business; it will help you to mind God's business. And mind your own business, which is to mind your heavenly and your earthly father and their business, and you will grow in every way that will make true size and strength.

#### The King James Bible on Baptism.

About ten years ago a man living in eastern Pennsylvania wrote to me as follows: "The other day I wanted to pick up an old 'Herald of Truth' which had come to me from a grocery store where it had been used as wrapping paper. In glancing over it, I noticed an editorial on 'Christian Baptism,' and from this concluded that your 'Herald of Truth' was like all other religious papers and uninspired works, that is, that it has truth and error mixed. In your editorial you wish to adhere closely to the word of God, and that alone. But if

you wish to do that you must not take King James' version, which was made by translators to suit pouring, after the Church of England had abandoned immersion to some extent and adopted pouring in preference to the mode indicated by the original Greek text."

We are glad to notice that the intensity of the hollow controversy concerning the mode of baptism is gradually subsiding, and Christian people are getting more and more onto the vital questions of Christianity. But what struck us as especially noteworthy in the old letter before me, is the fact that King James' Bible is no longer a safe standard. The people for generations have said: "The Bible, (having reference to the King James translation) is a complete rule in all things pertaining to faith and doctrine," and we are willing to hold to it as such always. But if we must have another Bible to prove the right mode of baptism, why should we be willing to accept it as standard in other things? If one man denies the Bible on this point and another on that point in a little while we can reject and deny the whole Bible, and we would not have, as David says, the word of God, "as a lamp to our feet and a light upon our path." The Savior says "Heaven and earth shall pass away, but my word shall not pass away." King James' Bible is good in its teachings and the mode of baptism it maintains is also right, and if we follow its precepts it will not lead us into error.

**A Church Paper.**—Opinions differ on almost every known subject, and there is none that gives opportunity for a wider diversity of opinion than a church paper.

If the Mennonite Church were under the authority of a potentate, as the Church of Rome, or as the Mormon Church, or as the more modern manifestation of autocratical power, Dr. Dowie, in his renowned Zion, then there would be little room for an expression of opinion outside of the one supreme head; but among Christians who are allowed to think for themselves the matter is quite different, and almost every individual that has the ability to write out an article, thinks he ought to have a right to say how the paper shall be run, and this is one way (and the only way), in which many people manifest their interest in their church paper. If, in our long and varied experience as editor, we should have followed all the suggestions and accepted all the articles that were sent us, our paper would many times have been a motley paper indeed.

In a recent exchange, the editor, in speaking of his paper, says: "It is not a review nor a magazine. It is not a literary, scientific or art journal. It is simply a church paper. While it takes

cognizance of every phase of thought, yet, as its official organ, it ever voices the sentiments, and is true to the polity and interests of the church by whose grace and authority it exists. Its aim is to help, encourage and edify all its readers,—ministers and laymen, men, women and children,—and to aid them in building up the church, and thereby promote and establish the Kingdom of Christ among men."

This is a correct idea of what a church paper should be, "ever voicing the sentiments, doctrines and teachings of her own people; ever true to the teachings, doctrines, rules of order and forms of worship of the church under whose direction the paper is published."

All articles should be in full harmony with these things; then the paper has a defined tendency, and will be a power to create sentiment and educate its readers in the same faith and polity maintained by the church. Then it will be a means of promoting peace and harmony among its patrons, and the members of the church, and a means also of establishing and building up the church and the cause of Christ.

In order to be able to write articles in harmony with what has been expressed above, it will be pre-eminently necessary for our correspondents to study more closely the teachings and doctrines of our church.

Among our American people the study of our Church Catechism has been altogether too much neglected. Our Confession of Faith lies covered with dust on many a Mennonite family book-shelf, and the minds of members who should be well versed in its teachings are as rusty as the book is dusty.

"Oh, well," I hear some one say, "I don't care about those old books; I want to read something modern and new."

The word of God never changes. The same old truth that Jesus declared to Nicodemus: "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God," will stand to the end of time. All the new books and all the modern teachings cannot change this truth one iota, and this is the great underlying principle of Mennonite faith that has been held-up by teachings, writings, confessions of faith, catechisms, etc., since the day that Jesus walked the streets of Jerusalem and the apostles preached on Pentecost.

Faith, repentance, conversion and an obedient, devoted, godly life, are Bible doctrines, and they are Mennonite doctrines. Mennonite faith and Bible faith are synonymous. Therefore it matters not whether the books are new or old it is the truth—the doctrine that we must have if we desire to live right, and especially if we assume to teach others.

In this also there is a good hint for our Sunday school teachers. The advice to study the Bible is right; every one should study the Bible daily, constantly, and prayerfully; but next to the Bible study your own church doctrine, and you will be better able to do efficient church work; you will be able to interest the reader as you write for the church paper; you will make a better Sunday school teacher, and in every way a better and a more useful member of the church.

**We Glory in our Infirmities.**—We had a very striking illustration of the want of charity not long ago, when we received an anonymous letter from a sister, telling us that when she had noticed an article in the "Herald of Truth" that she wanted to read, when she saw the writer's name over it she turned away in disgust and did not read it.

We were glad for one thing, that was her frank and open confession. In this way we can see what is in people's hearts, and it is a good thing for people to know that. I think it would be better if the editor would place the writers' names at the end of the articles, or not give them at all.

We have two reasons for this: if the reader thinks too much of the writer he will worship him and make an idol of him and commit sin in that way; and if he does not like the writer he will turn away in disgust and anger himself and show his want of charity and commit sin in that way. A writer might in this way become an instrument through which people would sin against God.

**Moral.** Do not worship one man and despise another. Be kind and forgiving toward all.

#### For the Herald of Truth. NOTES BY THE WAY.

##### No. XVII.

BY A. D. WENGER.

Mailed at Aden, Arabia, Oct. 1, 1899. Egypt worshipped artificial gods in the likeness of men and beasts. Some of those ancient gods that are yet seen in the old temples and museums are part man and part beast, not wholly unlike the lives of some men these days who throw themselves away as slaves to strong drink or some other beastly vice. In their worship they usually connected the gods with the heavenly bodies. They were regarded as gods of the sun, moon, and stars. After Israel had departed from Egypt, and before they reached the Jordan, they were commanded not to worship "the sun, and the moon, and the stars, even all the host of heaven." Deut. 4:19. They were to shake off the evil influences that previously hung around them, but they did not.

The land of the Pharaohs now witnesses the fact that the prophets of the

Lord had correct revelations of the future. Numerous prophecies of Isaiah, Jeremiah and Ezekiel concerning its downfall have been fulfilled. "The Egyptians will I give over into the hands of a cruel lord; and a fierce king shall rule over them, saith the Lord." Isa. 19:4. "So shall the king of Assyria lead away the Egyptian prisoners," Isa. 30:4. Less than a century later, "Esarhaddon" (Isa. 37:38) king of Assyria conquered Egypt and it was subjected for a time to Assyrian rule. "I will make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon." Ezra 30:10. Against the south wall of the temple at Karnak it is written how Shishak king of Egypt went up into Palestine and conquered Judah and returned with the treasures of Jerusalem. I Kings 14:25. Soon the Egyptian armies were defeated by Nebuchadnezzar, and the land ceased to make Syrian invasions and furthermore were soon conquered by the Persians who held them long in subjection. Then followed the Macedonians under Alexander, next the Mohammedans and now the English. For more than two thousand years the power of the Pharaohs has been thoroughly broken and Egypt has been held by foreign invaders.

"Thus saith the Lord God; I will also destroy the idols." Ezek. 30:13. There are now no propagators of the faith of the Pharaohs. Even the Mohammedans will not worship at their idol shrines, all of which have long been abandoned and regarded as crumbling relics of the grossest idolatry. Even of the hardest stone yet they are mutilated and it is certain many of them are still buried in the earth. Every traveler through Egypt witnesses the complete overthrow of the worship of the ancients.

"Noph shall be waste and desolate without an inhabitant." Jer. 46:19. "I will cause the images to cease out of Noph." Ezek. 30:18. It was also called Memphis in Scripture and in history, and was for a long time a wonderful city and the capital of Egypt. On the 18th of September I was on the ancient site. No desolation seems more complete—ruins, ruins all about. There are the old, sun dried mud bricks by the hundreds, perhaps just as they were placed by the children of Israel in bondage. The public buildings were of stone, but the stones have all been taken away to construct other edifices.

"Egypt shall gather them up, Memphis shall bury them." Isa. 19:6. The children of Israel thrust out Moses the keenest irony when they said, "Because there are no graves in Egypt hast thou taken us away to die in the wilderness?" Ex. 14:11. At Memphis on the west side of the Nile in the midst of pyramids there are many old graves perhaps hewn out of the rock by the bitter toil of the Israelites themselves. On the walls of the tombs are representations of many kinds of objects and animals, among them locusts and frogs, possibly put there after the ten plagues. At places where heaps of earth were thrown up by excavation I saw bones that I took to be human.

"Behold, I will punish the multitude of No, and Pharaoh, and Egypt with their gods and their kings." Jer. 46:25. "I will cut off the multitude of No.... and No shall be rent asunder,



This was the germ of the "Marty Mirror," and as the publication

---

\*This account is taken largely from writings of Judge S. W. Pennypacker.

he

works of this kind was a high crime, and the perpetrators punishable with death, all indications as to how or where it was printed are omitted.

Next to the Bible, this book was most in demand by the "Wiedertäufer" (Re-baptists) as they were called in the German language. Later editions were printed in 1557, 1570, 1576, 1578, 1580, 1589, 1595, and 1599. Many copies however were burned by the executors, with their owners, and the book is now very scarce.

These several editions were followed by a large quarto of 963 pages, with an engraved title page, written by Hans de Riles and Jacques Ooterman, and was printed at Hoorn in 1617, by Zacharias Cornelisz, called, "Hilte de Wachter getuygen Jezu Christ," and this again by a handsome black-letter folio of 1556 pages, printed at Haarlem by Hans l'aschiers van Wesbush, in 1631, entitled, "Martelaers Spiegel der Wereloe Christenen." Of this edition we have a copy in our library, which is one of the finest printed works of those times, with a magnificently illustrated title page.

The subject was capable of still more thorough treatment, and in 1660, Tielman Jans Vanlraght, a Mennonite theologian at Dordrecht, who was born in 1625 and died in 1694, published "Het Bloedigh Tonghe der Doop Geleide on Wereloe Christenen" a folio of thirteen hundred and twenty-nine pages. It was reproduced in 1685, in two magnificent folio volumes, handsomely illustrated with a frontispiece and one hundred and four copperplates, engraved by the celebrated Jan Layken.

This book in its immense proportions is thus seen to have been a gradual culmination of the research and literary labors of many authors. In his first edition Van Braght gives a list of 356 books he had consulted. It is the great historical work of the Mennonites, and the most durable monument of that sect. It traces the history of those Christians who from the time of the apostles were opposed to infant baptism and to warfare, oaths, worldly conformity, etc.; including the Lyonists, Petrobrustians and Waldenses; details the persecutions of the Mennonites by the Spaniards in the Netherlands, and the Calvinists in Switzerland, together with the individual sufferings of many hundreds who were burned, drowned, beheaded, tortured and otherwise maltreated. It also contains the confessions of faith adopted by the different communities.

Many copies of the book were brought to America by those who emigrated thither, but they were all in the Dutch language. No German translation existed and much the larger portion of those interested in it could read only that language. A request was made to the overseers of the churches in Amsterdam by a letter written on the 15th of October 1715, for an estimate of the cost of translating and publishing a German edition of the work.

The answer to this letter was delayed by the Holland brethren until Feb. 1748, and the American Mennonites in the meantime made arrangements with the mystical Dunkard brethren at Ephrata, Lancaster Co., Pa., who, without this time had secured a hand printing press, which is now in possession of the Historical Society of Pennsylvania, on which they printed over fifty books.

They also owned a paper mill and thus were equipped to undertake this large work.

A contract was entered into and the work was begun. Fifteen brethren were selected, nine of whom worked in the printing office, viz., one translated, and read the proofs, four set the type and four did the printing. The edition was 1300 copies. The book contained 1215 folio pages, was printed in large type and on strong, heavy paper, and was sold for the low price of twenty shillings, English money. The edition, of which there are still copies extant, was completed in 1749.

This book was reprinted at Pirmasens, in the Palatinate in 1780. A note in this edition says: After this martyr book was received in Europe, it was found good by the united brotherhood of the Mennonites to issue this German book, after the copy from Ephrata again in German print, that it might be brought before the united brotherhood in Europe. They secured the old copperplates of the Dutch edition of 1685 which had been used on a work entitled "Theatre des Martyrs," published about 1730, without text, date, or imprint, and with them illustrated the publication. The republication at that early date of a work so immense certainly marks an epoch in the literary history of America.

In 1814 another edition of this work was published by Joseph Eberhardt at Lancaster, Pa. The subscription price of this edition was \$10.00 per copy. It is fifteen inches tall and contains 976 pages, and was magnificently bound. Another edition was issued by Shem Zook, an Amish Mennonite, of Millin County, Pa., in 1849. This was published in quarto form and printed in Philadelphia. This same edition was reissued by John F. Funk and Brother, at Elkhart, Indiana, in 1870. An imperfect English translation, by I. D. Rupp, appeared in 1837, and in 1853 a part of the work was translated and published by the Hanserd Knollys Society of London, England.

The demand for an English edition became apparent and about the year 1883 arrangements were perfected by the Mennonite Publishing Company, under the direction and supervision of John F. Funk, for the complete translation of the entire work from the original Holland. The translation was made by Joseph F. Sobm, and revised and corrected by John F. Funk, and required three years of diligent labor to complete the work at an outlay of over \$3000.00. This book was published in Royal octavo size, contains 1059 pages, and a number of illustrations from the illustrated Dutch edition of 1685, from which the translation was made. The edition of 1690 was also used in part.

This is the most complete edition of the Martyrs Mirror ever published. It contains a number of letters and accounts of Martyrdoms and persecutions which had been omitted in some of the editions, and also contains an excellent translation of the famous "Hallelachier Hymn" complete, by A. B. Kobb, editor of the HERALD OF TRUTH. A part of this hymn was first added to the book of Martyrs in the Ephrata edition, and in all the later German editions it was incomplete.

\*Twenty-pence.

The reader will readily conclude that this book was esteemed as a valuable one. The magnitude of the work, the large outlay of money, the extreme financial risk, all combined to make the undertaking a great one. But the number of editions in which it has appeared, and the earnest demand which has manifested itself with each edition, and the labor bestowed upon it in collecting the various records from such widely separated sources, in many instances without compensation, all go to show the love and zeal these people had for their faith, and the esteem in which they held their forefathers, who so willingly offered their lives and all they had for the sacred principles for which the fathers suffered and died and which they still maintain and love—those sacred and cherished principles so dear to every American heart—liberty of Conscience.

#### THE DOOR OF THE CHURCH.

The church of Jesus Christ is twofold—the visible and the invisible. By the visible church is understood the collective body of Christians, or all who profess to believe in Jesus Christ and acknowledge Him to be the Savior of mankind. (Watson.) But by the word "church" we are more strictly to understand the whole body of true people in every period of time. By a particular church we understand an assembly of Christians united together and meeting in one place for the solemn worship of God.

Again, "the church is a congregation of faithful men and women, in which the true word of God is preached and the sacraments duly administered according to Christ's ordinances in all those things that of necessity are requisite to the same" (39th article Church of England).

The invisible church, on the other hand, consist of all who are savingly united with Christ, its spiritual and invisible head. It is invisible, in that its service—the communion of saints, the work of grace, and the fellowship and operation of the Holy Spirit—are all spiritual and invisible in their nature. Christ, at the first mention of, and in the founding of the church (Matt. 16:18), said, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church," etc. Now, there are three possible theories of this passage of Scripture:

1. "The rock means Christ himself," says Lang's commentary, "as held by Jerome, Augustine, Prebostus, and many others;" Dr. Lyman Abbott says that "Augustine, Jerome, Chrysostom, Gregory of Nyssa, and Hilary make the rock to mean either Christ himself, or Peter's confession of faith in Christ, and not Peter the person."

2. The rock means Peter the person. This is the Roman Catholic view, and is present, put forth by Leo the Great, Bishop of Rome, in the year 440, to support his pretensions of a primacy of authority; and that interpretation has probably been quite uniform among Roman Catholic authorities ever since.

3. The rock means Peter's confession of faith in the divine Sonship of Jesus Christ. This is the Protestant view of the case, and it is the only view that can possibly be supported by correct translation and common sense, says

Dr. E. L. Eaton. This is the view of Luther, Calvin, Adam Clarke, Heres, Lange, Strong, Myers, and every other eminent Protestant authority. If Christ meant to call Peter the rock in the sixteenth verse, He certainly meant to call him Satan in the twenty-third verse of the same chapter when He said to Peter, "Get thee hence, Satan." It is absolutely true, then, that a living faith in the divine Sonship of Jesus Christ is the true foundation of the church of Jesus Christ, for "ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom all the building fitly framed together groweth into an holy temple of the Lord" (Eph. 2:20, 21).

To this church, then, there must be a door, or way of entrance, and what is that door? The door of the Christian church is Christ Himself, who said, "I am the door: by me (or through me as the door) if any man enter in, he shall be saved." Here plain evidence is given how to come into the fold of the invisible church; we must come in through Jesus Christ as the door. By faith in Him as the great Mediator between God and man we come into covenant and communion with God. There is no entering into God's church but by coming into Christ's church, nor are any looked upon as members of the Kingdom of God but those who are willing to submit to the grace and government of the Redeemer. We must now enter by the door of faith—"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27); so that we come to regard faith—saving faith in the divine Sonship of Jesus Christ—as the only possible door to the invisible Kingdom of which God is the spiritual and invisible King. There is a possibility of our getting into the visible church without having come through that door; but there is no possibility of salvation outside of the invisible, and a bare possibility that there is any salvation outside of the visible church. Christ's words to the thief on the cross confirm this view of the matter. Being on the cross, the thief could not then and there be inducted into the visible church by its external ordinances, but, having publicly confessed faith in Christ and repented of sin, he complied with the external conditions of salvation so far as it was possible for him to do.—Rev. C. A. Loomis, in *Rel. Telescope*.

#### SUNDAY SCHOOL EXPERIENCES.

Our experiences in the Sunday school are varied. We meet with encouragement and also with discouragement, and while we greatly appreciate the former, the latter must be met with meekness and patience.

I am glad that in giving some of our experiences in the Sunday school I can give some encouraging ones.

We have a faithful and devoted superintendent, and a number of earnest, faithful teachers; but we need more of them, and they could readily be obtained if they were not so indifferent to this important work.

I have for sometime felt a deep sense of the necessity of doing something, by

the help of God, to remind and, if possible, to arouse our drowsy Sunday school workers to a sense of their duty.

What is the matter, my brethren and sisters?

You were once regular, active helpers in the Sunday school; now you seem to have grown cold and indifferent, any trifling things afford you an excuse to stay away. You seem to come when there is no other place to go to. In summer the weather is too warm, in winter it is too cold. Sometimes it is cloudy and there may be rain; sometimes you have company and you tell them that you need not be there every Sunday, or you go on a visit and your company details you. Sometimes you extend your visit, stay over another meal and have more gossip about things that do not concern religion or the promotion of the cause of Christ; or you say, I have taught long enough; some one else may take my place, and many similar excuses, whereby the teachers are kept away, are presented and the Sunday school suffers. I have heard all these excuses, beside many others.

There may be valid excuses sometimes that keep persons from attending Sunday school or church services, but they should be such excuses as will stand the test of God's word, and not such trifles as can easily be removed and put out of the way.

Our Sunday school workers should be, like the children of Israel when they returned from Babylon and began to rebuild the temple and the walls of Jerusalem; it was said that the work prospered, because "the people had a mind to work."

What excuses do you expect to make at the great day of reckoning before God when the issue is that you could have been neglected and left undone? Will you hide your talent in a napkin and not put it to usury, and then expect the benediction of faithfulness to be pronounced upon you when the great Judge shall appear? Or do you console yourselves by giving a few dollars of your abundance for a charitable purpose, which to you is really no sacrifice at all?

What meanest, then, oh sleeper? Arise, call upon thy God. Jonah was called to go and teach the Ninevites; but he rose, fled from the presence of God, paid his fare and took ship to another place. By his sorrow, however, he found that he was fleeing from God. It seems to me that some of our good Christian people who should be actively engaged in Sunday school work are doing the same thing that Jonah did. They pay their fare and ship to another place. They are going in the wrong direction and fleeing from God.

How discouraging it is for the superintendent when he comes before his school and finds many of his teachers absent, knowing that they could be there if they wanted to. This of course necessitates, aside from his usual work, the providing of teachers from those present, of whom the majority either are not prepared to teach the lesson, or do not possess the proper ability to teach. This is indeed one of the most discouraging experiences that meet the superintendent, and these are not at all rare.

A great deal could be done for the Sunday school and church if all would work in harmony and do what they would for the Master's cause, instead of doing as little as they can and excusing

themselves for attendance as often as possible.

I am grieved when I hear people say, "We are so bound down by the Sunday school; it is real trying; we can't go any where to visit or enjoy ourselves when we are engaged as Sunday school teachers."

Persons who have this idea are really in bondage, and God's work should be a free will service. It should not be done as though we were laboring under a burden. It should be a willing, voluntary, service. We should be able to use the language of the poet when he says, "I gave my life for thee, what hast thou done for me?"

If this should fall under the eye of any one that is not in sympathy with Sunday school work, that would rather see the Sunday school go down, I would ask you to read Mark 8:2, and let Peter 2:21. Read it in the fear of God, and if this will not convince you, then ask God for light and love to prompt you to labor earnestly for the salvation of souls and the preservation of the children and the young people from the ways of sin and iniquitousness, and from the allurements and the sinful indulgences of this present evil world.

"Standing idle in the vineyard,  
"Work to do, yet doing none,  
"Waiting for the feast, and greeting  
"Yon the Master's lips, 'Well done.'  
"Vain, O man, such expectations—  
"God is just as He is good;  
"Hidden talents help condemn you,  
"Nothing saves but Jesus' blood.  
"If once sealed behind the bloodstains,  
"Work for Christ's no task at all,  
"Longing still for better service,  
"Gladly answering every call.  
"Even though our work seems useless,  
"The not all as seems to be;  
"What you're doing for my brethren,  
"You are doing unto me."

#### FAMILY RELIGION.

If you would make your household a holy family where Jesus may abide, writes the Rev. H. J. Wilmot Buxton, you will make it a home of prayer, where you will not only pray in private, but where you assemble your household together for family prayer. There are homes where no breath "of prayer" is ever breathed from year's end to year's end; how can the Lord Jesus abide in such an atmosphere, how can the fruits of holiness ripen in such a sunless place? I know, of course, that there are families where daily prayer is said and there is nothing but jealousy, quarrelling, and unhappiness. But it is because the prayers are said and there is only the outside form without heart or feeling. I ask you, then, to make your family religion a reality, and to train your children from the very first to value the home prayers. Nothing lives longer in the memory than their recollection of the old home prayers as those we said as children at home. Many a prodigal, who has wandered far away, recalls in his exile the days when he knelt and prayed with "the old folks at home." A poor sailor, with tears in his eyes, how he remembered the hymn which they had taught him as a child, before the world, the flesh, and the devil had deluded him. Many an exile from home recalls that quiet time of family devotion; hears again the voice of father and

mother, though they are silent forever on earth; sees once more, her who taught him his first prayer, and he thinks sadly with the poet:

And she is gone, sweet home-life is gone!  
"Thou only when they spring to heaven that angels  
Reveal themselves to you; they all day  
Beside you, and lie down at night by you  
Who care not for their presence—mine or sleep,  
And all at once they leave you.

And thus recalling better days, and bolter influences, some have been led back to God, and have heard the loving message:

In the land of strangers,  
Whither thou art gone,  
Hear a far voice calling,  
"My son, my son;  
Welcome, wanderer, welcome,  
Welcome back to home,  
Thou hast wandered far away,  
Come home, come home!"—Ed.

#### PORTO RICO DISASTER.

The destruction caused by the recent storm in Porto Rico has brought into striking contrast the limp and languid interest taken by the people in work of real Christian benevolence, made necessary by great natural disaster, and the passionate, uncontrolled prodigality of the government and the people's representatives, and even the people themselves, in the destructive ways of war. The great storm which visited Porto Rico destroyed many lives and swept away the property of nearly one-fourth of the inhabitants. Not a government representative lifts his voice in favor of direct government aid in this hour of overwhelming distress. The whole task is left to private benevolence, though it is well known that while this is being organized many must suffer and die. If it were a question of war, in the name of "humanity" or "sovereignty," there would be no hesitation in spending fifty, or a hundred, or five hundred million dollars, and in entering upon a course which would involve a perpetual drain of millions every month in the future. One's heart grows sick when he thinks how little the expenditure of the nation's funds is governed by the principles of real humanity. In the matter of private benevolence, how much better is it? The private response to Porto Rico's cry of distress is said to have been generous.

It has been with many individuals that the sum reached barely twenty-five thousand dollars in any one of our great cities. In contrast to this, San Francisco has raised sixty thousand dollars for a great demonstration over the soldiers returned from the Philippines; partly, we are informed, to induce the soldiers to re-enlist. New York City has raised several hundred thousand dollars for a great Dewey demonstration when the Admiral came home. Every dollar of this money spent in these ways in these and other cities is worse than wasted. It all tends to induce the people with the glory of war, to teach a false patriotism, to lead the nation away into warlike ambitions, and to pile up the war expenditures of the government in the future. When the nation, in its corporate capacity, comes to possess a tithe of the humanity which it has boasted to the world of having, all this will be reversed, and government people will

deem it the chief glory to keep out of war, and to spend these vast sums in the works of saving and constructive benevolence.—*Advocate of Peace*

## MISSIONS.

#### MENNONITE HOME MISSION.

1930 E. York St., Phila.

DEAR HERALD READERS:—"The heavens declare the glory of God, and the firmament sheweth his handiwork," in these autumn days.

There is not a cloud to be seen in the deep blue sky, and the air seems to be whispering "God is Love."

This is a great blessing to the poor, those who have no means of support, as many would have to suffer for want of clothing and fuel.

Our home to house visiting is becoming an important part of the work; many homes are thus opened to the gospel, which otherwise would not be reached.

May God's message be given so that He in turn may add His blessing, and that souls be brought to the light, Christ Jesus.

It is surprising with what interest the children around the Mission attend Sunday school, and remember these beautiful and helpful lessons, that teach so forcibly God's care for His obedient children. These lessons have been a source of blessing to us, as teachers, while many times it seems as though Satan and all his host are opposing, but I rejoice that "the battle is the Lord's," 1 Sam. 17:47.

Our rooms are generally filled in children's meeting on Sunday evening. Last evening (the 19th) there were fifty-four present. You who believe in prayer, unite your prayers with ours in behalf of these children and young people that they may be saved from a life of sin; being surrounded as they are with all the allurements of Satan, who promises great things.

The girls are busy in sewing school, making gowns, skirts, and underwear for winter, for their snow and cold days will come with their snow and sleet, and how happy the girls will be in their warm garments as they run to school.

We are grateful to the sisters and all who gave us such a pleasant surprise, in the form of a very nice new sewing machine.

We also thank the Coventry Congregation, Chester Co., Pa., for the kind donation.

Bro. Abram Metzler of Blair Co., came on the 6th, and spent the day visiting poor homes, and several widowed sisters. In the evening he preached a very helpful sermon from Eph. 4:12, "Take unto you the whole armor of God." May the Lord use him to the saving of many souls.

Preachers Hershey and Bear, with four young sisters, did some visiting while here; in the evening Bro. Hershey preached a practical sermon in the German language.

Thus far we have had twelve sermons, two in German.

We are glad to announce preaching on the 23d at 8 P. M., also on the 24th morning and evening, and on the 30d of December. May all these sermons be messages from God.

In the Master's Service,  
THE SISTERS.



We will now resume our account. The day of rest is spent in reading conversation and meditation. Towards evening we take a walk about the town and the surrounding country, a small village. We find it to be much impoverished, the owner of the same imprisoned for debt. We marvel to find the conditions thus, for here we see the finest specimens of fat cattle that we have seen anywhere in India.



We have not long to inquire, however, for in our walk we suddenly came upon two large buildings, about which are gathered numerous men and boys, and on investigation we find it to be that of all cures to all nations, whether Christian or heathen, civilized or uncivilized, a liquor distillery in the one house and a place for selling the liquor in the other house. An old man is seated here drinking freely and when reproved answers: "But, Sahib, I am old, I can't work, so I just sit here and drink with my friends." The government of India sanctions this sort of thing, and for a license encourages the industry of ruining men's bodies and blighting their benighted minds still further. When these same government officials are appealed to, to assist in procuring land for the location of mission schools, hospitals, etc., they either turn a deaf ear or tell us that they are sorry, but they cannot possibly help us. Oh, when will right and justice receive the help of Christian nations to raise the fallen, cheer the faint, heal the sick, open the eyes of the blind and to preach the gospel to these poor.

(The illness of Bro. Page and his departure to the hills now leaves the work of finishing this article to me. I fear I cannot carry out his figure of taking a company with us and I shall cut the story somewhat shorter than he has begun it. This may detract from the interest, but time and space forbid too much verbosity. I have his letters to his wife as far as Jugalpur, and after that my diary as a basis. I sympathize with the editor of Bro. Lambert's book now.—J. A. RESSLER.)

When we wanted to leave the village where the distillery is our gar-walas (drivers) refused to go. It was too early for them. They were evidently bent on putting in as much time as possible. Our contract was to pay them by the month. After some altercation they took their food and cooking utensils and left with the carts and oxen and went, we don't know yet whether, but they did not think of what we might do. They did not suspect that we were *Americans*. We belted up the oxen ourselves and drove off. It was nine miles to the next village and the road was the most difficult of the whole journey. Part of it was up the steep slope of the Vihyan Ghat. The road wound back and forth like the mountain roads in the Alleghenies. The turns in the road were so abrupt that it was with difficulty that we, inexperienced in ox driving, got our oxen around them.

On the way we heard a pair of bears fighting, saw a peacock on the road, and kept a sharp lookout to see whether our gar-walas were following. When we got to the village at the top of the mountain we found that the drivers started after us when they had discovered what we had done, and by going up a steep path reached the top of the mountain before us and appealed to the magistrate. We were not uneasy, as the magistrate at Konker had told us that we had hired them, and we had a perfect right to take the teams ourselves or get other drivers if these men refused to go. After both stories were told, the magistrate arranged to send a native policeman with us and we proceeded on our way. This put us and the gar-wala from behind till we got to Jugalpur. When we wanted to start we

called the sepy and he attended to the drivers.

In the next few days we had little to disturb our serene traveling at 20 miles a day. At one place we bought a domestic ox and ten of them proved to be well on the way to hatching. We did not eat them.

Wednesday, July 5, an incident occurred which I will let Bro. Page describe as he wrote it in a letter to his wife: "When we were ready to start at 1 P. M. our gar-walas were not in sight and on investigating we found one with a rousing fever and chill, but we concluded to make a bed for him in one of the carts and send No. 2 to get the oxen. Soon he came back about six shades paler in the color of his face. A snake had bitten him, and, according to his idea, he must surely die. The leg was swelling rapidly, so he simply resigned himself to his fate by lying flat on his back in the middle of the road while the other two drivers began to cry and lament. I cautioned the wound, gave him an emetic and a large dose of cholera mixture, and in an hour had him driving his team again. The other one said the medicine did something to his insides, for the fever was all gone; but we all concluded that it had been scared out of him when he saw that the other was snake-bitten.

"This morning (July 6) Ressler and Hotie concluded that they would walk the 26 miles which [they supposed] remained, so they left us with the carts. They are now about two hours ahead of us [as we heard from natives]. We expect to reach Jugalpur about 9 P. M. if all goes well.

"Friday morning 8 o'clock: The hired safely, but oh, such a time as we had. R. and H. had to walk thirty miles and got here at 3 P. M. We walked about ten miles and arrived here at 9:30."

One of the things we saw at Jugalpur was the Jagannath car, an immense structure on eight wheels which has actually been driven over living human beings. Two years ago they sacrificed young buffalo instead of people.

The affairs at Jugalpur were described in a joint letter to the Evangelizing Board, so I shall not repeat that description here. Affairs are in bad shape there, but owing to a combination of circumstances we did not get the orphans we went for. It seems strange that we should have been permitted to take a trip seemingly so useless, but God's hand was in it and now (Sept. 26) the reasons are beginning to clear up also.

We intended to leave Jugalpur on Monday morning, July 10. When we started for the gar-walas they refused to start back inside of 15 days! Imagine our feelings. Homelack, 182 miles from the nearest railway and 183 miles from the nearest available homeward bound railroad point, and the drivers on a strike! We had paid them a little more than half their wages, but we decided to let them go and applied to the British Resident and he influenced the native Tussidist to influence cartmen to take us back. At last at 2 P. M. Tuesday, July 11, we left the famous mission bungalow at Jugalpur with our faces toward the North. As we were coming out of the gate a little fellow followed Bro. Page and the native cook we had with us, begging. He was asked

whether he had any parents. He said, No. He was asked whether he did not belong to the mission and he denied that he did. They asked him whether he would go with us and he said he would be "kushi" (glad) to do so. We put him into a cart and took him along. In a few days we found out that he had run away from the mission an hour before we left and lied to us in order to escape from that place. When we considered all things we did not blame him so much for telling the lie, though we did reprove him for doing so. But we had him on our hands and we decided that the only thing to do was to bring him to Raipur at last. He is still with us, or at Gans' Orphanage under our direction. Still is his name. Whether he goes back to Jugalpur depends partly on whether we can be compelled to give him up.

[The new drivers proved to be very nice fellows and took us through in as good time as was possible under the circumstances. The return trip was without special incident until Friday, July 14. In the morning of that day Bro. Page and Bro. Hotie were walking ahead of the carts and we saw a peacock cross the road just a little way ahead of us. I did my best time at getting the shotgun ready and the others watched. Bro. Page took the gun and in a short time the big bird was his victim. It took us about two days to eat him. About an hour later Bro. Page went to the cart and gave way to a violent chill, followed by fever. He had had a slight attack two days before, but said nothing. This time the attack was too severe to be concealed. At noon we put him on a cot at the rest hut by the wayside and gave him the best at our disposal. No more was made of the bed as good as we could in the cart and went on to Keekal. When about an hour from Keekal we saw a pack of about a dozen wolves playing about in the road ahead of us. I went as near as I dared to and fired five shots from the rifle at them. One shot rolled a wolf over, but he got up again and ran away. It was evidently the animals' first experience with a gun, as the first shot did not frighten them in the least. (I think Bro. Page stated that we borrowed a shotgun and rifle for the trip. The shotgun supplied us with much of our meat.) We got away from the wolves all right and they got away from us almost all right.

[Next morning we descended the Ghat again and in the evening found ourselves in Konker, 88 miles from Raipur. Not wishing to stop there over Sunday we bought a few supplies and went four or five miles farther and stopped at a mail carrier's hut. Here Bro. Page again had a severe chill, followed by a fever of 105.7-10. We all were opposed to traveling on Sunday, but under the circumstances we felt that it was our duty to proceed. So in the evening we made preparations and started out as it began to grow dark. We made the bed as soft for Bro. Page as possible. I put bricks into the bottom of the cart, then straw and then all our combined bedding. Bro. Hotie and I walked ahead all night carrying a lantern and a gun and in the morning we reached Jagara, 25 miles ahead. Bro. Page was pretty sore from the jolting notwithstanding all our care. We rested till afternoon when Bro. Hotie and I again started ahead and

walked 9 miles to Dhamtari and the carts followed us, reaching Dhamtari in the evening. The road from Jagara to Dhamtari was among the roughest on the whole trip, and Bro. Page was very sick and sore when we got to the rest house or *dak bangle* (pronounced dock bungalow), so we decided to stop there all day on Tuesday and proceed the following night. In the morning Bro. Hotie, being very anxious to reach his home and fearing our sick man would detain us, started to walk the 48 miles to Raipur. An hour after he left Bro. Good was taken violently ill with fever. This left me alone with two sick men, two cart drivers, two native boys and a very meagre stock of Hindi. No sleep for me that day. In the evening we got another cart and put Bro. Good into it. Bro. Page went into the village on an extra amount of straw. I started to walk. We had gone only a short distance when we discovered that one of the oxen in Bro. Page's cart was quite lame, and we inquired and they told us that at the next village, two miles off, we might get an ox. One of the gar-walas and I started off to the village and called the cart-wala or constable and told him "Hall lao Sahib ke warte." (Bring an ox for the Europeans.) He brought one and the gar-wala examined his neck and twisted his tail and looked at me in a troubled way, saying, "Achcha nahin," (Good, not). I said to the cart-wala, "Achcha hall lao" (as in commanding tone as I could muster) and the result was an ox which the gar-wala pronounced "achcha" and we started back for the road half a mile off. When we got there we could not hear the bells anywhere. We thought the carts might be back of us and listened. We shouted. No reply. At last we decided the carts must be ahead of us and we started after them. We walked fast, we ran, at last it was a race between the gar-wala and myself. I came out ahead and got within hailing distance of the carts and shouted, "Heh, gar-wala, talro" (wait). We put in the ox, whose owner had accompanied us, and tied the lame one on behind. After a mile or two we found that this new "achcha" ox was more bother than he was worth and we sent him back with his owner and put in the lame one again. The moon set about 10 o'clock that night and I walked all night and carried the lantern till daylight. The oxen in Bro. Good's cart were fresh and they marched out ahead. I remained with the slow carts and Bro. Page. Toward morning I saw a cart by the roadside and then heard Bro. Good calling. His driver had misad the road at a very level place and for about an hour they had worked in trying to get it out. As daylight approached I got very tired and sleepy and almost fell asleep as I walked. As soon as it grew light I put out the lantern and crept in beside Bro. Good and slept about an hour till we arrived at the rest house. We rested here for the day. I slept an hour during the forenoon. Bro. Page required almost constant attention and he declared that he could not stand the remaining 23 miles in the cart, so we borrowed a cot from the rest hut, made a cot of bamboo frames, matting and blankets for it, flung it out with carrying poles and put Bro. Page into this improvised palanquin. We hired eight strong men to do the

December 1,

1899,

carrying and take back the cot for eight rupees. Bro. Good saw to these arrangements while I walked on Bro. Page.

The two "slow carts" started about an hour ahead. It was the plan that the other, Bro. Good's cart, should remain with Bro. Page and the coolies. It was my plan to walk with the cart carriers for a little distance to see how things went and then go into the cart and ride till the moon set and then carry the lantern till daylight. I walked about five miles. The men did not walk slowly, I had almost to run to keep up; I thought it about time to ride. I fell back to the cart and asked the driver to stop and let me "sit." He did not stop a bit but asked me to go ahead and tell the men not to go so fast. I good-naturedly consented. I overtook the men with Bro. Page resting at a place where there is a short cut by a "dirt" road. (The main road is piked with a hard kind of earth called morum.) We waited half an hour for the cart to catch up. I then sent the men on with Bro. Page and I went back about a mile to look for the cart. We thought we had heard bells. When I got back I heard that our "bells" had been frogs in a swamp. I concluded that the cart must have gone by the short cut and started on to catch up with them again. When I got back to where the carts had rested, an hour had been lost. I had no light. The moon was shining dimly through thin clouds. I walked fast. Several times I passed carts and as I approached them I thought they must be ours, only to be disappointed. At last I overtook the carts. The drivers informed me that the others were just ahead and I felt relieved, and remonstrated my flagging energies. There was a cart ahead, now I'd have a chance to rest. I came into plain view of it. No, it was not ours. I went on and on for *several miles*, by the milestones, from Daba I overtook the cart containing Bro. Good. I got the unlighted lantern from it and started out by the wrong road. The driver shouted to me, "Atra mat jao," (So don't go). He put me on the right road, for there was another "short cut" road of which I had known nothing. Had I not caught up with them I surely would have missed my way and—? A short distance farther I came up with Bro. Page and his coolies, who were resting. Poor Bro. Page knew nothing of my experience. The first thing he said when he heard my voice was "Chalo" (Go ahead). But my lantern was still unlighted and he could not "chalo" (go ahead). After a good deal of trouble we got it lighted just as the moon had set and I walked the entire way to Raipur before those coolies and we arrived at the mission bangle just as the folks were beginning their day's tasks. What my thoughts were on that lonely night in the darkness, alone in the heart of heathendom, can be better imagined than described. We were far from the jungle and no wild beasts were near. The road was frequented at all hours, but in the midst of it all I was intensely alone. I had plenty of time for reflection. From Sunday evening till Thursday morning I walked over 80 miles and slept less than 12 hours. I was exhausted, but after a few days' rest I was myself again. Bro. Hotie had pushed on and reached his

home at Rajnandgaon—48 miles by road and 42 miles by railroad—in 24 hours from the time he left Dhamtari. Bro. Good came in quite sick, but was able in a day or two to go on home. He had quite a time with the fever and there are traces of it still on his person.

How Bro. Page was very, very sick, got better, sick again, well (we thought) and very sick again, has been told before. When he handed me these notes to finish he was preparing to go to the Himalayas to recover his lost health. As he turned the work over to me he remarked: "You'd have had to finish this anyhow, for I knew little of the last part of the trip."

Thus ended our long story. We went to the jungles to get orphans, but we did not get the ones we were after. We are getting others in their places, however, and we look back at that trip to Bastar State as the most eventful period in the lives of all four of us.

Yours in the Master's name,  
J. A. RESSLER.

#### THE YOUNG DELIVERER, AND THE PATRIARCH'S BLESSING.

The late Mr. Timothy Bradbury happened to dine one day at the house of Mrs. Tooley, a lady in London, who was famous in her day for the love she bore to Christ, and to all His servants and people. Her house and table were open to them all, she being like Lydia in that respect. Mr. Timothy Rogers, who wrote the book on religious melancholy, and was himself many years under that distemper, happened to dine there the same day with Mr. Bradbury, and, after dinner, he entertained Mrs. Tooley and him with some stories concerning his father, who was one of the ejected ministers in 1702. Mr. Rogers particularly related that he had often heard his father, with a good deal of pleasure, tell himself and others, of a deliverance which he had from being sent to prison, for that mitimus was written out for that purpose. He lived near the house of Sir Richard Cradock, a justice of the peace, who was a violent persecutor of the dissenters. He bore a particular hatred to Mr. Rogers, and wanted above all things to have him in his power. A fair opportunity offered. He heard that Mr. Rogers was going to preach at a place some miles distant; and he hired two men to go as spies; who were to take the names of all the hearers, and to witness against Mr. Rogers and them.

The thing succeeded to his wish; they brought the names of several persons; and Sir Richard sent and warned them and Mr. Rogers to appear before him. Accordingly, they all came with trembling hearts, for they knew the violence of the man.

While they were in his great hall, expecting to be called upon, there happened to come into it a little girl, a grandchild of Sir Richard's, six or seven years of age. She looked at Mr. Rogers and was much taken with his venerable appearance; and he, being fond of children, got her on his knee and made a great deal of her. At last Sir Richard sent one of his servants to inform the company that one of the witnesses was fallen sick; therefore he warned them to come on another day, which he named to them.

Accordingly they came; and the crime was then proved. He ordered their mitimus to be written to send them to gaol. Mr. Rogers before he came, expecting to see the little girl again, had brought some sweetmeats to give her; and he was not disappointed; for she came running to him, and was fonder of him than she was the day before. She was a particular favorite of her grandfather's and had got such an ascendancy over him that he could deny her nothing. She was withal a child of a violent spirit, and could bear no contradiction. Once, it seems, when she was contradicted in something, she ran a pen-knife into her arm, which nearly cost her her life. After this, Sir Richard would not suffer her to be contradicted in any one thing.

While she was sitting on Mr. Rogers' knee, she looked wishfully at him, and he said,

"I believe your grandfather is going to send me and my friends to gaol."

"To gaol!" said she; "why, what have you done?"

"Why, I did nothing but preach at such a place, and they did nothing but 'hear me.'"

"But," said she, "my grandpapa will not send you to gaol."

"Ay, but my dear," said he, "I believe he is now making out our mitimus."

She ran immediately to the chamber where her grandfather was, and knocked with her head and heels till she got in, and said—

"What are you going to do with my good old gentleman here in the hall?"

"That is nothing to you," said her grandfather, "get you about your business."

"But I will not," said she; "he tells me that you are going to send him and my friends to gaol; and if you send them, I will drown myself in the pond as soon as they are gone: I will indeed."

When she saw the child was peremptory, it shook and overcame him. He stepped into the hall with the mitimus in his hand, and said, "I had here made out your mitimus to send you to gaol, but at my grandchild's request, I set you all at liberty."

They all bowed, and thanked his worship. Mr. Rogers stepped up to the child, and laid his hand upon her head, and lifting his eyes up to heaven, said, "God bless you, my child! May the blessing of that God whose cause you Him not, be upon you in life, at death, and throughout eternity!" And then he and his friends went away.

Mrs. Tooley listened with uncommon attention to the story; and looking on Mr. Rogers, said, "And are you that Mr. Rogers' son?"

"Yes, madam," answered he. "I am."

"Well," said she, "as long as I have been acquainted with you, I never knew that before. And now I will tell you something you never knew before. I am the very girl your father blessed. It made an impression on me I could never forget."

Upon this, she and Mr. Bradbury were desirous to know how she, who had been brought up with an aversion to religion, came to be so eminent for it. Mrs. Tooley complied with their request, and very freely told them her story. She said that after her grandfather's death, she was left the sole heiress of his great estate; and being in the

bloom of youth, and having none to control her, she ran after all the fashionable diversions of the time in which she lived, without any manner of restraint. At the same time she confessed that at the end of them all, she found a dissatisfaction, both with herself and them, that always struck a damp to her heart, which she did not know how to get rid of, but by running the same fruitless round over and over again.

She contracted some illness, upon which she thought she would go to Bath, hearing that was a place of pleasure as well as health. When she came there, she was led by Providence to consult an apothecary, who happened to be a very worthy, religious man. He inquired what ailed her.

"Why, doctor," said she, "I do not all much as to my body; but I have an uneasy mind, that I cannot get rid of."

"Truly, Miss," said he, "I was so too, till I met with a book that cured me of it."

"Books!" said she, "I get all the books I can lay my hands on; such as plays, novels, romances, etc.; but after I have read them, my uneasiness is the same."

"That may be," said he, "but the book I now speak of, I can say of it what I can say of no other I ever read; I never tire in reading it; but can begin to read it again, as if I had never read it before. And I always see something new in it."

"Fray, doctor," said she, "what book is that, cannot I get a sight of it?"

"Yes," said he, "if you speak me fair, I can help you to it." "Fray get it me then, doctor, and I will give you anything you please." "Yes," said he, "if you will promise one thing I'll bring it you; and that is, that you will read it over carefully; and if you should not see much in it at first, that you will give it a second reading."

She promised faithfully she would; and after raising her curiosity, by coming twice or three without bringing it, he at last brought it, took it out of his pocket, and gave it her. It was a New Testament. When she looked on it she said, "Foh (with a fift), I could get that at any time." "Why, Miss, you might," replied the doctor; but remember I have your solemn promise, that you will read it carefully."

"Well," said she, "though I never read it before I will give it a reading."

Accordingly she began to read it; and soon saw something in it which deeply concerned her, which caused her to grow ten times more uneasy than she was before. So she got away back to London, to see what the diversions there would do again. But all was in vain.

She lodged at the court end of the town and had a gentlemanwaiter by way of a companion. One Saturday evening she dreamed that she was in a place of worship, and heard a sermon which she could remember nothing of when she awoke, but the text; but the dream made an impression on her mind, that the idea she had of the place and the minister's address, was as strong as if she had been acquainted with both for a number of years. She told her dream to her companion on the Lord's-day morning; and after breakfast said she was resolved to go in quest of it, if she should go from one end of London to the other.

Accordingly they set out, and went to this and the other church, as they

From Alfred, Pa.	1
S. B. Williams, S. S. class, O.	1
K. M. Delweller	1
Mahoning Co., O., S. S. Meeting.	1
Two Sisters,	2
A. H. Baer,	1
D. H. Martin,	1
A. H. Martin,	1
Joseph Haral,	1
Henry Strife,	1
E. H. Eby,	1
David Leaser,	1
Geo. Cass,	1
R. E. Shoulter,	1
J. L. Shook,	1
P. L. Eschelman,	2
Peter Shank,	1
A. D. Martin,	1

From Alfred, Pa.	1
S. B. Williams, S. S. class, O.	1
K. M. Delweller	1
Mahoning Co., O., S. S. Meeting.	1
Two Sisters,	2
A. H. Baer,	1
D. H. Martin,	1
A. H. Martin,	1
Joseph Haral,	1
Henry Strife,	1
E. H. Eby,	1
David Leaser,	1
Geo. Cass,	1
R. E. Shoulter,	1
J. L. Shook,	1
P. L. Eschelman,	2
Peter Shank,	1
A. D. Martin,	1









our missionaries to learn how ready our people are to come to their aid in relief work. It will not lessen the starving people's estimation of Christianity or Christians if they have to labor for what they get. Their willingness to work for food or money is rather a proof of their need. Those who wish simply to beg will not be encouraged in their indolence. Hence the expenditure of a few thousand dollars for the establishment of an industrial mission will be a most practical, and in the end economical method of relieving the starving people.

A letter.—The following letter written by an elder sister to a younger sister who is at present at school away from home shows the spirit that we wish could exist in every family circle. It is that tender love and kindly solicitude that binds hearts to home and loved ones and that forms a wall of defence against many of the evils that surround the young everywhere.

Dear Little Girl:—Here I see I can slip a few lines in for you.

Though we be parted in the flesh we are present in the spirit, for we know we possess that wonderful soul, which when the body lies in the cold grave, still has its existence. It can go to you when I am gone. Wonderful soul! When I am here, my soul can go and visit with you, and call up many instances of the past, and there enjoy sweet communion. When we (our bodies) lie mingled with the dust from which we sprung, is it still Lydia and still we in Eternity? Shall we really learn what it is to live and die?

O! wonderful God! O! wonderful soul! O! wonderful!

I have read nearly every poem in your new reader. I like the book very much. There are some excellent pieces in poetry and prose. Hope by the time you have gone over that part of life you will be ready for the part which still lies in wait for you, dear one. You are in a responsible part of life, but probably there will come a time upon which hang heavier ones.

Let us "pray and watch."  
Yours very fondly, —

Practical Mission Work.—That the efforts of our brethren in Lancaster Co., have been effectual among the inhabitants of the "Welsh Mountain" is proven in a most practical manner. The Mount Joy (Pa.) Herald says, "That there was not a case returned to the November Quarter Sessions from the Welsh Mountain, is almost without parallel in our court annals. That it is so, speaks volumes for the noble work being done by the Welsh Mountain Mission, and is a plea as well for the support of home missions generally.

As is probably known to nearly all of our readers, that district of Lancaster County, Pa., known as Welsh Mountain is settled by a very poor and ignorant class of people, mostly colored,

and was, up to within a year or so ago, the haunt of almost all classes of criminals, that figured more or less prominently at every session of the court. The establishment, by our Mennonite brethren, of Sunday schools and of an industrial mission on the mountain where the poor, ignorant people were taught to work and to make an honest living has had a most excellent moral effect. A large tract of land has been cleared and is being farmed, and men, women and children are being taught not only in material things, but spiritual things as well. God bless the Welsh Mountain Mission.

In a recent issue of the MENNONISCHE RUNDSCHAU, the editor, Bro. G. G. Wiens, hits the mark squarely when he says:

"An old subject that must be brought to notice again is the fact that wild sprouts are continually shooting up among us, who, if the gardener, out of ignorance regarding their nature, lets them stand, in time become not only burdensome but even injurious to the general growth and welfare. Our Mennonite people are but a small body and we all have reason to hold together, and all our public effort should lead in that direction.

Whoever does not desire to work with us should also keep himself out of our midst. Our congregations and principles are far from being good enough for many of these religious tramps, but our congregations, or rather our brethren, are good enough for them to beg of and "pump" them. This matter must and will be stopped. The pockets of our innocent and well meaning brethren are too often shamelessly drained by individuals who appear as "angels of light." Why don't these people want to work with us? Because they stand at the head and under no circumstances be willing to assume a subordinate position in the divinely regulated church work.

When such people repeatedly profess to labor for the Lord, why do they not go where there is need of laborers? When such people have so much to say about trusting in God, why then do they collect funds so eagerly and unsystematically as they do? God will find ways and means to carry on His work. The RUNDSCHAU realizes that one hat will not fit all the various religious opinions and tendencies, but to increase these or encourage and support those that are already standing with one or possibly both feet outside of Mennonitism seems to us to be unwise. It seems, too, as if these freebooters who belong to no conference or even to no Mennonite congregation, and yet love so much to "labor," that is, collect—among Mennonites, are seeking their own honor more than they do the honor of God."

A practical way of inculcating the mission spirit in the minds of our little ones is shown by the following letter sent to Bro. C. K. Hostetler. We have not asked permission of the writer to publish her letter, and will therefore not reveal her identity, but we believe others will appreciate it with us.

—, Mo., Nov. 21, 1899.

Dear Bro.:—I feel to tell you a little incident of this afternoon. When the HERALD OF TRUTH came I sat down to read and rest a while, and, as always, my eyes found the mission items first, which I read with aching heart. Oh, I feel sometimes as though we were so very slow in sharing our blessings with others.

We live too well, too easy, even if we do think we have to work hard. After reading Bro. Resler's letter I went to my kitchen and began to talk to my three little ones about it. The eldest—six years old—said: "We will give some of our money." I told her I wanted to give some and that they could do so too. They seemed so eager that I dropped my work and got their little bank containing their birthday pennies and said they might get what they wanted to give. They laid out nearly all their pennies, but I took only part of them. One then said, "I would like to give two more," so I took them. By the persuasion of brother and sister even baby, three years old, gave one out of her four pennies, and was happy to tell papa about it at supper. Their joint contributions amounted to twenty cents, and they danced about in childish happiness at the thought of being able to give some of their money. One said, "I would like to send them a doll." Another said, "Why can't we send them some potatoes?" Finally they said, "Why can't we go over to the India orphanage? We would sing for them, 'Jesus, keep me near the cross.'" Do we older people get so anxious? May God awaken more to teach their children the need of mission work, for much can be done in this way, but we cannot wait for our little ones. We need missionaries now, to work till they are able to go.

Will not God bless the unselfish gifts of these dear little ones, and of others, old and young, who are giving in the same spirit. May God direct the expenditure of every penny to His name's honor.

Concentrating our Forces.—The old saying is, "In union there is strength." A united people will accomplish great things, while a divided, dissenting people will fail in everything they undertake. The same is true of a church or of a community. If they stand together and support each other, grand and noble results will be attained; when they pursue different methods, work on different lines, oppose each other, and seek to destroy each other's work, all

will fail. We just heard of a certain church that has taken measures to concentrate her publishing interests and put everything under the direction and superintendence of one head, and not waste her energies and the means of her people, by running a half dozen different enterprises under as many different managements. This is certainly the right method, and in the end it will tell. It is so in the Mennonite Church. If all her publications of the same class could be brought together and consolidated, the expense would be much less and the publishers could give better value at the same price.

In our branch of the church there has been, for several years, an effort put forth to establish another Publishing-house and publish another church paper. This has gained a good deal of support, and recently a decided action was taken to materialize it and publish the paper. Of course any one has a right, as an individual, to issue a paper if he wishes to, but while we already have a well established paper, open to all representing the Mennonite faith and the doctrines of the church in general, would it not be better to concentrate our strength, our means and our efforts, and work together for the abundant support of one paper and make that paper a real good one, than to divide up and give a very meagre support to two. It is always better to keep one good, well fed team than to keep two half-starved ones. We kindly invite those brethren who have directed their efforts to the establishment of a new paper and a new Publishing-house, to join with us in the work. They can invest their money if they want to contribute to its maintenance; they can write articles, send in news items, help to extend the circulation, etc., etc., and we shall gladly accept their help and give them the best recognition possible. It would be a very unwise policy for us to divide our strength, and aside from the financial loss, there would be great danger of working up opposing views and sentiments which would ultimately cause a schism in our church.

Therefore brethren, let us be wise; let us be brotherly, let us have one purpose, and labor together to the glory of God and the extension of His Kingdom, and we may accomplish indeed a great work.

Good Thoughts.—God has given us minds with which we can think, and tongues with which we can speak the thoughts of our mind to others so that others can understand them, and know just what our thoughts are. No one can know our thoughts while we keep them to ourselves, and sometimes it is best to do so. Much mischief is often done by persons, as the common saying goes, "thinking too loud."

When we have good thoughts in our minds and do not speak them, no one

will be benefited by them. When we have bad thoughts in our minds and we keep them to ourselves, no one will be harmed by them. But when bad thoughts do come to our minds we should not entertain or cherish them; we should use every possible means to get rid of them, and make room for better ones.

A young girl, whom we met some years ago, in a distant state, was led by the Spirit to see her lost condition, and seek for peace in the faith of the Lord Jesus Christ. She was much troubled and finally confessed that had thoughts troubled her. Thoughts so horrible and wicked that she would not even mention them. They came and came again; it was her sincere desire to be rid of them, but she could not get them away. We told her that when these thoughts came she should begin to sing some of the beautiful hymns she knew to the praise and glory of God; sing with her might and get her mind fixed on some of the beautiful sentiments or subjects presented in these hymns; or she should center her mind on some Bible verse and repeat over and over again the blessed thoughts which God's word so abundantly gives us. In this way we may be able to resist the devil and get away from impure thoughts, and fill our minds with holy aspirations, holy desires and holy purposes.

We know an aged sister who even in her extreme old age constantly lamented over the bad thoughts that came to her so often. She did not wish to have them; she tried to get them away; she wept and mourned over this torment and suffering which she must endure on account of her thoughts, and yet they seemed to her "the thorn in the flesh" to the very end of her life. The reading of the Scriptures, the singing of a hymn, a prayer by those who visited her, were means by which she was comforted and her mind led to better things.

People often say that if we only keep our thoughts to ourselves they will do no harm. It is true, as remarked above, they will not harm others, but they may harm us, and for that reason we should get them away, even as we try to get rid of a bad tenant, and supply their place with thoughts that are good and edifying. The apostle teaches us (2 Cor. 10: 5) "to bring into captivity every thought to the obedience of Christ."

From this we understand that we have a responsibility resting upon us also for our thoughts. And by an effort in this direction, keeping our minds on the pure and the good, we will be able to get away from evil and corrupt things, and our life will be pure and holy and beautiful, because we meditate upon the things that are pure and uplifting, and these things bring us the sweet fellowship of the divine and blameless life.

Close of Volume XXXVI.—With the present number we complete the thirty-sixth volume of the HERALD OF TRUTH. Once more the anxiety, the care and toil of a year's editing and publishing has been brought to a close.

The work during the past year has been especially arduous. In it we have been reminded of the Jews when they rebuilt the walls of Jerusalem upon their return from Babylon. Neh. 4: 17. Many sore trials and tests of patience and causes for discouragement met us in the way. It seemed sometimes as though we were standing with the children of Israel before the Red Sea, with every avenue of escape or retreat cut off, and no way in which to go forward. Opposition, misinterpretation of motives, ingratitude on the part of some, and misappreciation on the part of others, our good evil spoken of, right and left, front and rear besieged, temporal and spiritual ruin staring us in the face, reputation and influence trailing in the dust of prejudice and envy, we were made to realize that this year of 1899 has been the most remarkable year of our life, as well as of the life of our church paper. There were, for us during this year, more rugged hills to climb, more deep valleys and miry marshes to cross, than ever in life before, and many times we found it needful to take the advice of Moses to the Children of Israel, (Ex. 14: 13), "Stand still and see the salvation of the Lord," and we were permitted each time to see the "cloud by day and the pillar of fire by night, move forward," and the Great Leader stretched the mighty rod of His heavenly love and grace over the waters and we could go through dry-shod.

With all the contrary winds and the fierce swelling waves, with all the griefs and sorrows, all the trials and temptations, with all the opposition and contentions that met us we can say with David (Ps. 42: 11), "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise Him who is the health of my countenance and my God."

We are not discouraged; we are not cast down; as long as God holds us up we need not be; and while we trust Him, He will sustain us as He sustained David in his conflict with Goliath, Daniel in the lions' den, and the three Hebrews in the fiery furnace.

We thank God for the experiences of the year 1899; we thank God for the faithful devotion of warm-hearted friends; for the encouraging letters we have received; for the good and edifying articles they have written and sent us, for all the prayers that went up from warm-hearted souls to the throne of grace for the success of our work, for every act of kindness and every word of love that came to us from de-

voted hearts, prompted by the Spirit of God; and above all do we thank God for the assurances of His love when He says, "I will never leave thee, nor forsake thee," and who so kindly gives to all His true and faithful children a foothold on the "Rock against which the gates of hell shall not prevail."

We have during this year received encouragement and support from friends far and near, and while some were drawn into the delusion that we were their enemies, and that we stood against them, and so withdrew their help and support from us, we still had a fair supply of good, original matter to fill, from time to time, our columns and many have read and warmly appreciated the spiritual support derived from the friendly visits of our paper.

We desire to thank our friends for the aid they have given us in sending articles, etc., as well as for their financial support; we want to thank you especially for the good words you have spoken for us and for our publications. We hope you will give us your influence and support in the future as in the past. We appreciate our friends all the more in time of trial and suffering. We pray for those who have sought to injure us and ask God to forgive all who intentionally and with the malice of wickedness have sought our ruin, and for those who have secretly persecuted and defamed us, that they may be led into a better way; and with gratitude to God, kind feelings and a forgiving spirit towards all, we will go on in the name and the strength of the Lord, as ever before, and our paper, if God shall spare us, will continue as in the past, with the assurance that He who has laid upon us these solemn and important duties, will constantly sustain and keep us, and bless and prosper us in the work just as long as He wants us to continue in it.

In conclusion we repeat, we feel heartily thankful to all our friends and patrons, for what you have done for us, and we trust with the opening of the new year, if God graciously spares us, we shall all enter upon our work with renewed earnestness and zeal in extending and disseminating the truths of the Gospel throughout the land. As God has blessed our labors together in the past so let us pray that God may continue to bless them in the future.

Our Workers and the Herald of Truth.—A very serious and unexpected charge against the HERALD OF TRUTH, has recently come to light. It appears that this charge has been held against the paper for some time, by quite a number of persons, but so far as the editors and publishers are concerned it was kept secret. The charge is altogether an unjust one, and came to us very unexpectedly, and we ask the kind forbearance of our readers while we

take the privilege to explain the matter and correct the error. It is evident that the whole matter rests upon a misunderstanding with most of the people, which some one, with more "zeal than knowledge," originated and started, and others ignorantly circulated.

The charge is this: "That in the columns of the Herald the workers of the Mennonite Church are not properly recognized."

"This charge is a most singular one, and one to which we plead, 'Not guilty.'"

Those who have read the HERALD OF TRUTH will remember how many times we have, not only invited, but requested and urged our workers, and able writers, as well as others, to send us their best thoughts for publication, to write us articles and items of church news, and whatever else might interest and profit our readers, for publication in the columns of our church paper. To this end also we have written many private letters to ministers and others in different congregations, and from private letters, papers, and other sources, we have gleaned church news for the benefit of our readers, and it never was and is not now a question who the workers are, or what their position is. If the occurrence or the work is of such a character as to be beneficial and edifying to the reader, and in harmony with our teachings and the tenor of our paper, we have not failed to give it, and we are always glad to get such material from any one who may be kind enough to send it, and whenever and wherever it is proper to name the workers we do so; to these facts every unprejudiced reader of the HERALD will bear testimony.

With these feelings in the minds of the editors and publishers and with the earnest wish (which they have so often publicly expressed), for the assistance and co-operation of all our workers we cannot see what ground or reason any one could have for getting up and spreading a report so unkind, and so devoid of truth, and thus stirring up jealousy and prejudice against the editors or publishers, and making the people believe, that we were barring out from the privileges of our church paper, the very people whose aid and support we have for a long time so much desired and so often asked for. Some one with an evil heart must have been trying "to measure us up with his own half-bushel measure." Some one must have had "an axe to grind" in thus trying to injure or destroy the influence of our paper. If such was the case, may the Lord forgive and fill their hearts with true love to God and their neighbor or brother, and true zeal for souls alone, not for self.

If any brother, worker, minister or evangelist, working among our people, has felt slighted in the fact that their

At His baptism, the voice of God declared Him to be His Son, and the descent of the Holy Spirit bore testimony that He was the "Anointed of God." After His earnest pleading in the Ga-



den of Gethsemane, as well as after His testimony, angels ministered unto Him.

On the mount of transfiguration there was a most wonderful manifestation of the power and goodness of God. The face of Jesus shone as the sun, and His raiment was white as the light, so that no fuller on earth could make anything to compare with them. Moses and Elias, who had long centuries before gone to the paradise of God, came back and conversed with Jesus. The disciples, beholding these glorious manifestations, were inspired with a feeling of blessedness, which they had never felt before. Under these circumstances Peter was led to say, "Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, one for Moses, and one for Elias."

What a wonderful contrast with any other scene that is shown to us on Calvary. Here we see the same blessed Master, with a crown of thorns on His head, nailed to the cruel cross and numbered with the transgressors. The sentence of death had been pronounced upon Him, and He was now suffering the terrible agonies of the crucifixion.

He had been mocked and scourged, spit upon, and evil entreated in every way; so terrible indeed were His sufferings, so awful the distress of His mind, so deep and dark the gloom, even darker yet than the darkness that covered the natural earth, that surrounded His soul, that He was led to cry out, "My God, My God, why hast thou forsaken Me?"

Then after praying for His enemies, "Father, forgive them; for they know not what they do; He said: "Father, into thy hands I commend my Spirit," and bowed His head and died.

We behold Him now taken from the cross, laid in Joseph's new tomb, the stone rolled up from the entrance, sealed with a governor's seal and a company of soldiers added to watch the place. It was Friday evening, and as twilight came and the people rested on the Sabbath day there was, in many hearts, sorrow beyond description and even beyond conception. It was especially so with the women who had prepared their spices and waited for the dawn of Sunday morning when they might come and anoint Him with the spices which they had prepared. When they came to the sepulcher the stone was rolled away, and to add to their sorrow they saw the tomb was empty. Ah! they may have thought, shall we not even have the privilege of performing an act of kindness upon the body of our Lord, to show our love and reverence for Him now that He is dead!

But behold! now comes the heavenly Messenger, saying, "Why seek ye the dead among the living? He is not here—He is risen from the dead; go tell the disciples!"

That Resurrection day was a day of sadness and sorrow still, because they did not yet realize nor believe that Jesus was alive. How must their sorrows and their bitter griefs have been lifted from their hearts, when He himself was revealed to them at Emmaus, in the breaking of bread. How must their joys have been full, when in the evening behind the closed doors Jesus himself appeared and talked with them.

Thus we see in the life of Jesus the various changes, which constantly presented themselves from joy to sadness, from sorrow to rejoicing, and this ever changing condition in the life of Jesus

is symbolical of the life of the Christian. Now he soars in an ecstasy of delight, rejoicing in the goodness of God, glorying in His blessings and in the great salvation which was accomplished for him. Now under trial and affliction, under sorrow and distress of mind, or suffering of body, his courage fails him and he exclaims with the disciple of old, "Oh, wretched man that I am; who shall deliver me from the body of this death?" Again the dark clouds vanish and he rises with his Savior to the Mount of Transfiguration, where he feels that it is good to be; and so we pass through this life of suffering and tears, to joys and delights, of conflicts and of trials, until the last conflict is ended and the last victory won, and Jesus shall take us home to himself, where there is no more pain, no more death, no more trial, or conflict, but joy and fullness of joy at God's own right hand forever.

For the Herald of Truth.  
**THE BARREL OF MEAL.**

BY SISTER B.

"And the barrel of meal wasted not, neither did the cruse of oil fail," etc. 1 Kings 17:16.

That barrel of meal must have been a deep object lesson to Elijah as well to the widow. Elijah's prophecy against Israel was a terrible judgment, but the prophet himself had also to share in the results to a certain extent. While the people suffered, he suffered too.

The long continued draught was a divine judgment on the guilty nation designed to bring them back to God.

But while the lesson for the people was a hard and sharp one, it was a blessed one for Elijah. If the widow was to learn how to trust God, how was Elijah's faith to be exercised and strengthened. No doubt the barrel of meal had much to do with the prophet's great future life-work. Look at the man of giant faith, as he stands on Mount Carmel. We are dazzled by the magnificent display of superhuman courage and strength.

It is an awful spectacle to see him standing there in solitary splendor, with faith of such an over-powering proportion as seems to us quite incomprehensible.

Alone he faces a powerful and imperious king, eight hundred and fifty false prophets, and the whole of the idolatrous people. Alone he stands up as a witness to Jehovah in the midst of such a crowd. He boldly throws down his gannet before them all—single handed with absolute confidence he commits his God to send fire from heaven, and then makes it as difficult as possible for the promise to be fulfilled.

After he had repaired the altar, and arranged the sacrifice thereon, he saturated all with water, for he had magnificent faith in a magnificent God, for he had proved Him.

But where was the water? Was it not in the humbler faith of ordinary life, and where had he personal experience of God which now enabled him to triumph? If Elijah had not previously learned the lesson of the barrel of meal in the poor widow's house, should we ever have had the scene on Mount Carmel?

Those who know how to trust his God for the fire, had first learned

how to trust his God for the meal. Oh for more of this living faith among the so-called Christians of to-day, and a more practical every-day life in the year Christ-like life and Elijah-like faith which would and could be seen and felt in the home, in the office, in the counting room, in the school room, in the work-shop, yes, wherever our lot may be cast, for faith is the victory that overcometh the world. How well it would be for us to learn the lesson of the barrel of meal which shall not waste.

Berlin, Ont.

## MISSIONS.

### LETTER FROM INDIA.

Raipur, C. P. India, Oct. 13th 1899.

During the week I have been staying at the home of Mr. and Mrs. E. S. Hume. I have had an opportunity to study the inside workings of a home devoted to the Master. A little over six months ago we entered this home for the first time. I recently confessed to them that I then thought that they lived in extravagant style. The house is large. They have servants. And they have furniture the use of which we did not know. But I judge with more charity now. The large house is used for the Master. The rooms are school rooms. Even the dining room, sitting room, and guest rooms are used in turn for school purposes. There is only one room that is not exposed to the public, and that is Mrs. Hume's bedroom to which she is frequently confined on account of illness.

There are now about three hundred children in their home. Some of these are orphans of the famine of 1896, while others are supported in school by parents or friends. While the famine children were being nursed back to health and vigor they were kept separate from the others, but now no distinction is made between the children who pay and those who cannot. All are treated alike. The one hundred and seventy girls are at Bowker Hall, a large building purchased a few years ago, about five minutes walk from the home.

Each child is provided with three suits of clothing for the day-time and three for the night. This provides one for school, one for the home, and one for an emergency. The food is plain, consisting largely of rice, and is sufficient in quantity. The children are all taught to read. If they are found to be spiritually and mentally qualified for the work, they are trained as teachers and mission workers. If they have not the capacity for this work they are prepared for work as clerks or book-keepers. If this is beyond their capacity they are allowed to do other work such as the tram-cars, railways, and telegraph service afford. Mr. Hume is quite successful in getting employment for his boys. Some time ago he placed several boys in a large establishment. As he and the proprietor were standing at the door after the boys had been installed, the foreman of the department to which they had been assigned came and asked, "Of what caste are these boys? For if they are of low caste my men will not work with them." Mr. Hume spoke up and

said, "They are no caste—they are Christians." Then the proprietor said, "Tell them the boys are my caste. If they cannot work with them they cannot work with me." There were no more questions asked about caste.

Besides the boarding pupils, there are eight schools for non-Christians—six for girls and two for boys. Boys generally attend the government schools, while public sentiment will not yet allow girls to go. Hence the greater efforts to reach the girls. The schools are located in various parts of the city in non-Christian communities. In the home schools some of the teachers are Hindus since these know the vernacular better than Christians generally do. In the day-schools only Christians are employed.

Besides the ordinary school branches all the girls are taught house-keeping and plain sewing. In this way they are placed in the way of earning an independent livelihood. Every effort is made to adapt the instruction to the tastes and capabilities of the children.

The expense of running an establishment like this is about Rs. 2000 per month, besides the regular expense of the mission. The home Board does nothing whatever towards providing means for the orphan's support and the maintenance of the boarding school. It requires a great measure of faith and not a little work to raise \$8000 a year by voluntary contributions. It has been rightly said that what we give is the measure of how much we love.

These people are so prominently before the public that I am not transgressing propriety in giving a little family incident. Their six children are now in America to receive their education. So much of the parent's money has been expended for the education of children that some of their own children had to be withdrawn from school to save expenses. Some people will say that such sacrifice is not called for—that it is not right to deprive their own children of an education in order to give one to others. But you come here, see the need of these people, and see how you would act.

I want to correct a statement that I made in the article to prospective missionaries in the HERALD of Sept. 1st. I spoke of shoes that had been taken to America by Mr. Abbott. It was not Mr. Abbott but Mr. Hume who took the shoes to the Medical school of John Hopkins University at Baltimore, in the possession of one of his sons.

I expect to see other work of the American Marathi Mission soon, and I may have more to say of it later on.

Yours all for the Master,  
J. A. RESSLER.

### NOTE MISSION NOTES.

DEAR HERALD READERS:—This world is lost. Do you know it? I say it again the world is lost, and is lost through man's own devices and plans to get men into the kingdom of God. A list could be named which are ruining the church and driving sinners away from God. The other day we were told, "You ought to get an organ and make a bigger show, then people will be saved." The people are as they like they were in Jerusalem's time. They went on side tracks and God

said, "Ask for the old paths." We are glad for the privilege of presenting the narrow way, trodden by our forefathers and the disciples.

It behooves us again to speak of the poor people and the life some must live, rather than the statistics of the Mission. Here is an incident with which our Primary teacher came in personal touch.

On Sunday afternoon a mother who apparently was not so old in years, but whose face bore traces of much suffering, brought her two children into the infant department and remained throughout the session. Being very busy I failed to get her address.

The next afternoon a friend called who knew something of the history of this poor woman. She told about her and described her and I knew it must be the same woman.

Neither of us knew at first where she lived. But starting out we found her without much difficulty.

We scarcely had seated ourselves, until the woman asked my friend, whether she had heard what had become of her husband. Then she gave us a short history of her life.

Her husband had been an excessive drinking man and treated her very cruelly. The little money that he earned in his sober moments was spent for that which was not bread, but for that which biteth like a serpent and stingeth like an adder.

For the support of his wife and little ones he would steal whenever opportunity presented itself.

The mother finding this kind of life unbearable, left her husband about four months ago, and came to live with her sister near the Mission. Then she heard of his threat to kill her.

A visit from him some time ago so shocked her and frightened her that she became seriously ill; afterward she was removed to the hospital. After recovering she returned to this part of the city, securing two rooms and a living there at present.

She told us that her husband's third attempt to end his life proved successful two weeks ago. She no longer lives in constant fear of him trying to fulfill his threats. She earns her living now by washing.

Her home now is similar to hundreds of others about us. A few articles of furniture which remain prove to us that she once saw better days.

Her sister who was helping her during our call there said she had told her on Sunday to take the children and go where they would hear God's word taught, and in hearing Him and from Him she will forget her troubles. She acted upon this advice Sunday afternoon.

Now should she claim for herself the promise, "Come unto me all ye that labor and are heavy laden, and I will give you rest," her life may yet become a useful and contented one. Pray for her that it may be so.

Dear reader, remember the broken hearted mothers and fatherless children that fill our back streets in the cities.

We received donations from different places. A nice box of clothing was sent from Scotland, Pa., by the needle work society, also from Ada, Ohio and from Orrville, Ohio. We are glad for the boxes containing many good things for the poor. Gifts for charity were given

by friends at Flanagan, Ill., and Mr. John Ropp from Bloomington, Ill.; also Roseland, Neb., and Pleasant View S. S. Mo. May God bless each donor and reward them for their kindness.

Sister Amanda Eby was visited by her sister Emma and Sister Clara Hunt, the Welsh Mountain, giving as a reason that he had only once to live, and that he wanted his life to be spent in the service of the Master, and he did not know of a place that needed that service more than the Welsh Mountain.

A look around will convince anyone that his heart is larger than his purse, and that he is thoroughly imbued with the industrial life.

Again we move on, and after passing the homes of several colored families we arrive at the Mission watering-trough. Our horse no doubt being thirsty we will give him a drink of good mountain water, conveyed through terra cotta pipes from the mission spring, into an iron trough. The mission spring has been nicely dug out, a wall put around it with board roof over the top. This spring also supplies water through iron pipes at the home of the Mission. The horse having satisfied his thirst, we continue our way, and are soon at the head quarters of The Welsh Mountain Industrial Mission, and the home of Bro. Noah H. Mack, and family, who, assisted by Sister Lydia Stauffer, superintendent the mission work.

Think of us and remember us at God's throne.

We are yours in Jesus and His kingdom.

MISSION WORKERS.

THE WELSH MOUNTAIN MISSION.

Kind Readers of the HERALD:—Thinking that you would enjoy a trip to the Welsh Mountain, and a visit to the Welsh Mountain Industrial Mission, I kindly invite you, and imagine you have accepted the same.

First, you will write S. H. Musselman, of Blue Bell, Pa., that you are coming, and ask directions.

We will suppose that you are coming from the West. He will advise you to stop at Lancaster, and there take the D. & L. R. R., to Cedar Lane, where you will be met by conveyance and shown around. The arrangements all having been made, we imagine you have arrived at Cedar Lane, and have been met by S. H. Musselman, after a kindly greeting, the journey up the mountain is commenced.

About the first question will be: "How far is it?" to which we will answer, "About two and a half miles." After going up the hill about a mile, we will turn from the main road to the right, and take a drive-way through the mountain, and we arrive at what we call the Baxter property. This is situated in the mountain, and contains all fifteen acres, nearly all cleared land, with ample buildings. It was purchased in the spring as a run down place, for \$400.00, immediate possession, payable next spring. The house was rented to one of the colored families, for \$1.25 per month. About six acres were planted with potatoes, broom corn was also planted, and a fair crop was the result. This land is now seeded to wheat, with the exception of five acres that are intended for potatoes next spring.

We will now leave this place, and again taking a drive of about one-half mile over the mountain, we arrive at the public road, known as the Mill Road. We follow this road until we arrive at the Hand Boards, this is simply a cross road on top of the mountain. We continue our way, and soon arrive at Mt. Hope Chapel. This is a place of worship built of stone, in 1883, through the efforts of Mr. Snipple, of the Society of Friends. This is the place where our friend M. H. Hagler, assisted by Bro. Ira Hershey, conducts a Sunday school every Sunday afternoon, with an attendance of 25 to 30, preaching every Sunday evening. This building has lately been repaired.

We now retrace our steps as far as the Hand Boards, turn to the left, and soon arrive at the home of our friend, M. H. Hagler, the colored Presbyterian minister. Some years ago he resigned a lucrative position, made his home, and commenced missionary work on the Welsh Mountain, giving as a reason that he had only once to live, and that he wanted his life to be spent in the service of the Master, and he did not know of a place that needed that service more than the Welsh Mountain.

A look around will convince anyone that his heart is larger than his purse, and that he is thoroughly imbued with the industrial life.

Again we move on, and after passing the homes of several colored families we arrive at the Mission watering-trough. Our horse no doubt being thirsty we will give him a drink of good mountain water, conveyed through terra cotta pipes from the mission spring, into an iron trough. The mission spring has been nicely dug out, a wall put around it with board roof over the top. This spring also supplies water through iron pipes at the home of the Mission. The horse having satisfied his thirst, we continue our way, and are soon at the head quarters of The Welsh Mountain Industrial Mission, and the home of Bro. Noah H. Mack, and family, who, assisted by Sister Lydia Stauffer, superintendent the mission work.

Think of us and remember us at God's throne.

We are yours in Jesus and His kingdom.

MISSION WORKERS.

THE WELSH MOUNTAIN MISSION.

Kind Readers of the HERALD:—Thinking that you would enjoy a trip to the Welsh Mountain, and a visit to the Welsh Mountain Industrial Mission, I kindly invite you, and imagine you have accepted the same.

First, you will write S. H. Musselman, of Blue Bell, Pa., that you are coming, and ask directions.

We will suppose that you are coming from the West. He will advise you to stop at Lancaster, and there take the D. & L. R. R., to Cedar Lane, where you will be met by conveyance and shown around. The arrangements all having been made, we imagine you have arrived at Cedar Lane, and have been met by S. H. Musselman, after a kindly greeting, the journey up the mountain is commenced.

About the first question will be: "How far is it?" to which we will answer, "About two and a half miles." After going up the hill about a mile, we will turn from the main road to the right, and take a drive-way through the mountain, and we arrive at what we call the Baxter property. This is situated in the mountain, and contains all fifteen acres, nearly all cleared land, with ample buildings. It was purchased in the spring as a run down place, for \$400.00, immediate possession, payable next spring. The house was rented to one of the colored families, for \$1.25 per month. About six acres were planted with potatoes, broom corn was also planted, and a fair crop was the result. This land is now seeded to wheat, with the exception of five acres that are intended for potatoes next spring.

We will now leave this place, and again taking a drive of about one-half mile over the mountain, we arrive at the public road, known as the Mill Road. We follow this road until we arrive at the Hand Boards, this is simply a cross road on top of the mountain. We continue our way, and soon arrive at Mt. Hope Chapel. This is a place of worship built of stone, in 1883, through the efforts of Mr. Snipple, of the Society of Friends. This is the place where our friend M. H. Hagler, assisted by Bro. Ira Hershey, conducts a Sunday school every Sunday afternoon, with an attendance of 25 to 30, preaching every Sunday evening. This building has lately been repaired.

We now retrace our steps as far as the Hand Boards, turn to the left, and soon arrive at the home of our friend, M. H. Hagler, the colored Presbyterian minister. Some years ago he resigned a lucrative position, made his home, and commenced missionary work on the Welsh Mountain, giving as a reason that he had only once to live, and that he wanted his life to be spent in the service of the Master, and he did not know of a place that needed that service more than the Welsh Mountain.

A look around will convince anyone that his heart is larger than his purse, and that he is thoroughly imbued with the industrial life.

Again we move on, and after passing the homes of several colored families we arrive at the Mission watering-trough. Our horse no doubt being thirsty we will give him a drink of good mountain water, conveyed through terra cotta pipes from the mission spring, into an iron trough. The mission spring has been nicely dug out, a wall put around it with board roof over the top. This spring also supplies water through iron pipes at the home of the Mission. The horse having satisfied his thirst, we continue our way, and are soon at the head quarters of The Welsh Mountain Industrial Mission, and the home of Bro. Noah H. Mack, and family, who, assisted by Sister Lydia Stauffer, superintendent the mission work.

Think of us and remember us at God's throne.

We are yours in Jesus and His kingdom.

MISSION WORKERS.

THE WELSH MOUNTAIN MISSION.

Kind Readers of the HERALD:—Thinking that you would enjoy a trip to the Welsh Mountain, and a visit to the Welsh Mountain Industrial Mission, I kindly invite you, and imagine you have accepted the same.

First, you will write S. H. Musselman, of Blue Bell, Pa., that you are coming, and ask directions.

We will suppose that you are coming from the West. He will advise you to stop at Lancaster, and there take the D. & L. R. R., to Cedar Lane, where you will be met by conveyance and shown around. The arrangements all having been made, we imagine you have arrived at Cedar Lane, and have been met by S. H. Musselman, after a kindly greeting, the journey up the mountain is commenced.

About the first question will be: "How far is it?" to which we will answer, "About two and a half miles." After going up the hill about a mile, we will turn from the main road to the right, and take a drive-way through the mountain, and we arrive at what we call the Baxter property. This is situated in the mountain, and contains all fifteen acres, nearly all cleared land, with ample buildings. It was purchased in the spring as a run down place, for \$400.00, immediate possession, payable next spring. The house was rented to one of the colored families, for \$1.25 per month. About six acres were planted with potatoes, broom corn was also planted, and a fair crop was the result. This land is now seeded to wheat, with the exception of five acres that are intended for potatoes next spring.

We will now leave this place, and again taking a drive of about one-half mile over the mountain, we arrive at the public road, known as the Mill Road. We follow this road until we arrive at the Hand Boards, this is simply a cross road on top of the mountain. We continue our way, and soon arrive at Mt. Hope Chapel. This is a place of worship built of stone, in 1883, through the efforts of Mr. Snipple, of the Society of Friends. This is the place where our friend M. H. Hagler, assisted by Bro. Ira Hershey, conducts a Sunday school every Sunday afternoon, with an attendance of 25 to 30, preaching every Sunday evening. This building has lately been repaired.

We now retrace our steps as far as the Hand Boards, turn to the left, and soon arrive at the home of our friend, M. H. Hagler, the colored Presbyterian minister. Some years ago he resigned a lucrative position, made his home, and commenced missionary work on the Welsh Mountain, giving as a reason that he had only once to live, and that he wanted his life to be spent in the service of the Master, and he did not know of a place that needed that service more than the Welsh Mountain.

A look around will convince anyone that his heart is larger than his purse, and that he is thoroughly imbued with the industrial life.

Again we move on, and after passing the homes of several colored families we arrive at the Mission watering-trough. Our horse no doubt being thirsty we will give him a drink of good mountain water, conveyed through terra cotta pipes from the mission spring, into an iron trough. The mission spring has been nicely dug out, a wall put around it with board roof over the top. This spring also supplies water through iron pipes at the home of the Mission. The horse having satisfied his thirst, we continue our way, and are soon at the head quarters of The Welsh Mountain Industrial Mission, and the home of Bro. Noah H. Mack, and family, who, assisted by Sister Lydia Stauffer, superintendent the mission work.

Think of us and remember us at God's throne.

We are yours in Jesus and His kingdom.

MISSION WORKERS.

THE WELSH MOUNTAIN MISSION.

Kind Readers of the HERALD:—Thinking that you would enjoy a trip to the Welsh Mountain, and a visit to the Welsh Mountain Industrial Mission, I kindly invite you, and imagine you have accepted the same.

First, you will write S. H. Musselman, of Blue Bell, Pa., that you are coming, and ask directions.

nine acres which was purchased for \$575.00. This we think is the best land we have, and most being clean land, and possible of irrigation, we think we are very fortunate in its possession.

The Shirt factory you see is a stone building, 24x40 feet, one story high, with cellar 24x16 and basement 24x21 feet. We enter the basement, and find in one corner a 5 horse power gasoline engine, purchased for \$160.00. This is used to run the sewing machines. We pass into the cellar and take a look at the potatoes, apples, turnips and cabbage.

We leave this part of the building and enter the shirt factory working room, and introduce you to Sister Barbara Sauder, who has charge of this department. Here you will find 23 sewing machines with proper tabling, etc. The tables are new, the sewing machines cost \$535.00. You will find five or six colored women at work. For one reason or another the colored women have not yet turned out in force. Sister Sander will tell you that the work is giving satisfaction, and that she has been promised all the work she can do, and that she would like to have at least a dozen more operators.

You wonder why we have those benches in the shirt factory. Well, after we had built, we remembered the words of our Savior, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." So we hold Bible readings every Tuesday evening. The order at these meetings is good, and the attendance 20 to 30. You see those books in that library; they number about 70, and are the donation of a friend in Philadelphia.

Now I imagine it is almost train time, and after giving the mission workers "good bye," and wishing them God's blessing, we take our departure, and as we drive along we will give you an opportunity to ask some questions. You want to know how we are able to buy so many properties? The properties are needed to the Mission. The money to pay for them is furnished by those interested in the work, and secured by the properties. The sewing machines and engine are owned by individuals and loaned to the Mission. The buildings were repaired, shirt factory built, and the work carried on by contributions.

Now I hope you have been interested in this work, and when you get home you will try and get your neighbors interested. Our prayer is that God would so operate on the hearts of the people that they will continue to support this work for some time to come. We believe in time we will become self-supporting, towards this end every effort is put forth.

But there comes your train. Thank you for allowing us to show you round. May God bless you, and remember the work and workers at the throne of grace.

Good Bye,  
S. H. MUSSelman.

"Our sorrows set in their proper perspective, not only in their relation to the sorrows of others, but also in their relation to the Divine ordering, are likely to either disappear altogether from our thought, or to appear so gilded with light and so softened by gladness in God."





once to die, and after death, the judgment," the word of the Lord being the judge; hence let truth be the man of our counsel and the Holy Ghost our guide, and governor, so that we may arrive "safe home at last." In conclusion I would say, if any desire to change locations and think they would like to live in an irrigated country (one of God's first methods in watering land) and desire any information, it will be cheerfully given. "Special rates" for traveling by rail to this country can yet be had. Information will be given to those who desire to come and will address me.

I desire, by the grace of God, to remain your faithful Brother in Christ.  
DAVID GARBER.

AURORA, OREGON, NOV. 21, 1899.—We recently had a very refreshing spiritual feast at the place where we hold our regular meetings, called the Hopewell Memorial meeting-house, two miles east of Hubbard. Bish. George R. Brunk of Canton, Kansas, was with us and held a number of meetings, laboring night and day, and the good result of it was that nine young souls confessed Christ. At the last meeting which occurred on the 16th, these nine converts were received into the church by water baptism and one by letter.

Bro. Levi Welty was also ordained to the office of deacon the same day, he having been chosen two days previously by the unanimous votes of the church. From here Bro. Brunk went to Albany, Oregon, and from there he is going to go to Nampa, Idaho. May the good spirit go with the dear brother. His visit has done much good in this faraway country. Many souls were made glad by his visit, and we hope we will have more such visits later on. This congregation will hereafter be under the control of the Kansas, Nebraska and Oklahoma conference. The membership numbers fifty-four, with about seven more applicants to come in after getting things into proper order for them to unite. We would invite other home seekers from the East to come and see our country and locate here if they like it. We think we have a good country. We intend to begin preparations soon to build a meeting-house, as the house we now occupy belongs to the U. B. church. Pray for us that we may hold out faithful unto the end.  
J. D. MISHLER.

WASHINGTON, ILL., NOV. 25TH, 1899.—Perhaps a few words from this place may be of interest to some of the readers, as they have never heard from us through the HERALD before. This little flock, now numbering twenty-seven, has passed through many trials and difficulties since our shepherd left us and at times we almost felt as if we had reason for becoming discouraged, but by the grace of God we have been kept thus far.

The Lord has kindly remembered us lately and encouraged us through His servants. To Him be all the praise.

Sunday Oct. 8th Bro. H. L. Shelly preached a very interesting sermon for us. Oct. 21st Bro. D. S. Brunk and Bro. P. S. Hartman came into our midst and remained with us until the 25th. During this time Bro. Brunk preached four sermons here and one at Meta-

mora. Three souls became willing to step out on the Lord's side.

Bro. John Nice came here Nov. 17th and on the 18th baptismal services and preparatory meeting were held. Three persons were received by water baptism and two reinstated and on Sunday communion services were held. Bro. Nice preached for us again on Sunday evening.

May the Lord bless the brethren who have so kindly remembered and encouraged us.  
COR.

FROM PLEASANT VIEW, OHIO, CONG.—Bro. John Blosser of New Stark, Ohio, came into our midst Nov. 20, 1899, and labored with us a little while. The Lord blessed the efforts put forth in the gathering in of two precious souls. The field of labor at this place is encouraging, and we desire to be visited by ministers and members. Our communion services were held Oct. 23. Three persons were added to our number the 28th. Remember us at the Throne.  
COR.

HINKLETOWN, PA., NOV. 22, 1899.—On Nov. 11, seven persons were received in the Groffdale congregation, five by baptism, and two from another denomination. May the guiding hand of their Redeemer ever keep them in the path of duty. The following day we commemorated the sufferings and death of our Savior. Also reminding us that we are nearer His coming.  
W. H. B.

#### OUR TRIP WEST.

Harrisonburg, Pa., Nov. 19th, 1899.—To the many dear brethren and sisters we met on our trip West, and who asked us to write to them, I will say that, seeing the HERALD OF TRUTH on your tables and not having time to write to each one I will take this way of writing to you all. After visiting the church at Jackson, Minn., at Manson, Iowa, South English, Iowa, West Union, Iowa, and Washington, Ill., Cullon, Ill., and the home Mission City, also the congregations in Elkhart Co., Ind., and in Allen and Mahoning Co., Ohio, and receiving much love and kindness from all the dear brethren, and sisters, and many "God bless you's," I feel that I owe you all a debt of love and gratitude that I can never pay. I will say, God bless you all and reward you in heaven. I bade farewell to all in the West on the 8th of Nov. and reached home safely on the 9th and the many friends say, "Glad to see you home." All has been to encourage and build up so that I have courage to go on and work for the Master more than ever before, and if we meet no more on earth, oh may we meet in heaven where parting is not known.  
P. S. HARTMAN.

#### For the Herald of Truth. FAMINE.

BY A. D. WENGER.

RAIPUR, INDIA, NOV. 9, 1899.

Dear Herald Readers—The cry of famine in India in 1897 has hardly died away, neither have the people fully recovered from famine effects. It is estimated that during that period of

grievous want three million people died of starvation. Another and a greater famine now threatens a great portion of India. The government cannot support the destitute; some have already starved, and it is very likely that millions more will die of starvation. The season has passed without sufficient rain to grow the rice crop, and the next crop cannot be matured before the expiration of twelve more months. Only five or six cents of rice will keep a small family alive. Dear friend, will you leave off tobacco, beer, jewelry, that new organ and other luxuries for at least one year and save a life in India with the costs?

Money sent directly to our missionaries at Raipur, India, by New York drafts, will be gratefully acknowledged and properly used. Bro. J. A. Reaser has already received a few private contributions.

I will ask our missionaries if they think these statements about the famine are any too strong, and if not, to subscribe their names. We cheerfully endorse what Bro. Wenger has written:

J. A. REASER,  
W. B. PAGE,  
MRS. W. B. PAGE.

#### For the Herald of Truth. OUR HOMES FOR THE HOMELESS.

BY M. S. STEINER.

A few words occasionally about our Homes may be of interest sufficient to warrant some space in the HERALD. Bro. Abr. Metzler of the Mahoning Co. congregation has taken charge of the Orphan Home and is settling down to a patient endeavor of training up fatherless and homeless children in the way they should go. Just recently five more children have come under our observations by the spring must find somewhere to go, and having no friend or relatives in a position to take them, we feel it our duty to open wide the door and bid them welcome, and a useful future. They are bright little ones, but stand much in need of good home training. There are always some to come, while for others we find places in good Christian homes in which they are placed for an indefinite time. We aim to keep children of the same parents as much together as possible, and have invariably been able to place them with members of the same congregation and in the same neighborhood. We have now about \$2,000 and need another thousand to complete the desired amount for the superintendent's cottage, necessary repair of building and land. Outside of Bro. Metzler's endeavor, no one has made any particular effort to raise the amount. Could not some members of the Board or friends of the Home give Bro. Metzler some assistance? Be free to write to him, or to send him means and words of encouragement. We expect the Home to be largely self-supporting so soon as the buildings can be erected, and needed land purchased. And the desired end is so near that we ought all contribute our mite without farther delay.

The Old People's Home has been under course of construction all summer and it is not yet quite completed yet. The money has been holding out unusually well, all things considered. Only first class material and workmanship have been placed in it. We said in the spring that we have not quite the amount needed, but that we have enough to place the building under roof and that we mean to go as far as the money reaches. Some have been solicited since and were not that all the building material advanced, some are a hundred percent and over, we would have enough to complete the building nicely. The way it is some will be needed for finishing, wood work, and the like. The plumbing has been let and some money still remains in the treasury, but not enough to complete and furnish the building. Some of the congregations in Indiana have not been solicited. Bro. C. Z. Yoder, who was engaged in the work, being called home by dispatch on account of a sick daughter. We rest in good hopes that by the time the remaining churches in Indiana, Missouri, Kansas, Nebraska and Iowa all have had their opportunity the desired amount for both Homes will be nicely raised without having "robbed."

As Paul would say, one congregation. We have not been able to set a date for the opening of the Old People's Home to those who wish to come. Some are praying to be invited soon. There are probably a dozen or more who would be ready to enter. All going well it will be a pleasant and comfortable place for the helpless or homeless or neglected aged to spend their last days of pilgrimage on earth. Any one wishing to enter the Old People's Home should correspond with Bro. J. C. Amstutz, Marshallville, Ohio, and ask him for application blanks, which, if signed with instructions, will be all that is needed. And for the Orphan Home address Bro. A. Metzler, Orrville, Ohio. Some time will be required before all of us remember just where these Homes are and to whom to write and send contributions. We as a church are taking our first lessons in benevolence and mission work on a more extended scale—and some patience need no doubt at times be exercised. But we have been kindly dealt with by a merciful Providence and are made to rejoice in "the clouded day" as well as in days of sunshine, knowing His earth for Him to be all praise and glory and honor.

From these events, the birth of Jesus, and the presents they brought Him, our modern Christmas was instituted. But how few of us ever think of consecrating the occasion by making Christ a birthday present! Or do we spend Christmas in having feasts, and inviting the rich to attend with intention of having an invitation back? Instead of inviting the rich we should invite the poor; would it not be more pleasing to God if the money that is spent for that one day and one meal were taken for the poor all over the land, so that their hearts might be gladdened also. Christ became poor while on earth, and walked among the lowly. He knows all the needs of the poor.

Pa. 10:14 and 72:12. "The poor committeth himself unto thee: thou art the helper of the fatherless."

"For he shall deliver the needy when he crieth; the poor also, and him that hath no helper."

Let us then try to make their Christmas one of joy and gladness to the destitute, and thus come to feel increasingly in our hearts the truth of Jesus' words, "It is more blessed to give than to receive."

New Holland, Lancaster Co., Pa.

#### THE CHRIST OF THE AGES.

Look, child of time, He comes, the Son of God  
First promise to the fathers from of old!  
His steps, through the long ages marked with blood,  
He comes to die the death so long foretold.

He comes to die the death so long foretold.  
First and last promise, lo! He comes, He comes.

To fight our battle, crush the serpent's head,  
To conquer death, to burst earth's iron tomb,  
Himself the Lord of life and of redemption.  
The prophet's eye is dim,

But he, the prophet's theme,  
The woman's seed has come!

Creation's gladness, hope of weary man,  
How clear the splendor, though but seen afar!  
Light of the universe, long pale and wan,  
Now rising in thy strength, heaven's sweetest star.

Son of the Blessed, lo! He comes at last,  
The songs of ages now in Him fulfilled,  
God manifest in flesh. The night is past,  
And the true day begins to be revealed.

The prophet's eye is dim,  
The prophet's lips are dumb,  
But he, the prophet's theme,  
The woman's seed has come!

He comes to bear our sins, to soothe our woes,  
To die the death, which only He can die;  
To do the work which only He can do,  
And lift the lost one up to stand on high.

With crown and scepter, lo! He comes to reign.  
As prince of peace, to shew war's wasting reign,  
With glor'—honor, blessing in His train,  
He comes—creation's righteous Heir and Lord.

The prophet's eye is dim,  
The prophet's lips are dumb,  
But he, the prophet's theme,  
The woman's seed has come!

—Horatio Bonar.

For the Herald of Truth.  
THE WONDERFUL NAME.

BY BARBARA SHERK.

"And his name shall be called Wonderful"—Isa. 9:6.

The sea has depths which have never been fathomed. Far below its disturbed, angry surface, its high towering billows, its raging tempest, its leaping fury, which threatens to engulf in its depths the strongest ship, there is a calm that has never been disturbed.

Far above the mighty winds, the roaring hurricane, the blasting storm, yea, above the clouds there is a calm which has never been disturbed. But  
"Higher than the highest heaven,  
Deeper than the deepest sea,"

is the love of God toward man; and this love He manifested by sending His beloved Son that He might redeem us and that whosoever believes on Him shall have eternal life.

"And his name shall be called Wonderful." Yea, it is truly wonderful. God's law had been so violated and transgressed, and man had fallen so low that it repented the Lord that He had made man on the earth, and He, with the exception of one family, destroyed them from the earth by the flood. But although the survivors of the flood feared God, yet as the people multiplied they forsook Him. However long before this the plan of salvation for man had been laid.

And now the time had come that this plan was to be fulfilled and the promise to Adam and Eve in the garden of Eden be verified. And now His own Son left the courts of His Father, assumed the likeness of sinful man, and for sin condemned sin in the flesh, that the righteousness of the law might be appeased, satisfied and fulfilled in us.

"For unto us a child is born, unto us a Son is given," and although His birth occurred in a small town and He was laid in a manger for want of room, yet the Angel of the Lord, enshrouded in his glory, announced His birth to the shepherds who watched their flocks by night. Yea, a multitude of the heavenly host appeared on the horizon of heaven, praising God, singing "Glory in the highest, peace on earth, good will toward men."

There was ever such a heralding of a birth in the history of the world before, or since? No, not even of one angel, much less of all the heavenly host at the birth of the nobles of this world.

"His name shall be called Wonderful, Counselor, God, Father, Prince of Peace." He is the Author and the Giver of the peace which passeth all understanding, which He gives to all those that accept Him as their Redeemer, and all the redeemed can take up the refrain the heavenly host sang at His birth, "Glory to God," for Christ is born in their hearts. And now I would appeal to all who read this: Come and help to swell the heavenly chorus. Especially to you, dear unconvinced soul, I would say, Come, oh come, listen to what Christ Himself said, "There is more joy in heaven in the presence of the angels of God, over one sinner that repenteth than over ninety and nine just persons. Just think of it, what joy you can create; joy in heaven, joy on earth among your friends, in your home, and above all, joy and peace in your own heart, which is more than all the world besides, and which cannot be taken away from you.

Man, created after the image of God, is not his own Lord, has not given life, breath, and existence to himself; is not dependent on himself, and his own will, but on a higher being, the Creator of all things, the Lord and Commander over life and death.

The life of man, his time, his end, and his death are matters with God. This is taught and confirmed by experience, and by Paul, who says, "No man can take his life; neither can man die to himself; whether we die we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

Now if we are, according to the truth of this divine doctrine, the "possession" of Him who so dearly "purchased" us with the blood of His own Son, it is our sacred duty to praise and glorify Him in our bodies and spirit, our lives and death. But to die with Christ, does not mean only to turn to Jesus, when it appears that the Lord will require our souls of us, when death stares us in the face, and the grave is near at hand. No indeed, in pain, and suffering, and even to die unto all sin, the world, and our evil lusts, during the time that God grants us grace to repentance—before we die, and this through obedience to Jesus Christ, that we should "crucify the flesh, with the affections and lusts," so that we may say with Paul, "I die daily;" that is, unto our evil will and evil inclinations; "I am crucified with Christ," that is, I mortify through the power of God's grace, which operates within me, the old man of sin, and put on the new man, which is created in the image of God.

Our Savior died, but through death He entered into the glory of His Father. Again, "If we (says the apostle) have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." What a glorious consolation for the Christian, that his likeness, in pain, and suffering, and even to die, the faithful Savior stands at his side, never forsakes him even in his greatest necessity. His holy presence, His sweet spiritual consolation, the fresh dew of His grace, these are elements that ease the anxiety of the heart, and even to die, it affords us comfort and joy. The blessed Jesus sympathizes with us in the trying hour, He himself tasted the bitterness of death—experienced what it is to die.

Dear unconvinced soul out of Christ, look to Him with full faith. His heart is full of grace and love, ever willing to assist you; cry unto Him, supplicate Him, sigh after Him as the hart pants after the water brooks.

He is a living fountain, the fountain of the Lord, for all thirsty souls. His word is a heavenly manna, the strength and meat of life, which strengthens our faith and confidence in God, and gives us a foretaste of the sublime treasures

Oh! I beseech you by the tender mercies of God, to accept Christ before it is forever too late, and help to swell the Chorus of the blessed Christmas tide. "Glory to God in the highest, peace on earth and good will toward men."  
Berlin, Ont.

#### For the Herald of Truth. THE LIFE OF MAN, HIS TIME AND END.

BY J. A. ZOOK.

Man, created after the image of God, is not his own Lord, has not given life, breath, and existence to himself; is not dependent on himself, and his own will, but on a higher being, the Creator of all things, the Lord and Commander over life and death.

The life of man, his time, his end, and his death are matters with God. This is taught and confirmed by experience, and by Paul, who says, "No man can take his life; neither can man die to himself; whether we die we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

Now if we are, according to the truth of this divine doctrine, the "possession" of Him who so dearly "purchased" us with the blood of His own Son, it is our sacred duty to praise and glorify Him in our bodies and spirit, our lives and death. But to die with Christ, does not mean only to turn to Jesus, when it appears that the Lord will require our souls of us, when death stares us in the face, and the grave is near at hand. No indeed, in pain, and suffering, and even to die unto all sin, the world, and our evil lusts, during the time that God grants us grace to repentance—before we die, and this through obedience to Jesus Christ, that we should "crucify the flesh, with the affections and lusts," so that we may say with Paul, "I die daily;" that is, unto our evil will and evil inclinations; "I am crucified with Christ," that is, I mortify through the power of God's grace, which operates within me, the old man of sin, and put on the new man, which is created in the image of God.

Our Savior died, but through death He entered into the glory of His Father. Again, "If we (says the apostle) have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." What a glorious consolation for the Christian, that his likeness, in pain, and suffering, and even to die, the faithful Savior stands at his side, never forsakes him even in his greatest necessity. His holy presence, His sweet spiritual consolation, the fresh dew of His grace, these are elements that ease the anxiety of the heart, and even to die, it affords us comfort and joy. The blessed Jesus sympathizes with us in the trying hour, He himself tasted the bitterness of death—experienced what it is to die.

Dear unconvinced soul out of Christ, look to Him with full faith. His heart is full of grace and love, ever willing to assist you; cry unto Him, supplicate Him, sigh after Him as the hart pants after the water brooks.

He is a living fountain, the fountain of the Lord, for all thirsty souls. His word is a heavenly manna, the strength and meat of life, which strengthens our faith and confidence in God, and gives us a foretaste of the sublime treasures

of heaven. There our portion and inheritance are bountifully prepared for us; there the beautiful city of God shines in the pastures of Salem; there are the glorious mansions prepared for us in our Father's house; there are crowns of glory; the never fading crowns, glittering with pure gold, reserved for all true soldiers of the faith; there await us joy, peace, immortality, hills, quiet resting places, and calm, undisturbed, heavenly peace, yea what eye hath not seen, and ear hath not heard, nor hath entered into the heart of man.

What a salvation, to stand with the glad citizens of heaven, before the throne of God, and there to see Jesus face to face. Yea, what a salvation, to prostrate ourselves with the elect multitude of heaven, and join in the song of Moses and the Lamb, to give utterance to the honor, glory and blessing to Him who has redeemed and saved us.

What a salvation to be with the Lord and to enjoy eternally with the multitude of so many thousands of holy angels, an exceeding and eternal weight of glory. Here we now learn, that we shall reap with joy; here in this vale of tears we go weeping, "bearing precious seed," there we shall bring sheaves of joy and gratitude as a "wave offering before the Lord." Here we are often sad and afflicted, there we shall be cheered with the purest joy of angels. Here our eyes are dim and dark, there they shall be made bright to see the glory of God. Of who does not long to be dissolved, and to be where, after sorrow, anxiety and tears, eternal treasures await us?

May the Lord in mercy lead us ALL through this world of tribulation, straighten our faith, increase our knowledge, and preserve us unto a happy end.

Memno, Pa.

#### FOR THE HERALD OF TRUTH AFTER THANKSGIVING.

BY S. B. NICHOLSON.

May we be thankful 'ere as though  
Thanksgiving day had never come;  
Our love in gratitude should flow,  
Nor might our lips be mute nor dumb;  
Each hour our hearts should be thankful,  
And prayer and praise ascend to Thee.

Each day should be Thanksgiving day,  
For blessings that were gifts from Him;  
Though we forget, or though we pray,  
Or whether down and dead within our hearts;  
Our hearts are glad as nesthorns,  
Our grateful gifts are faithful to Thee.

The gift of home, of life, of health,  
Of plenty spread upon each board—  
The things of earth that make true wealth,  
Rounded and heaped as granary stores—  
These are the gifts of every day,  
Though we forget or though we pray.

The gift of country free and wide,  
With liberty of thought and creed,  
A land wherein we may abide  
And freely choose our every need;  
A country where abundant good,  
Bespeaks our constant gratitude.

May we be thankful, Lord, each day,  
For blessings numbering infinite—  
For gifts that need no stint nor stay,  
Nor wait a coming day or night—  
That fall upon us as a shower,  
Renewing in their gracious power.

May we be thankful that in Thee  
We find a Father kind and good,  
To whom 'tis joy to bow the knee  
And know we shall be understood,  
Whom soul is led and heart is won,  
In Thee is perfect peace and rest.

May we be thankful that a Friend  
Stands ever closely by our side,  
Who to each prayer we make  
From whom we never need to hide,  
One little thought that harts or grieves—  
He knows, nor need we hide.  
Thanksgiving—let it be each day—  
We cannot give too deep of love;  
And may our every thought betray  
Our gratitude and constant prayer,  
That we to Him as children come,  
And know, 'tis best His will be done.  
Richards, Ind.

#### A HELPFUL GUEST.

The morning services in the little sanctuary were over, and the congregation were dispersing to their homes, subdued and thoughtful. The gospel story, as it fell from the preacher's lips, had never seemed to so search the inmost thoughts and purposes. Simple and plain, with no attempt at fine language or studied oratory, the preacher's words had fallen upon them with sweetness and power they could never forget. And now they were wondering their way home; only the preacher, he who had given so freely of his sympathy and counsel and skill for their relief, had no sheltered quiet place, he could call home. No salary lay between him and his daily needs; none pledged him support and care. And yet none were more cheerful or at rest in heart. No shadow of anxiety about to-day's noonday meal, or the night's lodging crossed his mind. He seemed to have read the secrets of the universe, to have comprehended its government, and to have fully settled down to the confidence that no man or woman doing simply and faithfully his or her duty in life, would lack any needed thing. Recognizing in all the checked and mysterious course of human affairs, in the play of natural forces, the King and His Upholder of all, He was sure His eye was especially on every child of His, and His hand would open at exactly the right moment to supply the wants. And when one of the congregation, a rough impulsive sea-faring man, asked him to dine with him, he quietly, courteously accepted with the confidence of one who had expected nothing else. Together they pass along the rude unmade highway, drawing sweet lessons of spiritual blessing from birds and flowers, from the blue waves that dash upon the shore, from green grass and bending sky.

And now they cross the humble threshold. A hush falls upon them; soft and low are the greetings; messengers from the unseen world are there, waiting for one who is every moment drawing nearer the hidden bounds of the heavenly pilgrimage. In whispered words, and with tearful eyes, the sorrow is opened to him; the look into his face, the pressure of his hand, his few words move these heavy hearts as no other visitor has done. The burden seems to be shifting to his shoulders; there is strength in his very presence.

Would he take a look at the dear mother, mourning in delirium of her fever, as he tosses on her couch in the darkened chamber? Quiet and calm, he enters the sick room, notes the heavy breathing, the half closed unconscious eyes, and the inward struggle of the paining soul.

The nervous hand, with the marks of a mother's toil and care worn into its palm, is now in his. Heavy hearts

are about the bedside; mother's love and care and self-denial never seemed so beautiful and precious as now with her eyes closing upon her children perhaps for the last time.

They are powerless in the presence of the dread Messenger. But looking into the face of the unassuming Master they see neither fear nor anxiety. He has attended none of their medical schools, and has no diploma of surgery, yet he is entirely at ease and at rest. As he holds that fevered hand in his, the eyes suddenly open as from a quiet night's rest with love and intelligence beaming out of them, and she rises as one refreshed by undisturbed repose, with no flush of fever, no trace of pain, nor weakness left, and quickly sets about the noonday meal, while child and friend press upon the preacher thanks and praise.

Years and generations have gone by, but into our chambers of pain and suffering, we may invite this same gracious Friend. He dwells with men unchanging and unchanged. His is the same tenderness and power. We see Him not, but none the less we will He cross with us the threshold beyond which are hearts we would comfort. We go not alone on our errands of love and service. The very same Jesus is our companion; the supplies of grace are as full as when He drew upon them in Peter's humble home.

We may not dictate to Him or interpret always His will; but we may rely upon Him implicitly in all the relations in which His human life revealed Him as the world's Saviour. He stands to-day; we may with the same trust and abandonment commit our needs to Him. It is the sweet and blessed truth to which this weary age needs to be awakened, that the Christ of Capernaum and Bethesda still walks among men, and still says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Lo I am with you always, even unto the end of the world."—*Sel. by L. M. J.*

#### PRINCE OF PEACE, THY SCEPTER TAKING.

Prince of peace, Thy scepter taking,  
Sway the nations as Thine own!  
Where war's plowshare earth is breaking,  
Where hate's dragon need is sown,  
Where are heard the shouts and thunder,  
See the garments rolled in blood,  
And words the fatal sword deliver,  
Stem the devastating flood.

Speak, Lord, to the troubled nations,  
With Thy armaments of flame  
That their wars cease Thy name,  
That Thy warfare bring oblation,  
Wave with gold earth's harvest acres,  
All her travail, woe and pain,  
And fulfilled Heaven's expectation,  
"Peace on earth, good will to men."

—*S. B. Kemkin.*

#### "BE COURTEOUS."

"Ye men of Athens, I perceive that in all things ye carry your religion to a mother's toil and care worn into its palm, is now in his. Heavy hearts

are about the bedside; mother's love and care and self-denial never seemed so beautiful and precious as now with her eyes closing upon her children perhaps for the last time.

#### A TRUE FRIEND.

Every man needs a friend. No one can live alone. He must have companionship, or life would be a dreary solitude. But it must be a true friend; a false friend is worse than none. The true friend is one who sees things as they are, who perceives the weakness of his most intimate companion, but who bears with his infirmities for the sake of all in him that is good. The Divine Friend may be ours if we but return His affection. We can obtain His friendship by giving Him our own; and this we are to prove by simple trust and obedience.—*Henry M. Fields.*

#### MARRIAGES.

HOBST—HUNTSEBERGER—On the 10th of October 1899, at the home of the bride, near Orrville, Ohio, by I. J. Buchwalter, Bro. Jonas Hobst of Pleasant View congregation to Sister Anna L. Huntseberger of the Martin congregation.

STEINER—STEINER—On the 12th of Nov. 1899, at the home of the bride, near Blake, Medina Co., Ohio, by I. J. Buchwalter, Bro. Christian D. Steiner of Orrville, Ohio, to Sister Catherine Steiner.

GARDNER—KENAGY—On the 3d of December 1899, at the home of the bride's parents, near Garden City, Mo., by C. S. Hauser, Bro. Jos. E. Garber and Sister Beanie M. Kenagy. May God bestow upon this union His choicest blessings, and may their lives be crowned with joy and peace in the service of the Lord.

MARTIN—DAVIDLITZER—On the 3d of December 1899, at the residence of the officiating minister, in Harrison Twp., Elkhart Co., Ind., by Jonas Lutz, Bro. Robert Davidlitz, both of Olive Twp.

WEST—STAUFFER—On the 10th of Nov. 1899, at the home of the bride's parents, near Morrison, Ill., by John Nicke, Bro. Harry West, to Sister Barbara Ann Stauffer. May the rich blessings of God accompany them through life.

HERRSBERGER—WELTY—On the 23d of November 1899, at the home of L. H. Herrsberger, near Needy, Oregon, by B. J. D. Mühler, Bro. Noah L. Herrsberger to Sister Lettie Welty, both of Oregon. God grant them a happy and prosperous life.

ROFF—SLAGLE—Dec. 3rd 1899, at Cullum, Ill., Bro. Alvin K. Roff of Tremont, Ill., and Sister Katie L. Slagle of Cullum, were united in holy matrimony by L. J. Lehman. May their life long love be pure, and they may spend many happy, and useful, days together for the Lord.

#### DEATHS.

ROTH—Archabelle Roth, wife of Christian Roth, Jr., of Wheatland, Mo., died Oct. 24, 1899, aged 32 years, 3 months and 8 days. She leaves husband, one child, parents, brothers and sisters. Funeral services by Henry Rycheimer, of Holden, Mo., Text, Matt. 22:7, "Behold, I come quickly."

"We shall sleep, but not forever,  
There will be a glorious dawn,  
We shall meet to part no more,  
On the resurrection morn."

RYCHEIMER—Paul Rycheimer, son of Henry and Josephine Rycheimer, of Holden, Johnson Co., Mo., died Nov. 5, 1899, aged 2 years, 4 months and 25 days. Buried at the Pleasant View cemetery, Nov. 6, 1899. Services conducted by Benj. F. Hartizer and Levi Miller, of Cass Co., Mo. Text, Matt. 18:2, 3 and 2 Kings 4:26.

Paulie, thou to rest art gone,  
And to meet you there we long.  
"Safe in the arms of Jesus,  
Safe in His gentle breast,  
There by His love we are freed,  
Sweetly thy soul doth rest."

SPRINGUE—On the 16th of November, 1899, near Freeburg, Snyder Co., Pa., cancer of the stomach, from which he suffered much, Menno Spriggle, aged 20 years, 1 month and 10 days. Six weeks before his death he was baptized into the Mennonite Church by water baptism. His remains were brought to Richfield and buried in the Susanna Watts cemetery, where funeral services were held by William and Solomon Graybill. Text, 2 Kings 20:1.

STOLTZTUS—Anna Stoltz, wife of Jacob Stoltz, died Nov. 19, 1899, aged 80 years, 7 months and 14 days. Funeral was held on the 21st. Sermon by John Beachy and Geo. Fisher. The above was the eldest of six sisters, the youngest of whom is now in her 1st year. Their aggregate age was 60 years, and it is most remarkable to say that they were or are all widows but one.

A NEPHEW.

KLOPFENSTEIN—Infant son of J. B. and Mary Klopfenstein, Holden, John, son Mo., died 12 days. Funeral services by Levi Miller of Cass Co., Mo. "Little children I see standing close by their King,  
And He smiles as their song of salvation they tell with my soul."

SHOOT—On the 24th of Nov. 1899, near Mt. Eaton, Ohio, Esther Shoup, infant daughter of Bro. and Sister Henry Shoup, aged 15 days. Services at the Longenecker M. H. by J. J. Buchwalter and Josiah Kaaser from Palm 17:15.

EICHER—On the 12th of June 1899, near North Lawrence, Ohio, Elizabeth Eicher, wife of Daniel Eicher, aged 68 years, 7 months, 19 days. Services at the Pleasant View church by J. J. Buchwalter and Josiah Kaaser from Palm 17:15.

RICHTER—Near Hesler, Ont., on the 14th of Nov. 1899 of dropsy, Chas. Richter, aged 33 years, 3 months and 28 days. Funeral on the sixteenth. Buried at Wadner's Hill, Waterloo Co., Ont. Services by Bishop Daniel Wimer is German and by Jacob Woolner, Sr., in English. Texts, in German Rev. 14:13, in English Job 19:25 first clause, "I know that my Redeemer liveth." Deceased left a widow and seven children to mourn the loss of an affectionate husband and father. May God comfort the aged sister. He was a member of the Mennonite Church.

RIEHLER—On the 27th of November, 1899, at the residence of her son, Jacob, near Ephraim, Lancaster Co., Pa., and, denly, Christina Riehl, aged 88 years, 7 months and 16 days.

STAUFFER—On the 5th of December 1899, in Harrison Township, Elkhart County, Ind., of heart disease, Catherine widow of Amos Stauffer, aged 77 years, 3 months and 6 days. Her husband died January 7th, 1890. There were six children, of whom four are living. There are also four step children. She was a faithful member of the Mennonite Church for many years, and a devoted Christian. She was esteemed and beloved by all who knew her. She was buried at Yellow Creek on the 7th, and followed to her last resting place by a large circle of friends. Services were conducted by John F. Funk and George Lambert from Rev. 2:10 and John 17:24. May God comfort the sorrowing ones in their sad bereavement, and feel that what God doeth is well done.

"Then let our sorrow cease to flow"  
God has recalled His own;  
And let our hearts in every woe  
Still say, "Thy will be done."

DRESSLER—On Nov. 8th 1899, in Evansdale, Juniata Co., Pa., Sister Elsie Dressler. She came to Evansdale to visit her daughter and son-in-law, and was taken with a stroke of apoplexy from which she never recovered. She suffered about six weeks. Three weeks before her death she was baptized and joined into the church. She was the mother of eleven children, eight of whom survive her. Buried at Dressler's M. H. Funeral services by Wm. Graybill and Samuel Lister, text Job 14:14. Her age was 65 years, 1 month, and 26 days.

WATTS—On the 6th of Oct. 1899, near Richfield, Snyder Co., Pa., Sister Susanna Watts, aged 77 years, 7 mos. and 5 days. She was married to Daniel Watts on the 5th of February 1825. They lived together until the 1st of August 1844 when her husband died. She thus remained a widow for 55 yrs. She was the mother of two sons and three daughters, and three children preceded her to the grave. She had twenty-two grandchildren and five great-grandchildren. She was the last one of the family. Her maiden name was Graybill. She was buried in the family graveyard near Richfield. Funeral services by Wm. Berg and Solomon Graybill.

SMITH—Martha Ethel Smith died Nov. 21, 1899, of stomach troubles, after an illness of 7 weeks. Her age at the time of death was 18 years, 3 months, 23 days. She suffered a great deal of pain during her short illness, but bore it all patiently and with Christian fortitude. She became a member of the Amish Mennonite church at Metamora, Ill., in September, 1896. Her Christian life was a short one, but short as it was, by her naturally sweet disposition and kind words she filled a place in the family and circle of friends, that must ever after remain vacant. The bursting of blood vessel still also the eye caused her mind to wander during the last few hours of her life. Her last words were, "I am coming home, and I am coming." Who can tell, those words may have been an answer to the last loving invitation of her Savior, who by her short time ago, God only knows; we can not understand.

It seems hard to comprehend why the death messenger should take so many dear ones from one family in so short a time, but we can only hope that some day, some time we shall understand. A large concourse of relatives and friends gathered to remain at the Mennonite cemetery. The funeral services were conducted by Bro. Samuel Garber from Groveville, Ill., and Bro. Joseph Litzl from Tremont, Ill.

Our Martha sweetly sleeps  
Beneath earth's cold and chilling sod,  
And Jesus gently keeps  
The precious soul at home with God.  
Our hearts are bleeding sore,  
Because He took our sister home,  
Yet now we'll bid us no more,  
For soon He'll bid us too, to come,  
C. H. S.

STOLTZTUS—On the 19th of Nov. 1899, near Harvelille, Upper Lescock Twp., Lehigh Co., Pa., the infirm aged of old age, Nancy Kutz, widow of Jacob Stoltz, aged 79 years, 9 months and 25 days. Her husband died in 1880. She was born on the 24th of April, 1820. She leaves five sisters and a large circle of friends to mourn her death. The funeral services were conducted by Benjamin Fleber, and David Peachey of Millin Co. Her funeral was largely attended. She leaves her dear husband, her dear children and 10 children.

"There comes a time when we must part  
In this world below,  
When gloomy death unites each heart,  
And all must leave and go."  
"And now farewell, farewell to all,  
Dear sisters and dear friends;  
I answer to the Master's call—  
My soul on Him depends."

KINDY—On the 1st of Dec. 1899, in Jamestown, Elkhart Co., Ind., of the infirmities of old age, Sister Elizabeth Bachman, wife of Bro. Henry Kindy, aged 83 years, 2 months and 25 days. She was married to John Orndorf, Jan. 21st, 1841, and after the death of her first husband she was married to Henry Kindy, her surviving husband, Sept. 17th, 1850. She was the mother of five children, two sons and three daughters. She was buried on the 4th at the Olive Mennonite meeting house, when occasion George Lambert and died Nov. 1st 1899. Her funeral services were conducted by Bro. George Lambert and Bro. F. Funk. Text, Matt. 24:41. She leaves a sorrowing husband and five children to mourn her death. We trust that this affliction may leave a lasting impression on the minds of the bereaved ones and lead them all nearer to Him whose mercy is free to all.

"Mother, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God who has bereft us,  
He can all our sorrows heal."  
She was the mother of two sons and three daughters, and three children preceded her to the grave. She had twenty-two grandchildren and five great-grandchildren. She was the last one of the family. Her maiden name was Graybill. She was buried in the family graveyard near Richfield. Funeral services by Wm. Berg and Solomon Graybill.

STAUFFER—Mrs. Sarah A. Stauffer was born in Wehr, Prussia, Ohio, May 10, 1858. She was left without a mother when nine days old. She came with her father, who was born in Prussia, to America in 1870. She was married to John P. Stauffer, Feb. 20th, 1882 and after suffering 8 long years with that dread disease, scirrhus or hard cancer she departed this life in Wakarusa, Elkhart Co., Ind., Nov. 29th, 1899, at the age of 41 years, 6 months and 19 days, leaving a kind and affectionate husband, four sons, one daughter, a father, three brothers, five sisters, and a host of friends to mourn her departure. Three brothers and one sister were called to eternity before her. Her last words were, "I am going home." Funeral services were conducted by Elder Geo. Lambert.

TROYER—On Nov. 21st, 1899, near Smithville, Wayne Co., Ohio, of dropsy, Leash Troyer, maiden name Zook, wife of L. B. Troyer, aged 69 years, 2 mos. and 28 days. She was the mother of three sons and two daughters who remain with her husband to mourn the loss of a kind and affectionate mother and companion. She was a devoted member of the Mennonite congregation and her seat was never vacant at the meetings, where health permitted. She bore her afflictions and sufferings with patience, always submitting her case into the hands of the Lord, and was fully resigned to His will, often expressing her desire to depart and be with Christ whom she trusted, with all confidence. Buried on the 24th in the Paradise Union graveyard, followed by a large concourse of friends and relatives, to pay the last tribute to one that was dearly beloved of all who came in touch with her. Services were conducted by S. B. Longenecker and at the M. H. by Amos Mumaw and D. Hostetler. Text, Philippians 1:23.

God saw fit to call our mother,  
Who He took to Him and sweet to all,  
Up to His own home of glory,  
Where no harm can ever befall.  
D. H.

WIMMER—On the 16th of Nov. 1899, in Skippack, Montgomery Co., Pa., of paralysis, Bro. David W. C. Wimmer suffered greatly the last 10 years of his life, but he bore his affliction with Christian patience, and desired to be released of his sufferings. Buried on the 21st. Funeral services at the house of H. Warren Bean, at Skippack M. H. by Warren Bean, in English, from 1 Pet. 1:24, 25 and by Jacob Mensch in German. He leaves his deeply sorrowing widow and 10 children.

KLOPFENSTEIN—John Klopfenstein died at his residence 4 miles south of Holden, Johnson County, Missouri, of heart disease, November 24th, 1899, aged 73 years, 4 months and 13 days. Buried in the Clear Fork cemetery. Funeral service at Oak Grove M. H. by Henry Rycheimer and Benjamin Hartizer. He leaves three sons and three daughters to mourn his death, but "not as those who have no hope." Bro. Klopfenstein had all the comforts of a good home, but on account of poor health he realized that his days of usefulness were past and longed to be released. He was sick 10 days before his death and death will be no more. L. N. YODER.

KAUFFMAN—Willis, son of Henry and Panny Kaufman, died Sept. 25, 1899, at the early age of 5 months and 5 days. Every care which loving hands could bestow was given to little Willis, yet much of his young life was given to suffering. May this thought comfort the sorrowing ones that he is now freed from all suffering, care and sorrow. Funeral services at the Clinton Branch M. H. by John Garber and J. J. Bachman. Texts, Matt. 19:14 and Matt. 18:3.

However painful it may be  
To know that brother is gone,  
The thought is sweet that we met  
Him with the heavenly throng.

LANZT—Annie Howard, son of David and Russell Lanzt, died Oct. 16, 1899, aged 3 days. Short services were held at the home on the morning of the day by John J. Buchwalter. His remains were taken to the Union Chapel cemetery for burial.

"Pond parents, calm the heaving breast,  
The Saviour calmed him here;  
Grieve not your darling is at rest  
Beyond this vale of gloom."

MOYER—On the 5th of Nov. 1899, in Mahoning Co., Ohio, Barbara Moyer, widow of the late John Moyer, aged 90 years, 7 months and 7 days. She was buried at the Middle meeting house on the 8th. Services were conducted by Allen Hiebert, Peter Bainger and L. E. Lehman. Text, Num. 14:30. She was born in Bucks Co., Pa., on the 2nd of March, 1809. She was a daughter of Jacob Nold, who was the first Mennonite bishop that lived or moved into the state of Ohio. She was united in matrimony to John Moyer, Sept. 25, 1822. To this union were born five sons and three daughters, one daughter, one son and the husband and father preceded her to the eternal world. There were seventeen grandchildren living, three of whom are dead. Also thirteen great-grandchildren, and one great-grandchild. She lived to see one great-grandchild. She snited with the Mennonite Church in her youth and was a faithful member until death.

PEACHEY—On the 20th of Nov. in Millin Co., Pa., Bishop Christian K. Peachey, aged 44 years, 6 months and 11 days. He was buried on the 22nd, and leaves a widow, a daughter, two brothers, and a son. He was a faithful member of the church ever since his appointment, being always in his place when health permitted. He suffered over two years during which time he could not leave home. Funeral services were conducted by H. F. Hartizer and John Zook of Lancaster, Pa. G. F. E.





# THE LAST CHANGE.

There is not the least doubt that our Premium Bible offer this year is far superior to any we have ever made. There is no question about it. It is a plain fact.

Think of it!—A beautiful, large-type (same as shown on opposite page), Self-Pronouncing Teachers' Bible, bound in fine morocco, with Divinity Circuit, LEATHER LINED, SILK SEWED, Silk Head Band and Marker, red and gold edges, with Patent Thumb Index, and the HERALD OF TRUTH until January 1st, 1901, together for

## Only \$2.83 Postpaid.

In addition to the Helps, Word Book (Concordance), Seventeen Beautiful Colored Maps, and all the other excellent features of this splendid Bible, it contains

### 4,500 Questions and Answers

on the Sacred Scriptures, under various topics, for Bible Students and Sunday School Teachers. This offer no one can afford to miss. If this Bible is not as represented, return it by mail, and we will refund your money.

OR we will send the above described Bible in a cheaper style, viz. Morocco binding, with imitation silk lining, without Thumb Index, together with the HERALD OF TRUTH until Jan. 1st, 1901, postpaid, for \$2.35.

We recommend that you get the leather lined, silk sewed Bible, because it is much more durable.

Tell your friends of this offer. They may want a good Bible too. Caution them against inducements which appear like this, but where Bibles with only the ordinary plain text, or even reprints, in inferior bindings, may be offered.

### This Advertisement Will Not Appear Again.

Order early, and show others what a nice Bible you received.

## Mennonite Publishing Company,

Eikhart, Indiana.

N. B. Subscribers must pay all arrearages before they are entitled to the above premiums.

Vision of Jacob's ladder. GENESIS, 28, 29. The stone at Beth-el.

as these which are of the daughters of the land, what good shall my life do me?

### CHAPTER 28.

1 Jacob is blessed, and sent to Padan-aram; 10 Vision, and God's promise in a dream. 18 The stone at Beth-el, 20 Jacob's vow.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Beth-el, thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob; and he went to Padan-aram unto Laban, son of Beth-el the Syrian, the brother of Rebecca, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had: Mahlah the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.

10 And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and he held the angels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land wherein thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again unto this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place 'Beth-el': but the name of that city was called Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

### CHAPTER 29.

1 Jacob, coming to the well of Haran, 8 meeteth Rachel, 9 her father's name, 10 her is described with Leah, 11 Leah's name, 12 her is described with Leah, 13 Leah's name, 14 her is described with Leah, 15 Leah's name, 16 her is described with Leah, 17 Leah's name, 18 her is described with Leah, 19 Leah's name, 20 her is described with Leah, 21 Leah's name, 22 her is described with Leah, 23 Leah's name, 24 her is described with Leah, 25 Leah's name, 26 her is described with Leah, 27 Leah's name, 28 her is described with Leah, 29 Leah's name, 30 her is described with Leah.

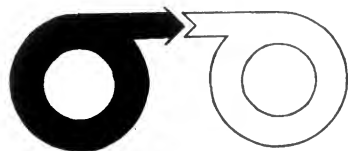
THEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks; and a great stone was upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone



**CONTINUED  
ON  
NEXT REEL**



**END OF REEL**

**PLEASE  
REWIND**

